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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the months of November and December 1906, at the Lowell Institute in Boston, and again in the month of January 1907, at Columbia University, New York, Professor William James delivered a course of lectures on Pragmatism. We do not envy those who heard the lectures. Professor William James is the only philosopher of our day whom the people can follow. But they can follow him just as agreeably when he writes as when he speaks.

The lectures have now been published by Messrs. Longmans, their title being the one word *Pragmatism* (4s. 6d. net). And when we read them we know that we have missed nothing by not being there when he delivered them. We know that nothing which the lecturer could have done by voice or gesture would have made them livelier than they are. When Professor William James is lecturing, he does not say 'does not,' he says 'does n't'; and he writes 'does n't' when he sits down to make a book. When he is lecturing he divides the whole world into two classes of philosophers, and he writes up the characteristics of the two columns on a blackboard. He prints the two columns on a page of his book, and we see them more clearly there than even on the blackboard, and we can return to them as often as we please.

The two classes into which Professor James divides all philosophers are 'the tender-minded' and 'the tough-minded.' Other names have been given to these two divisions of mankind. They have been called rationalists and empiricists. They have been called intellectualists and sensationalists. And they are likely to be called by these titles again. It is only Professor William James, determined that none of his audience shall go to sleep under his philosophical lectures, it is only he who speaks of the tender-minded and the tough-minded. But the important thing is that as he divides all mankind into these two classes, Professor James seems to say, not only that all men are philosophers, and not only that what a man's philosophy is determines what his life shall be, but also that what a man's philosophy is depends upon his temperament.

He says that all men are philosophers. With that, of course, all men agree. Next, he says that what a man's philosophy is determines what his life shall be. Let us look at that for a moment. Professor James opens his book with that. He opens his book by quoting a paragraph out of a collection of essays by Mr. Chesterton—out of that 'admirable collection of essays' called *Heretics*. 'There are some people,' says Mr. Chesterton, 'and I am one of them—who think that the most

practical and important thing about a man is still his view of the universe. We think that for a landlady considering a lodger it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers, but still more important to know the enemy's philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether in the long run anything else affects them.'

Professor James quotes that paragraph from Mr. Chesterton, and then he adds, 'I think with Mr. Chesterton in this matter. I know that you, ladies and gentlemen, have a philosophy, each and all of you, and that the most interesting and important thing about you is the way in which it determines the perspective in your several worlds. You know the same of me.'

But when Professor James divides all mankind into two classes, calling the one class the 'tender-minded' and the other class 'the tough-minded,' he says, or seems to say, not only that whether a a man belongs to the one class or the other determines his view of the universe, but that a man belongs to one class or the other according to the temperament with which he is born.

He divides the world, we say, into two classes. He uses quite a variety of expressions for each class, so that not one of us may fail to find out to which class we belong. But the very titles which he gives to the two classes and everything that he says about them, seem to signify that a man belongs to one or the other not by choice but by temperament. We look, therefore, for a course of lectures on predestination in philosophy. How great is our amazement to find that not another word is said about temperament. Professor James proceeds with his lectures on Pragmatism on the understanding that every one of his audience is philosophically free to go and free to come, and expresses the hope that before he is finished every one of them will choose to become Pragmatists.

These are the columns on the blackboard and in the book—

The Tender-minded	The Tough-minded
Rationalistic (going by 'principles')	Empiricist (going by 'facts')
Intellectualistic	Sensationalistic
Idealistic	Materialistic
Optimistic	Pessimistic
Religious	Irreligious
Free-willist	Fatalistic
Monistic	Pluralistic
Dogmatical	Sceptical.

Now if we find ourselves in the one or the other of these columns, and if we are there, not by our own choice, but according to the temperament we were born with, what hope can Professor James have of making Pragmatists of us?

He has this hope, because of what he means by Pragmatism. Is the world and every one in it either tender-minded or tough-minded? It has been so hitherto, but it shall be so no longer. For Pragmatism has come, and Pragmatism arrests the world *before* it becomes either tender-minded or tough-minded. How we can be arrested, if to be tender-minded or tough-minded is a matter of temperament, Professor James never says. But we may be arrested. This is the claim of Pragmatism; this is its greatness. The tender-minded and the tough-minded go into separate rooms in the hotel of life. But they cannot enter their rooms without passing through the corridor. Pragmatism is the corridor. After we pass through the corridor we still go into the one room or the other. But that we have passed through the corridor makes all the difference. We are idealists or materialists still. But we are idealists or materialists now with an open mind. Pragmatism gives the open mind.

When we become Pragmatists, then, we still pass on to be either tender-minded or tough-

minded. We still become either idealistic or materialistic, optimistic or pessimistic, dogmatical or sceptical. But with a difference. If, for example, we are tough-minded, it is probable that we shall deny the existence of God. But if we are pragmatists before becoming tough-minded, we shall not deny His existence. If we are tender-minded, we shall believe in God; and we shall believe in God if we are pragmatically tender-minded. But with a difference. The God of the tender-minded who have not adopted Pragmatism, is a God who is far away. He is the Absolute. He is the God of the Westminster Catechism—'infinite, eternal, and unchangeable.'

'Far be it from me,' says Professor James, 'to deny the majesty of this conception, or its capacity to yield religious comfort to a most respectable class of minds. But from the human point of view, no one can pretend that it does n't suffer from the faults of remoteness and abstractness. It is eminently a product of what I have ventured to call the rationalistic temper. It disdains empiricism's needs. It substitutes a pallid outline for the real world's richness. It is dapper; it is noble in the bad sense, in the sense in which to be noble is to be inapt for humble service. In this real world of sweat and dirt, it seems to me that when a view of things is "noble," that ought to count as a presumption against its truth, and as a philosophic disqualification. The prince of darkness may be a gentleman, as we are told he is, but whatever the God of earth and heaven is, He can surely be no gentleman. His menial services are needed in the dust of our human trials, even more than his dignity is needed in the empyrean.'

Therefore, in a word, this is the difference that Pragmatism makes. The God of the tender-minded is a gentleman, and the God of the pragmatically tender-minded is not a gentleman.

There are fifteen psalms in the Psalter which go by the name of 'The Songs of Degrees.' They are Pss 120–134. No one knows why they are called Songs of Degrees or who gave them that name. They are not separated in the Psalter into a group, and the commentators are unanimous in finding nothing in the Psalms themselves to connect them together. It is the only thing about them upon which the commentators are unanimous. They are called the Songs of Degrees simply because the title 'A Song of degrees' is found at the beginning of each of them.

At least that is the title which is found at the beginning of each of these psalms in the Authorized Version. In the Revised Version the Hebrew phrase is translated 'A Song of Ascents.' For until now translators have been quite unable to translate the phrase, because commentators have been unable to agree about its meaning. The variety of interpretation is remarkable. It will be found in its most instructive and entertaining form in the last Commentary on the Psalms, except one, that has been published in English. We mean the Commentary by Dr. W. F. Cobb.

The first interpretation is that Pss 120–134 were sung when the Israelites were returning from Babylon to Jerusalem. They should therefore be called 'Songs of Ascents,' because the people were ascending from the low-lying lands of Babylonia to the heights of the Holy City. The plural (Ascents) might then be used because there were two of them, one in 536 B.C., and another in 458 B.C. This has no doubt been the favourite interpretation of the phrase throughout the Christian history of the Psalter. But Dr. Cobb points out the absolutely fatal objection that Ps 122 and Ps 134 presuppose the existence of the Temple and its services.

Another explanation is that these psalms were sung by the Jews as they went up to Jerusalem every year to attend the three great feasts. This is the interpretation which is favoured by perhaps

the majority of sober modern expositors, like Dean Kirkpatrick in the 'Cambridge Bible for Schools'; and it is no doubt the interpretation which suggested to the Revisers the translation 'A Song of Ascents.' Dr. Cobb would be glad to agree with it. 'But,' he says, 'it is to be wished that some evidence were forthcoming that the Jews of the Diaspora were in the habit of singing psalms on the road to Jerusalem.' Without that the explanation seems to be in need of something to stand upon, and even if that evidence were forthcoming Dr. Cobb would be at a loss to understand why special psalms were selected for such a purpose.

The most original contributions to the subject in our day (without including the one to which we are coming) is that 'ascent' is a musical direction meaning that these psalms are to be sung with a loud voice. But all that Mr. Cobb says about that is that it is 'a suggestion of despair.' We must not omit, although Dr. Cobb dismisses it as equally ungrounded, the conjecture that these psalms were sung as 'stations' on the fifteen steps which led from the Court of the Men to the Court of the Women.

Every expositor has his own opinion. What is Dr. Cobb's? 'It may be suggested,' he says, 'that the Temple-service did not always begin in the courts of the Temple itself, but that processions were as popular in Jerusalem as in London. On great festivals it is not unusual to add a procession to a Christian service, not merely from blind obedience to custom, but also from a desire to express in more moving fashion the more lively feelings of the worshipper. As the same feelings of human nature produce the same effects in the same circumstances, it is no very hazardous conjecture that a procession was part of the ceremonial of the three great feasts among the Jews, as it is nowadays at Christmas, Easter, or Pentecost. We have only to assume that a procession in which many pilgrims would take part started from the bottom of Mount Moriah and ascended to the Temple and its plateau, to have a simple and natural explanation both of the title *Pilgerlied* and *Song of Ascent*.'

We have given Dr. Cobb's explanation in his own words. It is as good as any of the others, and it is better than some of them. But it will not do. For it lacks just that evidence of the existence of such a custom which he himself very properly desired for the popular explanation of the yearly pilgrimages. It does not appear that, until now, the meaning of the phrase which is translated 'Song of Degrees' or 'Song of Ascents' had been assuredly discovered.

Now, however, the discovery seems to have been made. James William Thirtle, LL.D., D.D., has published a volume entitled *Old Testament Problems* (Frowde; 6s. net), the first part of which interprets the Songs of Degrees. Dr. Thirtle has already proved his originality in a study of the Titles of the Psalms. He does not claim absolute originality for the discovery of the meaning of the Songs of Degrees, for John Lightfoot made the same suggestion two hundred and fifty years ago. But Lightfoot's suggestion had been lost sight of. And Dr. Thirtle seems to have hit upon the interpretation independently.

The Songs of Degrees then— But first of all notice that in the absence of reasons compelling an abstract rendering of the word, we must translate 'A Song of *the* Degrees.' That is to say, whether 'degrees' is the right word or not, it ought to be preceded by the definite article. The degrees are some definite, well-known, already named degrees. Now in the English translation of the Bible, not only the best known degrees, but the only degrees that are mentioned (in the plural), are the degrees in the sun-dial of Ahaz. 'Behold, (we quote from Is 38^8) I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.' This was done for Hezekiah's

sake. Dr. Thirtle remembered at once that Hezekiah and his men had something to do with the literature of Israel. He remembered that when Hezekiah recovered from his sickness he wrote one song at least—is it not found in the Book of the Prophet Isaiah?—and resolved and said, 'Therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.' Dr. Thirtle had made his discovery. The Songs of the Degrees were the very songs which Hezekiah resolved to sing.

They are called 'degrees,' or 'steps' (or even 'ascents' if you please, though that is not so appropriate), because of the degrees in the dial of Ahaz. And there are fifteen of them, because the number of the years of life granted to Hezekiah was fifteen years. Dr. Thirtle does not insist that Hezekiah composed them all, or even any of them. Four of the fifteen are in their titles assigned to David, and one to Solomon; and Dr. Thirtle, who has much more respect for these titles than scholars generally have in our day, is ready to accept David and Solomon as their authors. He thinks it is very likely that if Hezekiah could compose one song he could compose more. But even if he selected them all, and was only what we should now call the editor of the Songs of the Degrees, they come down at least from the age of Hezekiah and owe their place and title to him.

Do the psalms themselves agree? Dr. Thirtle accepts the challenge. He knows that sooner or later every theory of the origin and use of the Songs of the Degrees must pass the bar of internal fitness. He accepts the challenge. He goes over the incidents and allusions which these psalms contain, one after another, and he shows that there is nothing in them which makes the time of Hezekiah impossible, and much which makes it very appropriate.

Let us go over one of the psalms with him. And let us choose the first psalm of the group, the 120th. Its references are definite. If the theory does not break down over the 120th Psalm, it has at least earned some presumption in its favour.

Dr. Thirtle accepts the rendering of the Revised Version—except, of course, that his title is 'A Song of the Degrees.' The historical situation, then, is this. Sennacherib had come up and encamped against the fenced cities of Judah. Hezekiah saw that his purpose was to fight against Jerusalem. As the Chronicler puts it (2 Ch $32^{1.2}$) 'his face was to fight'—(see RVm for the literal Hebrew and compare the 7th verse of the psalm, 'they are for war'). By and by a force was sent against Zion, and surrender was demanded by Rabshakeh in terms which were not only hurtful to the dignity of the king but dishonouring to God. Letters were received which were an outrage upon the name of Jehovah. Having sought the prayers of Isaiah, Hezekiah went up into the Temple and spread one of the letters before the Lord. Isaiah was sent to prophesy the destruction of the Assyrian army and to assure Hezekiah of Divine protection—'I will defend this city, to save it, for mine own sake' (Is 37, 2 K 19, 2 Ch 32).

Does the situation agree? It was a time of distress, and in the time of his distress, Hezekiah called upon the Lord. The psalm opens—

> In my distress I cried unto the Lord,
> And he answered me.

The prayer of the second verse is—

> Deliver my soul, O Lord, from lying lips,
> And from a deceitful tongue.

Now the words which Rabshakeh used are these: 'Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us.' Again, the words of vv.$^{2.3}$ are descriptive of the Assyrian general's peculiar mode of warfare, and v.^{4}—

> Sharp arrows of the mighty,
> With coals of juniper,

seems to Dr. Thirtle, to be a singularly appropriate

denunciation of his impiety and deceit. Then follow the definite allusions—

> Woe is me, that I sojourn in Meshech,
> That I dwell among the tents of Kedar.

The general sense is all right. Hezekiah is surrounded with barbarians who are the enemies of the God of Israel. And if the tribes referred to are a surprise, the explanation may be the easy enough one of an ordinary poetic licence, Kedar and Meshech being used poetically for any barbarous horde that hates the name of Jehovah. But Dr. Thirtle is literal enough to point out that Kedar is actually denounced as an enemy of Judah in the time of Hezekiah (Is $21^{16.17}$).

Mr. Leonard W. King, Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, is preparing a series of 'Studies in Eastern History.' He has already published *Records of the Reign of Tukulti-Ninib I.* in one volume. Now, in two volumes, he publishes *Chronicles Concerning Early Babylonian Kings* (Luzac; 8s. 6d. net each). The first volume contains an introduction, the second the texts and translations. Both volumes are written for the student of Assyriology, by whom they may not be neglected. But the first has a wider reach. It contains materials which frequently illustrate the History of the Old Testament. Among the rest it discusses the question of the historicity of the fourteenth chapter of Genesis, and, in particular, whether the Amraphel, King of Shinar, there named, is the same as Hammurabi.

Mr. King believes that they are the same. He believes that Amraphel is simply another form of the name Hammurabi. 'Our new information,' he says, 'enables us to accept unconditionally the identification of Amraphel with Hammurabi, and at the same time it shows that the chronological order of the Priestly Writer, however artificial, was calculated from data more accurate than has hitherto been supposed.' And by identifying Amraphel with Hammurabi, Mr. King believes that he has fixed the date of Abraham.

Now, Mr. King is no apologist for the Old Testament. If he fixes the date of Abraham, and finds the chronology of the Priestly Writer reliable, it will be safe for us to follow him, though it may not always be pleasant. The difficulty hitherto of identifying Amraphel with Hammurabi and thus fixing the date of Abraham, has been the difference between the date of Abraham according to the Biblical chronology, and the date of Hammurabi according to the monuments. According to Archbishop Ussher's chronology, the Exodus took place in 1491 B.C. And since, according to the Hebrew Text, 645 years separated the Exodus from the Call of Abraham, we should obtain for the latter event the date 2136 B.C. But the monuments prove that Hammurabi did not reign before the twentieth century B.C., so that, if the Hebrew chronology is right, Abraham lived 150 years before him.

How is this difficulty overcome? Some have overcome it by choosing 430 years instead of 645 for the interval between Abraham and the Exodus, 430 being the number found in the Samaritan Version and the Septuagint. But Mr. King does not take that method. For it seems to him an arbitrary thing to take only this number out of the Samaritan Version and the Septuagint, and follow the Hebrew Text for all the rest. And after all, it does not bring Hammurabi and Abraham together.

Mr. King lets Archbishop Ussher go, and all the data he relied upon. For there is certainly a difference between Archbishop Ussher's date for Solomon and the date of the Assyrian monuments, a difference of forty or fifty years. Moreover, it seems to Mr. King extremely unlikely that the Exodus could have taken place at so early a period as 1491 B.C., because during the fifteenth century Palestine was an Egyptian province under Egyptian administration. He concludes, therefore,

that it is better to fix the period of the Exodus by means of evidence that is external to the Bible. And when he has fixed the date of the Exodus, he can fix the date of Abraham.

Now Mr. King believes that Ramses II. was the Pharaoh of the oppression, because one of the store-cities built by the Israelites in Egypt was named Raamses, and the other, Pithom, is proved to have been founded during his reign. And if Ramses II. was the Pharaoh of the oppression, then Merneptah, his successor, was the Pharaoh of the Exodus. Well, the approximate date of the accession of Merneptah was 1244 B.C. And if we add to this the 645 years which, according to the Hebrew Text, separated the Exodus from the Call of Abraham, we come very close indeed to the date of Hammurabi. Mr. King is evidently astonished that he can take any date from the Hebrew Text at all. 'We may conclude,' he says, 'that the chronology of the Pentateuch, with regard to the length of time separating Abraham from Moses, exhibits far greater accuracy than we have hitherto had reason to believe.'

'The literary and historical criticism of the Hebrew Sacred Books, which has been going on for the last hundred years and more, may now be regarded as having completed its task. The books of the Old Testament have been analysed and rearranged, and the history has been reconstructed on the lines laid down finally by Wellhausen in his *Geschichte Israels*, published in 1878; and that the work is accomplished we may conclude from the fact that Continental scholars have ceased to write merely for specialists, and have begun to issue innumerable *Volksbücher*, dealing with Hebrew literature and history, from the new point of view, and intended not for scholars, but for the general reader.'

This is said by the Rev. T. H. Weir, B.D., in an article in *The Contemporary Review* for September on 'Arab and Hebrew Prose Writers.' Now Mr. Weir is a pupil of Professor James Robertson of Glasgow, with whom Wellhausen has never had the last word. We are therefore not surprised to find that as soon as he has said that the work of Old Testament Criticism is accomplished, he gives himself to its undoing.

He begins with the Names of God. For, 'the whole of the current analysis of the first six books of the Bible had for its starting-point,' he says, 'the occurrence in them of the two names for God, the proper name *Jehovah* (rendered in the English Versions LORD) and the appellative *Elohim*.' Mr. Weir does not think that the conclusions drawn from the different names of God in the Hexateuch will stand. For he is a student of Arabic, and when he turns to the Korān he finds there also two words for God, the proper name Ar Rahmān and the appellative Allāh. Ar Rahmān occurs in the Korān some fifty-five times. In nearly every case it is absolutely synonymous with Allāh. Yet no one, he says, supposes that the chapters or verses in which the former name occurs are by a different hand from the rest of the Korān.

So if the comparison with Arabic will stand, and Mr. Weir is careful to point out the similarities between the literature of Islam and the literature of the Israelites, then the occurrence of a new name for God does not always mean a new author or source. Besides, there are cases where only the personal name for God could possibly be used. It is impossible, for example, to speak of building an altar to Elohim (which may mean God, gods, a god, or even a goddess), because, of course, every altar is built to some Elohim. If, therefore, it is said that an altar is built to Jehovah, the introduction of that name into a narrative in which only Elohim has hitherto occurred does not prove that another author or a redactor has been at work. But all this is no doubt somewhat elementary. Mr. Weir has greater things to follow.

He comes to the duplicate narratives. There are two accounts of the Creation and of the Flood; there are two explanations of the names Bethel (Gn 28^{19} 35^{15}) and Israel (32^{28} 35^{10}), and either two or three of the name Isaac (17^{19} 18^{12} 21^{6}); two independent accounts are combined in our present story of Joseph; and so on, down to the books of Judges and Samuel, in which we have duplicate biographies of several of the judges, as well as of Saul and of David. How does criticism account for these? The generally accepted solution of these facts, says Mr. Weir, is that, two or three continuous narratives being in the hands of the compiler of these books, he regularly inserted two or more accounts of one and the same event, even when these accounts were mutually contradictory. Upon which Mr. Weir remarks that such a proceeding is 'unparalleled and incredible.'

But the duplicate narratives are there. How does Mr. Weir account for them? He turns again to the literature of the Arabs. In Arabic literature, he says, we find the same duplicate narratives, and even the same contradictions. For the Arab historian or biographer is anxious above all things to get at the facts, and consequently he sets down all the divergent accounts or traditions of an event, and sometimes adds his own opinion as to which is correct.

Let us see, then, what the difference is. The difference, says Mr. Weir, between the Arabic writer and the Hebrew in dealing, for example, with the origin of the name 'Israel' would have been this. The Arabic writer would have placed the two traditions as to the origin of the name, one immediately following the other, and would have given his authority for each. The Hebrew writer separates the traditions, setting each in its proper place from the point of view of the chronology, and does not name his authorities. But Mr. Weir admits that they both use authorities, and that in both cases the authorities may be written. It does not seem to matter much, therefore, how the final hand arranges his sources. Different sources having been used with their inevitable difference of style, it is difficult to see why a careful critic should be unable to detect them. Mr. Weir, it is true, goes on to say that difference of style does not necessarily imply difference of authorship. There are great differences of style in the Korān, but no one claims difference of authorship there. He would be ready to acknowledge, however, that the cases are scarcely parallel. The difference in style between one part of the Korān and another may not be too great for one man's hand at different periods and under different experiences, while the difference between one part of the Hexateuch and another may be so great as to demand different authors.

Mr. Weir is more convincing when, in the end of his paper, he points out that a difference of vocabulary means in Arabic, and therefore possibly in Hebrew, not a difference of date but only a difference of locality or tribe. But he has himself to confess that Biblical critics, 'starting from other premisses,' have arrived at this very conclusion, 'for the majority of them hold that J belonged to Judah and E to Ephraim.'

There are two things which give the plain man confidence in accepting at least the main results of Old Testament criticism. The first thing is, that the professional teachers of the Old Testament are so rarely found on the other side. And the second is, that when one who is a true scholar and has made a special study of the Old Testament, sets himself, through training or temperament, against the Higher Criticism, he usually gives much more than he takes away, and often ends with the admission that he is a Higher Critic himself.

Some reference was made last month to an article by Dr. Hastings Rashdall on the Modern Missionary Motive. It is worth returning to. Not the article, but the subject.

To refer to the article, however, for a moment. It is a curious thing that when Dr. Rashdall describes the modern missionary motive, he does not touch the Person of Christ. In all the history of the Church, it is neither the civilizing agency of Christianity, nor the supremacy of the Christian religion, that has sent the missionary to the heathen. It is devotion to a personal living Lord. When the earliest of all the missionaries states *his* missionary motive, he states it in the words: 'Christ Jesus as Lord, and ourselves as your servants for Jesus' sake' (2 Co 4^5).

'Christ Jesus as Lord'—that is the gospel which St. Paul carried to the Corinthians; 'and ourselves as your servants for Jesus' sake'—that is the motive which made him carry it. 'Your servants,' he says. And when Dr. Plummer comes to this word to expound it, 'The Greek word (δούλους),' he insists, 'must have its full meaning.' It is not 'servants,' it is 'bondservants'; it is not 'bondservants,' it is 'slaves.' You fancy Dr. Rashdall's missionaries debating whether they consider Christianity the best religion, and how far it is a civilizing agency, before they set out for the Congo or the Khassis; and you imagine St. Paul already on his way to Corinth because he owes a debt to these Corinthians, because he is their slave for Jesus' sake.

'Christ Jesus as Lord,' he says. The elements of that gospel may not have stood out separately to his mind as he wrote, but they had come separately to him at the beginning. 'Jesus' had come first. But not Jesus of Nazareth merely. Not merely the great thinker, the supreme teacher, the man and brother. We all preach Jesus now, the human Jesus who was tempted like as we are (omit the words, 'yet without sin'), who sorrowed and suffered and was able to sympathize. We preach Jesus. The name means 'Saviour.' But we have dropped its meaning out of the name. We all preach Jesus now, but He is merely a man of like passions such as we are.

'Christ' came to St. Paul next. By what a history He came! It may be that our fathers compelled St. Paul to read the Old Testament as an evangelical member of the Church of England. But even if his first and most impressive thought of the Messiah was not that 'surely he hath borne our griefs and carried our sorrows,' still, the road along which the name Christ came to him, was rich with Divine promise and human hope. But the singular virtue of the name 'Christ' lay in its conjunction with the name 'Jesus.' When the two names went together, St. Paul got more light thrown on what 'Christ' meant, than even on what he understood by 'Jesus.'

He says 'Christ Jesus *as Lord*.' Professor Deissmann has lately rescued the word 'Lord' out of the rubbish heaps of letters and documents which the peasants of those lands passed from hand to hand and then threw away; and we see that in the time of St. Paul, 'Lord' was throughout the whole Eastern world 'a universally understood religious conception.' The men and women who wrote papyrus letters in Egypt, for example, often assure their correspondents of their prayers to 'the Lord Serapis' (*New Light on the New Testament*, p. 79). Now, the Apostle spoke to the peasant and used the peasant's language. And when he told the Corinthians that his gospel was summed up in the words 'Christ Jesus as Lord,' they understood at once that Jesus the Messiah had come to occupy the place of God to St. Paul, and had a right to the submission and service of the slave.

Christ Jesus as Lord—as Lord in the Oriental sense—is it incredible? is it impossible? The 'Liberal Theologian' may say so. But if the missionaries had not come with 'Christ Jesus as Lord,' the Liberal Theologian would have remained 'unchristian and uncivilized' to this day.

Christianity as a Soul-Medicine.

By the Rev. W. Mackintosh Mackay, B.D., Glasgow.

One of the choicest gifts of 'the new Psychology' is an increased interest in the Philosophy of Religion. In former times this was rather a barren field. Brilliant writers, usually of a Hegelian cast of mind, wrote 'Introductions' which introduced their readers to what was only a beautiful corpse. Religion was eviscerated of experience, and a religion without experience is no religion.

Psychology, however, has changed all that. Under the influence of French and American writers she has made such an attitude no longer 'proper.' To the science of the soul religious feelings are as interesting as any other. They are the springs of conduct, and conduct is 'three-fourths of human life.' Hence a widespread interest in the Psychology of religious experience. Its fascination may be gauged by the popularity of Professor James' *Gifford Lectures*, while such studies as Starbuck's *Psychology of Religion* and M. Bremond's recent monograph on *The Mystery of Newman*, not to mention a host of other French works, proves the importance of the new field.

The value of such a standpoint is that it makes Theology truly scientific by basing it on experience. The present writer well remembers how, when a student of Divinity, he was impressed by the sense of contrast between it and Medicine, in which (for practical purposes) he had then enrolled. As he compared the dry, remote, and impalpable theories of Dogmatic Theology with the living up-to-date methods of medical science, he could not resist a tribute of unwilling admiration to a study that had its feet so firmly planted on reality, and could come with so sure a foot to the diagnosis if not relief of its patients' troubles. As he listened to the theory of disease in the class-room and saw its application in the clinical ward, 'How different this,' he could not but say, 'from the unreal subtleties of Scholastic Theology! Yet religion, of which these lectures profess to be the system, is as close to the facts of life as medicine. What fact more impressive than Sin? What experience more real than Salvation?'

As he thought on these things, it came to him with all the force of a new idea that if Theology could be so treated, there might be a gain in interest to its students as well as an increase of efficiency in its practitioners. Such an idea, of course, is not new. Professor Adam Smith mentions, indeed, that it had occurred to one of the writer's own Professors at that time. In his Life of Henry Drummond, Dr. Smith says this was the subject of Drummond's Presidential Essay to 'the New College Theological Society' in Edinburgh. Its title was 'Spiritual Diagnosis,' and the main idea of the paper was that in dealing with souls, we should not use a cast-iron method, but approach them like a doctor, through the avenue of his patient's need. 'To draw out souls one by one, to buttonhole them and take from them the secret of their lives, to talk them clear out of themselves, to read them off like a page of print, this is the spiritual diagnosis which is so difficult to acquire and so hard to practise.'[1]

All this is true, and forms one of the results which would follow from 'The scientific study of spiritual discernment.' But the idea of this paper is, of course, infinitely wider. There can be no true diagnosis which is not based on accurate knowledge of the disease to be diagnosed. Sin, therefore, in its sources and symptoms, its ramifications and results, its remedies, symptomatic and radical, the reception of these in conversion and sanctification—nothing short of this is involved in looking at Christian Theology as a system of soul-medicine.

It may be said—Is not this making far too much of what at best is a mere metaphor? Is it not a most narrow and insufficient basis for Theology? In reply to this we may say we have no wish to assert this category to the exclusion of every other. No doubt Theology is a revelation of what *God is* as well as of what *God does*. But we maintain this is a *real* attitude—nay, the first attitude by which to approach it, and that it should, therefore, influence all the result. Christianity appeared in history as a system of remedy, and should so be studied first of all.

To prove this it would be necessary to go through the Scriptures and show how often, both

[1] *Life of Drummond*, p. 50. The quotation is from Dr. Stalker.

in Old and New Testament alike, Sin and Salvation are looked at from the standpoint of remedy. In the limits of this paper that is impossible. We need only quote what so great an authority as Harnack has said on this point. In his great work on the progress of Christianity, he gives this conception a first place among the forces which led on the new faith to its rapid conquest. 'Jesus,' he declares, 'appeared among His people as a Physician. "The healthy need not a Physician, but the sick" (Mk 2^{17}). The first three Gospels depict Him as a healer of soul and body alike. He does not distinguish rigidly between sicknesses of the body and the soul. He takes them both as different expressions of one supreme ailment in humanity, but He knows their sources. He knows it is easier to say, "Rise and walk," than to say, "Thy sins are forgiven thee" (Mk 2^{9}). The circle by which He was surrounded was a circle of people who had been healed. They were healed because they believed in Him. To know God was the health of the soul. They knew they were healed, just because they recognized God as the Father in His Son. Henceforth they drew health from a perennial stream.'[1]

To give texts in support of such a contention would, as Harnack remarks, fill pages, for the New Testament is 'saturated with them.' We may point out, however, that the very word Saviour which Jesus was divinely appointed to take as His name, means in the original 'Healer' as well as 'Deliverer,' and that at the Christian era it had a specially medical connotation from the cult of the god Esculapius as Σωτήρ. When Christ unfolded 'the programme of Christianity,' He significantly adopted this title from prophecy as the 'healer of the broken-hearted.'[2]

Furthermore, the immense prominence given to 'Life' in Christ's preaching, specially in the Johannine Gospel, is notable. He comes to give 'more abundant life,'[3] and this life is not something beyond the grave. It is a present possession of faith—a new vitality of soul possible to every believer.[4]

This conception of salvation as a new spiritual health is also very prominent in the early heralds of the gospel. Paul and John are full of it. 'Your life is hid with Christ in God.'[5] 'I live; yet not I, but Christ liveth in me.'[6] 'The life was manifested, and we have seen it, and bear witness of that eternal life which was with the Father.'[7]

The same, we are told by Harnack, was true of sub-apostolic preaching, and was the secret of much of its success. 'The whole race lies a-dying, was their message, but the kindness of God the Saviour has appeared with the promise of revival for all sin-sick souls.'[8] Baptism was the 'soul-bath' in which the spirit was re-invigorated as well as cleansed. The Lord's Supper was 'the potion of immortality,' and penitence 'the true soul-medicine extracted from the Cross.'

These phrases, indeed, mark a certain materializing of the conception by sacramentarianism. But 'in the beginning it was not so.' The life of God was communicated by simple faith. The Sacraments were only the media of that faith. Faith alone gave health. To be without God was sickness and death. To have Him was life and health. Christ was Saviour because *mediator*—the one avenue through whom the life of God could pass into sin-sick souls.

Such is the New Testament conception of Sin and Salvation. We now see that our standpoint is far more than a metaphor. It is, as has been said, a new attitude. When Christ spoke of the Fatherhood of God, was it merely a new metaphor? When we look at the Gospel from the attitude of remedy, we get a new conception of it altogether. Things once neglected become of prime importance. Things of former importance become insignificant. There is a change at once in our sympathies and antipathies—our sympathy with the patient, our antipathy for his disease.

We gain a new sympathy for sin-sick souls. Every student of medicine knows the difference, in attitude, to disease before and after his study. Before, his feeling, unless modified by love, is one of fear and repulsion. The risk of infection, the disgust at disease makes sickness a thing the healthy man hastens to put out of his sight. But no sooner does the enthusiasm for medicine seize the mind, than all is changed. The ardent student now seeks out disease with passionate interest. 'The Physician seeks not the healthy man, but the sick.'

So, as the great Physician suggested, is it with the true soul-healer. Sin, in its later stages at

[1] *Die Ausbreitung des Christenthums*, bk. ii. ch. 2, Eng. tr. p. 121. Abridged.
[2] Luke 4^{18}. [3] Jn 10^{10}. [4] Jn 3^{14}. [5] Col 3^{3}.
[6] Gal 2^{20}. [7] 1 Jn 1^{2}. [8] *Op. cit.* p. 132.

least, is more loathsome than any physical malady. The great dissectors of morbid humanity, such as Ibsen or Zola, may by their art throw a glamour over these terrible aspects of diseased human nature. To those, however, who come in contact with the real thing, the natural feeling is that expressed once by Henry Drummond after a night of talking with sin-sick souls, 'I wanted to throw up the window.' When, however, we consider the sinner as the victim of a fell disease whose end is terrible death, a tragic and sympathetic interest absorbs every other feeling. We regard the drunkard and the harlot as one not to fly from but to heal.

Some may say here, 'The analogy, however, is not perfect. Disease is a passive thing. It is not in a man's own power. To call a sinner a patient, is therefore to use misleading language. Sin is a voluntary act.'

One reply to this is, that there is an *involuntary* as well as a *voluntary* element in sin. The very meaning of sin implies a certain impairment of human freedom, and while the law must regard the transgressor as responsible for each act of sin, Christian philosophy recognizes that the true basis of that responsibility lies with the sinner, in not seeking out the remedy which God has provided. Hence, says Christ, 'he will convince the world—*of sin, because they believe not on me.*'[1]

This is the view of sin given by St. Paul in his masterly psychological analysis of it in Ro 7. He treats the sinner there as a patient in the grasp of a deadly disease. 'The good that I would, I do not; the evil that I would not, that I do. O wretched men that I am! Who shall deliver me from this body of death?' He felt like a man under the grip of total paralysis, like a captive bound in chains. But did he regard himself therefore as having no responsibility? Far from it: the cure was in his own hands. He could take it if he wished it. 'Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.'

So should we regard the sinner to-day. We should look on him with sympathy as under the power of a fell disease. We should regard his ebullitions of passion with abhorrence and yet also with infinite pity; realizing that no real cure of them can be hoped for by temporary resolution until the soul has come under the spell of a more radical remedy.

[1] Jn 16^9.

2. Another gain that might accrue from a medical restatement of Christianity is *a new judgment of values in Theology.*

Without committing oneself to the results of the Ritschlian system, there can be little doubt that one of its charms is the restriction of Theology to the facts of New Testament experience. Now that is just our point of view, save that while the 'experience' Ritschlians appeal to is often created by their own preconceived ideas, the experience the Christian Healer would go by is as Catholic as the History of Christianity.

Thus the contempt of Ritschl for Pietism or Mysticism is one the soul-healer can in no way sympathize with. On the contrary, he will earnestly seek to know the secret of a 'treatment' so beneficial in its results. His question to every dogma will be, 'Can it heal the soul?' 'What value has such a doctrine as remedy?' If it has little or none, he will approach it with 'a heart as cold as ice.' If it has, he will seek to emphasize the side from which that remedial influence comes, and disregard the other.

Thus, while being very far from undervaluing the Forensic theory of the Atonement as a remedy for the pains of guilt, the soul-healer will bring more to the front the mystical side of the Atonement, *i.e.* the coming of God in Christ unto the soul of man, and thereby restoring it to spiritual health.

The deepest thought, indeed, of such a system is mystical. The essence of sin, according to it, is the loss of God. The one cure for sin is the presence of God. Christ, and especially His Cross, is the medium through which God becomes one with man. He is 'Immanuel, God with us.'

3. A word may be said as to the gain to be acquired through *such an attitude in practical evangelism.*

This has already been suggested. Spiritual medicine would insist on spiritual diagnosis preceding every wise treatment of sin. This, of course, is one of the most difficult things to do; but individuality of treatment would at least be an infinite help in learning it. Too often 'personal dealing' as practised by the popular evangelist is stereotyped to the last degree. A universal formula, 'Believe in the Lord Jesus Christ,' whose meaning is seldom grasped in any intelligent sense, is given as a panacea for every sick soul. Many are saved by such means, but many more are disappointed and repelled.

Take the well-worn phrase 'an interesting case.' How often is that phrase suggestive of the most stereotyped ways of looking at men and women, palpitating living souls who are indeed interesting cases to the true soul-healer, *i.e.* to one who looks at them first of all as men and women, and not as dead clay to be moulded to a preconceived model.

The present writer can recall out of his own experience examples of the utter futility of dealing with such cases in this 'Theological-formula' fashion, instead of approaching them as living men, each differing infinitely from the other. The lack of interest displayed by these so-called 'interesting cases' was in painful contrast to the efforts put forth to reach them, and was very different from the interest usually displayed by a sick man. Yet if, by chance sometimes, one did stumble on the sore point, what an instant change! Indifference was immediately replaced by interest. Eagerness, bitterness, anger, joy, tears, every and any form of emotion replaced the former apathy.

Was not that Christ's method, when He asked a drink of water from the woman of Samaria and invited Himself to the hospitality of Zaccheus? Social recognition was the remedy employed in these cases, because a social wound lay at the root of their trouble. In the case of Nicodemus, again, Jesus used a quite different method. There religious pride was the disease, and there, therefore, He brought back His patient to the humility of a little child. 'Ye must be born again.'

Such a tact, of course, comes naturally to him who has the priceless gift of sympathy. As Professor James has said in a similar connection, 'An ounce of sympathy is worth a ton of theory.'[1] Nevertheless, the new attitude would be infinitely useful in training the Christian worker to a habit of sympathy. 'Nothing but the infinite sympathy is sufficient for the infinite pathos of human life.'[2] Spiritual healing teaches the need of this infinite sympathy. It suggests the vast complexity of the human soul, and thus discourages that professionalism which is the bane of evangelism. To sum up in the felicitous words of old Sir Thomas Browne, the 'medical theologian' of an earlier age, it would remind us that 'that may succeed with one temper which will prove successless with another.'[3]

[1] *Psychology in Relation to Education.*
[2] *John Inglesant.* [3] *Religio Medici.*

Recent Foreign Theology.

Two Tell el-Amarna Letters.[1]

As should be well known, two of the celebrated Tell el-Amarna letters were written to and from a land called Arzawa (or Arṣapi as it is sometimes read), and in what was presumably the native language of that country. They were written, like all the Tell el-Amarna letters, in cuneiform characters. They have already received considerable attention from scholars like Boissier, Jensen, Sayce, and Winckler. The language is not Babylonian, Egyptian, nor Semitic Canaanite, though it is mixed with Babylonian words and uses ideograms, presumably in the same senses as other cuneiform inscriptions. One difficulty with an inscription in an unknown language is to be sure that the signs are correctly read. In reading cuneiform texts it is, of course, a great assistance to understand the words before one. Here the copyist is reduced to mechanical copying of what he sees, or thinks he can see. Now Dr. Knudtzon has devoted years to collating and recollating the peculiar script of the Tell el-Amarna tablets. Hence it may be presumed that he has made his copies as accurate as they can be made.

The next question that suggests itself is whether these Arzawa scribes used the cuneiform signs in the same sense and with the same syllabic values as did the Semitic scribes. This question is partly answered in the affirmative by the fact that one letter opens with four lines of Babylonian in which the signs have their usual values. But Dr. Knudtzon is very thorough, and devotes a chapter to the consideration of how each sign was read. Then he discusses the name Arzawa, to which he finds parallels in Greek and Aramaic inscriptions, which, however, rather favour the reading Arzapi. Winckler's identification with the Assyrian land

[1] *Die Zwei Arzawa-Breife. Die ältesten urkunden in Indogermanische Sprache.* Von J. A. Knudtzon. Mit Bemerkungen von Sophus Bugge und Alf Torp. Octavo, p. 140. Leipzig: Hinrichs, 1902. 5s.

of Arzabia he dismisses, because that seems too far East. This is not convincing, for two reasons: the Arzapi people may have been driven eastward in the interval, and there are no very good reasons to decide that this land was nearer Egypt. We have letters from Babylonia in the collection. Dr. Knudtzon is inclined to decide for Rezeph. But he discusses also Max Müller's suggestion that it was in Cyprus, and Jensen's that it was in the neighbourhood of Carchemish in the Hittite land. He then examines the affinities of the personal names. Finally, he concludes for Eastern Cilicia or Southern Cappadocia, in which he seems to be quite right.

But the chief interest lies in Knudtzon's contention that the language is Indogermanic. This part of the work cannot be condensed without injury to its presentation. It must be read along with the remarks of the learned professors who follow and take word by word, syllable by syllable, and find Indogermanic parallels. The closest languages seem to be Lycian and Armenian. Amid much that is doubtful, and some things that seem fanciful, there remains an irreducible minimum which can hardly be explained away. There is always the possibility that one or two signs were used with a different syllabic value or a slightly different pronunciation. Further investigation may easily reveal what these are. Then in all probability the forms will be easier to recognize. An acquaintance with the early forms of Indogermanic speech is needed to estimate the worth of the identifications proposed. But without that there seem too many and too close resemblances to admit any other conclusion.

A very valuable register of the words is given, with a tentative statement of the function and meaning so far as conjectured, and throughout a most praiseworthy care is taken to ease the path of those who cannot read cuneiform and have no expert knowledge of the primitive Aryan tongues. Altogether it is a most valuable and remarkable work, and should receive wide attention. That cuneiform which has already done the world such service should now be found to preserve the monuments of an Indogermanic tongue, some three thousand years old, should certainly win for its professors and students a higher degree of acknowledgment than they have yet received in this country. Perhaps it is not too much to hope that this work will provoke some representative of the older classical learning to examine into the bases of the study and do for England what Eb. Schrader did for Germany.

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Canaan d'après l'Exploration récente.[1]

In this volume the results of the various explorations in Palestine, hitherto scattered through various books and periodicals, are carefully arranged, adequately summarized, and clearly presented. Prefacing to his work a short history of the explorations, Father Vincent traces the story of the development of the Canaanite town from the primitive fortress on the lonely tell to the fortified capital. The centre of the city was the 'High-place,' and so the author passes on to describe the various places of Canaanite worship, incidentally casting much light on the Joshua-period. From sanctuaries he passes to the idols and religious symbols, the many varieties of which are splendidly illustrated and explained. The most important chapter is that on the dead, in connexion with which the 'finds' have been most numerous. Father Vincent does not attempt to solve the manifold problems presented by the graves, but contents himself with carefully recording all that is known and all that has been said. The chapter on the pottery found in the tombs, with the critical comparison of it with that of Greece, Egypt, and Babylon, forms a valuable contribution to the history of art. The reverend author always begins at the beginning, tracing out a custom or a style of pottery from palæolithic times down to the fall of the Jewish monarchy, and no confusion and no wild theories harass and perplex the reader.

It is difficult to select from so connected a story points for note. Each line indeed is, as it were, a commentary on some passage of the O.T. Father Vincent is neither blindly conservative nor rashly radical. His voice, for example, is raised against the insidious attempt to find, in the 'Asru' of the monuments of Seti I., the אשר of the O.T., for in Seti's reign Asher was sojourning in Goshen. Apart from K. Sethe's

[1] Par le P. Hugues Vincent. Paris: Gabalda et Cie, 1907.

declaration that 'Asru' signifies Assur, and not Asher, Father Vincent contends that whoever cannot recognize the patriarchs in the 'Abiramu,' 'Ja'qubilu,' and 'Jachupilu' of the Babylonian contracts has no right to recognize Asher in 'Asru.' But such a statement surely does not amount to proof.

On the other hand, he believes in the suzerainty of Egypt over Jeroboam and his kingdom, and inclines to the opinion that Sheshonq I. did actually conquer the northern towns mentioned in his lists. In this connexion he notes the stele of that monarch found at Byblos, hinting that it is possible the invader penetrated thus far north.

One other point must not be omitted. In every Canaanitic tomb was placed a lamp, the symbolism of which has been variously explained. Father Vincent, who believes that the tomb was made as far as possible like the house the man had while alive, declares it was intended to light the shade as he passed to his own place. And he quotes the inscriptions on the early Christian tombs: Φῶς Χριστοῦ φαίνει πᾶσιν and Χριστὸς φωτισμός μου; these served instead of a lamp, for they who trusted in the Light of the World had no need of oil or candle.

Many other points might be noticed, but these must suffice. The chief value of the book undoubtedly is the vivid picture it gives of early Canaan. By the charm of its language, the exactness of its information, and the richness of its illustration, it is simply indispensable, and ought to find a place on the shelf of every student of Palestinology. R. T. Clark.

Perth.

A Popular Apology.[1]

Admirable in style, strong in argument, candid and fair in spirit, these addresses are 'popular' in the best sense. After a luminous survey of the philosophical tendencies of our day in their relation to religious faith, the author groups his subjects under three heads, of which the first and the third are the most important. 'The Historical Foundations of Christianity' treats in three addresses of the Teaching and Personality of Jesus of Nazareth, and of the main features of Primitive Christianity. 'The Dogma of the Church' discusses the doctrine of the Person of Jesus Christ, the God of Jesus Christ, and the Work of Jesus Christ. The second division, 'Personal Christianity,' consists of four most thoughtful, suggestive addresses on the Deepening of the Inner Life, Prayer, Sin, and Love of our neighbour, all admirable discussions. The author is almost too frank in recognizing the elements of truth in the positions which he so strongly attacks. Thus, in the second and third addresses, he emphasizes the difficulty of proving the historical truthfulness of the first Gospels to such an extent as to accord more than justice to the opposing case. There is a suggestion of inconsistency when in his reply he proceeds to insist on the superior strength of the believing position. After saying that the interval between the Lord's life and the first records was great enough to allow the possibility of interpolations, he says emphatically that the witness of Paul and the shortness of the interval exclude such a possibility. The first part of the case is put somewhat too strongly. The picture given of Primitive Christianity is singularly effective. The evidential force of the Resurrection and the Gifts of the Spirit is brought out in a most convincing and masterly way. The crucifixion had dashed to the ground the impression of superhuman greatness made by the life and teaching of Jesus. Then came Easter and Pentecost, which more than restored the balance of faith. The same great events explain the teaching about Jesus of the Fourth Gospel. 'Easter and Pentecost make the most daring sayings about Christ appear credible.'

J. S. Banks.

Leeds.

[1] *Zwölf Reden über die Christliche Religion.* Ein Versuch modernen Menschen die alte Wahrheit zu verkündigen. Von Karl Girgensohn, Privatdozent in Dorpat. Zweiter Abdruck. München: Beck. Geb. M.4.

Varia.

This part of the handbook[2] to the New Testament contains an account of Græco-Roman culture and its bearings on Judaism and Christianity. Much has been written on this great topic, and

[2] *Handbuch zum Neuen Testament.* In Verbindung mit H. Gressmann, E. Klostermann, F. Niebergall, L. Radermacher, P. Wendland. Herausgegeben von Hans Leitzmann. Erster Band: Zweiter Teil, 'Die Hellenistisch-Römische

many volumes might be mentioned which have appeared in recent years. In fact, in the various sections of the part before us, a full bibliography is given, and the student is directed to the fuller sources through the use of which he may obtain a full knowledge of the continuity of human culture. The part itself will be found by the student to be a sufficient guide to the subject. The author has ransacked all the sources of information, and he has reflected on what he has read. So he leads the reader over a wide field. In clear incisive sentences, with a firm grasp of the situation, he places his readers in a position to appreciate the various aspects of that culture to which the modern world is so deeply indebted. He covers a wide field. No part of the life of the Roman Empire is indifferent to him. One of the most interesting sections is that which is devoted to a description of the relation of the philosophical-ethical propaganda to Christianity. The section which will attract most readers is that which describes the history of the Hellenistic religion. As this is only one part of the handbook to the New Testament, we may judge what the whole handbook will be. The handbook is to be in five volumes. Of these there are in our hands two parts—those mentioned already, on Hellenistic-Roman Culture, by Professor Wendland; one part of the third volume, which contains the exegetical commentary on St. Paul's Epistle to the Romans, and the introductory part of the practical exposition of the books of the New Testament. This part also contains the general introduction to the whole practical exposition. This general introduction is of unusual importance, and deserves careful study.

This[1] is a series of lectures delivered at Liegnitz to an assembly of cultured men and women who desired to know what is the present state of critical scholarship on the question of the origin of the New Testament writings. The new thing about lectures arises, not from the contents of the lectures, but from the fact that they were delivered to a popular audience. The author leaves behind him all the paraphernalia of learning, does not use the language of the schools, and speaks in untechnical language. It is pleasant reading, the style is crisp and clear, there are no long or involved sentences, and one can easily read. From the former works of Wrede one could have predicted the conclusions to which he has come and has set forth in these lectures. He covers a good deal of ground. After an introduction, he deals with Paul and the Pauline Epistles. He passes in review all these Epistles. Perhaps the most interesting lecture is that in which he deals with the personality of the great Apostle. One may dissent from his conclusions with regard to the Pauline writings, but he will, notwithstanding, find much that is suggestive in Wrede's appreciation of the person of the Apostle. In the second part he deals with the Synoptic Gospels, and with the Fourth Gospel.

This[2] is the second of the series of studies towards the elucidation of the later Protestantism. The first publication was on the significance of the German Aufklärung for the development of historical-critical theology. The aim of the series is to illustrate the development of Protestant theology, and the Protestant Church within the modern world. The series has begun well, and we wish it all success.

The volume on the Ethics of Pascal is really a study of the man, of his personal characteristics, of his development, and of his significance not only for Ethics, but for modern thought and life. It is a thorough study of the man and of his time. It goes back to the sources, and the author has left no source unexamined. He begins with an elaborate and luminous account on the moral development of Pascal. The time of the mathematical and physical studies of Pascal up to the death of his father, 1651. 2. His life in the world from 1651 up to his conversion, 1654–55. 3. His life in Jansenism up to his death, 1662. In these sections of the book we have the result of much study. It is finely and artistically arranged, and

Kultur, in ihren Beziehungen zu Judenthum und Christentum.' Dritter Band, Die Briefe des Apostels Paulus. An die Römer erkläit von Lic. Hans Lietzmann. (1) Lieferung, Fünfter Band. Praktische Auslegung des Neuen Testaments. (2) Lieferung. Altgemeine Einleitung und en Die Römer von Lic. F. Niebergall. Von Dr. Paul Wendland. Tübingen: J. C. B. Mohr. (Paul Siebeck). M.1.80.

[1] *Lebensfragen, Schriften und Reden.* Herausgegeben von Heinrich Weinel. Die Enstehung der Schriften des Neuen Testaments, Vorträge von William Wrede. Tübingen: J. C. B. Mohr (Paul Siebeck). M.1.50.

[2] *Studien zur Geschichte des Neueren Protestantismus.* Herausgegeben von Lic. Dr. Heinrich Hoffmann und Lic. Leopold Zscharnack. 2 Heft. 'Die Ethik Pascals,' von Karl Bornhausen. Giessen: Alfred Töpelmann (vormals J. Ricker). M.4.

enables the reader to see Pascal in his habit as he lived. The second part sets forth the Ethics of Pascal under the influence of his scientific thinking, of his religious individualism, and his Catholicism. It is in three divisions: Pascal as scientific thinker, Pascal as a religious individuality, and Pascal as a Catholic. It is followed by a characterization of the universal character of the Ethics of Pascal. The natural moral life of Pascal is next delineated, and then the Christian-moral life of Pascal is set forth. The ethical fundamental values in religion and in Christianity, as these appeared to Pascal, is the theme of one section, and the theme is discussed objectively, and justice is done to the great thinker in this relation. Then the outcome of this Christian-religious ethic for the formation of a view of life and of conduct is set forth, first in its reference to personal life, and then to public life, or life in the State and in the Church. Finally, the author sums up the results of the whole inquiry, and sets forth the universal significance of the Ethics of Pascal. He shows how many were the currents which met in the life of Pascal. Pascal was the first Reformkatholik who strove to bind into a religious unity the old and the new, Augustinianism, Mysticism, and modern individualism.

It is a worthy study of a great man, of the varied influences which told upon him, of his place in history, and of his significance for subsequent times. It casts light on the great contrasts which meet in that great man, and it helps to make Pascal intelligible to the student of the present time.

The first half of this book[1] is intended by the author to be an investigation of the concept of Humility (Demut), and he regards the investigation as of importance, not only for the purpose of theological Ethic, but also for the study of the fundamental Christological problem of the self-consciousness of Jesus. The second half of the book will use the material won by the present investigation in order to help towards a study of Christian humility in primitive Christianity, and then to set the problem of humility in its proper place in a system of Ethics.

[1] *Die Christliche Demut: Eine Historische Untersuchung zur Theologische Ethik.* Von D. Karl Thieme, Ao. Professor der Theologie an der Universität Leipzig. 1 Hälfte Wortgeschichte und die Demut bei Jesus. Giessen: Alfred Töpelmann. M. 5.60.

The book is very elaborate, and very exhaustive. He examines the history of the word, traces it in Hebrew literature, and in the New Testament, specially in the Epistles of St. Paul. His tracing of the history of the word and of the idea meant by it is of permanent value to the student. Then there is a most elaborate statement of the meaning of the word in relation to Jesus. A chapter is given to the exhortations of Jesus as to humility before God, and in our estimate of ourselves. Another long and painstaking chapter deals with the feeling of humility of Jesus before God, and in His estimate of Himself. Another chapter deals with the example of Jesus in the lowliness of service, and His exhortations thereto, and yet another deals with the saying in which Jesus characterizes Himself as 'lowly of heart.' Finally, he sums up his results in some concluding observations on the humility of Jesus.

The book is of great value from many points of view. There are many contributions to exegesis, made in the course of the discussion, for the author carefully examines every passage of Scripture he has had occasion to quote. Among other passages he has a careful statement on the meaning of the question, so often quoted of late, 'Why callest thou me good?' And the explanation deserves close study. There are many other exegetical results which invite comment, but these are so many and so valuable that they must be sought in the work itself.

It is significant that there is no reference to the Johannine writings in the volume. There are numerous references to the Synoptics, to the Epistles of Paul, of Peter, and to the Epistle of James. The reasons why there is no reference to John may be readily surmised. Perhaps the author thinks that there is nothing about a consciousness of humility on the part of Jesus in the Johannine writings. But surely something might be learned from the Fourth Gospel as to the self-consciousness of Jesus. But the analysis of the self-consciousness of Jesus, so far as it is carried out here, leads only to the consciousness of a moral and spiritual sonship to God, and not to a consciousness of any other oneness with God. No doubt the consciousness of sonship which was in the mind of Jesus was a consciousness of service, and the feeling of reverence towards God, and of humility in the presence of the Father, were very real in the mind of the Son, but these do not

exclude the further consciousness of oneness with God not only as a moral and religious experience, but also as a conviction of oneness of being with the Eternal. Dr. Thieme has done good service in his vindication of the first, but it is well for the reader to accept that service and to go further for himself, as the evidence leads him on to the conclusion embodied in the creed of the universal Church.

The lectures contained in this volume[1] are 'The Progress of Man,' 'Religion and Development,' and 'Nature-Power and the Human Will.' They are remarkable lectures, clear, subtile, and thoughtful. They are rich in interest of many kinds, and the problems discussed are living, present, and important. In the first lecture the discussion is with regard to the conception of Progress, and to its content and its history. The origin and development of progress, the meaning of progress, and the modern views regarding it and possibility of its explanation, conclude the exposition. The second lecture really is an account of the work of Eucken on the being, content, and worth of religion. A pretty full account of Eucken's work is given, which the English reader may compare with the work of W. R. Boyce Gibson on Eucken's *Philosophy of Life*, the fullest and the best account of Eucken accessible to the English student. In the third lecture we have a new discussion of the perennial problem of the indifference of nature to man, his sorrows and his joys.

> How dare ye chant, ye little birds,
> And I so weary, full of care?

is a poetic way of stating the problem. Nature goes its own way, regardless of the spiritual life of man. Our author goes on to discuss the order of nature, and its regard to law, and its worth for the spiritual life. What is the value of nature in relation to freedom? These and a number of other related questions are discussed with ample knowledge, and with insight and power, and the little book is a contribution of great value to the discussion of these burning questions. To discuss these questions adequately is impossible within our limits, and we content ourselves with this brief notice.

JAMES IVERACH.

Aberdeen.

[1] *Zur Religionsgeschichte: Drei Betrachtungen.* Von Herman Siebeck. Tübingen: J. C. B. Mohr (Paul Siebeck). Pp. iv, 79. Price M.1.50.

What is the Bible?

BY THE REV. A. H. M'NEILE, B.D., FELLOW AND DEAN OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE.

THE object of this paper is to suggest some lines of thought along which we may frame an answer to the question: What is the Bible? And what is its real place among men?

Whenever we try to think about God we can only do so in conceptions drawn from our own human nature. We think of Him as speaking, acting, loving, forgiving, planning; we think of Him as possessing a mind and a will. We cannot employ higher terms than those which we use to describe men; we can only say that God's attributes must be at least those of men, but each one infinitely perfect. Now a man's 'will' is something locked in the most secret depths of his personality; it is an aspect of his very self. But if he wants to manifest that will to others, to give out his hidden thoughts and wishes—if he wants to reveal his very self to his fellow-men, he can do so because he has the power of speech. My 'word' is the means whereby I can give other people a share in my hidden self, and make known to them my will. And we can say the same of God. He gives Himself out, He reveals to men His hidden will; and using our human expression, for we have no other, we may call that self-revelation His *Word*.

When a man is in a position of authority over others, his word produces obedience in proportion to his power of exercising his authority. Of one man we should say that his word does not carry much weight; his personality is not strong enough for his word to enforce obedience. While of another man—a great headmaster, a great general, the strong head of a great firm—we should say that 'his word is law.' Carry this up to its highest point, and we can say, 'God's word *is law*.' When

God exercises His will, the result is absolutely certain.

Or look at it in another way. The thing which marks a great man is his grasp of details. Human beings are limited in power and knowledge and in memory; and the head of a great school, or army or society, or business, is obliged to leave some details to subordinates. But exactly in proportion to his grasp of details, side by side with his grasp of broad issues, he will prove himself a great leader of men. Carry this, in the same way, up to the highest point, and we are brought to the infinite Mind of God, who not only governs the world *en masse*, but exercises His will on every several detail, no matter how infinitesimally small.

Look first at the *physical universe*.[1] When we speak of a 'law of nature,' we mean God at work in nature, revealing His will in respect to the disposition of matter. There is a profound truth in the statement in He 1^3, that the Son of God 'upholds all things by the word of his power'; or, to represent the Greek word more exactly, He *carries all things along*. At every second, and every fraction of every second, in the course of the universe, God deliberately exercises His will upon each single atom with such unswerving regularity that the results are what we call 'natural laws.' To take a single instance: If the centre of gravity of a body is unsupported, we know with absolute certainty that it will fall; and we speak of the 'law of gravitation.' Our human wills are so weak and fickle that we find it difficult to conceive of a Will which never swerves—which has no variableness. But all over the wide universe, whenever a body is unsupported, God says, 'Let it fall'—and it does fall. Such is the part which the Word of God plays in nature.

But the physical universe is only one aspect of the exhibition of His Will. Another aspect is the *course of human history*. An event in the twentieth century after Christ, and an event in the twentieth century before Christ, appear to have no possible connexion with each other. But they are joined by a continuous chain of cause and effect, of which every link is the work of God according to an eternal plan. And though we speak loosely of the 'natural' sequence of events, we really mean the sequence which His Will has determined, and His Word has produced, at every point in the series.

So we begin to see a little of what the 'Word of God' means. It is (as the Epistle to the Hebrews says) 'living and powerful,' beyond all conception.

But its meaning is not nearly exhausted. Not only God, but man also, possesses a will. Man has that innermost self-conscious personality which no other man can know except when he chooses to give himself out—to reveal himself by his word. The first beginnings of this state of things is described in the sentence, 'God said, Let us make man in our image.' And the supreme aim and end to which creation moves is that man should be so developed that his will should become one with God's will, 'perfect in one.' The highest aspect of God's will of which the human mind has any knowledge is the gradual revealing — the gradual imparting—to men of His own character, that He may raise men to become more and more divine. The 'Word' of God is the revelation of His will, partially in the physical cause and effect of the material universe, partially in the chain of events in human history, but first and chiefest in the spiritual process—the plan of salvation—by which man is being raised to God by God giving Himself out to man.

It is easy to see how steadily and surely this would have gone on had there been no sin in the world. But the marvel is that God is doing it in spite of the world's sin. He intends—and His Word is law—that man shall grow to be the perfect expression of His Will, the complete unsullied mirror of His nature. But because of sin, man would never have risen to this height unless God had given Himself out—revealed Himself with complete fulness in Manhood. By the taking of the Manhood into God in the person of Jesus Christ, God made possible the impossible, that the manhood of all men should eventually be taken into God. And because Christ revealed God perfectly —because He manifested the Father's will perfectly —He became the exact utterance, the express image of His Essence. He was, and is the Word of God; 'the Word was made Flesh, and dwelt among us.'

If, then, the Word of God is His Will coming forth into visible, tangible, actual fact—firstly, in the whole course of the material universe; secondly, in the whole course of human history; and thirdly,

[1] The contents of this paragraph are repeated from the writer's article in THE EXPOSITORY TIMES, September 1905, pp. 537-543.

and chiefest, in the whole course of the plan of salvation—if the Word of God means all that, *what is the Bible?* We can surely test it by these three aspects of God's self-revelation. In what relation does the Bible stand to the course of the physical universe, the course of human history, and the plan of salvation?

Now, if God created all things, and 'carries the universe along by the utterance of His power,' it is clear that every fresh item of knowledge gained by scientific investigation is a fresh glimpse into the Will of God. Strictly speaking, there is no such thing as 'secular' knowledge; a man only makes his studies secular for himself when he divorces them from the thought of God. So that all the scientific experiments in the world form part of the study of one aspect of God's 'Word.' And discoveries follow one another so fast that no book remains a standard work for more than a few years. It is obvious therefore—almost too obvious to mention—that the Bible is not a standard scientific work, or a storehouse of scientific discoveries. With regard to physical science—one vast portion of the revelation of God's Will—the Bible says practically nothing. And when, further, we are told that the statements on matters of natural science, made by the men who wrote in those early ages, are not always accurate from the standpoint of modern discoveries, we can willingly admit it. It is of enormous importance to remember that *we can learn what the Bible is only from what the Bible itself says*. And the Bible makes not the slighest pretensions to being a scientific treatise, complete and up to date.

And the same is true with regard to human history. We must gather together all the several events of every minute and second in the history of all people, nations and languages, all tribes and families, and of every man, woman, and child that has ever lived or ever will live, before we can gain a full knowledge of God's action in history. Though we take into account every historical work that ever was written, the 'Word' of God—the expression of His Will—in history is known to us only in the form of a few scattered fragments, a few of the main events and epochs in the history of a few of the nations of the earth, and of a few of the most important persons in those nations. And the Bible? The Bible confines itself almost entirely to the main events in the history of a single small branch of one nation, and only touches surrounding peoples here and there, when they come into contact with the Hebrews. It is, of course, a record of great importance, in that it relates the history of the people from whom Christianity immediately sprang. It indicates the circumstances, and thoughts, and ideas, which formed, so to speak, the seed-plot of the eternal religion revealed in the Incarnation. But it is obvious that the Bible is not a complete storehouse in which we can learn all about God's world-wide guidance of history.

But there remains the third aspect of His self-revelation, yet more important and more vast: the gradual revelation of His spiritual nature and character, leading up to its completion in Jesus Christ, by whom the same revelation may go on and increase in every one of us. And here, the Bible is the standard work which has never been superseded, never become out of date, never been found lacking.

The Old Testament relates the gradual self-revealing of God, or, in other words, the gradually increasing realization by men of what God is. Men began by thinking of Him as the protecting deity of a small tribe; Jehovah was the particular God of the Hebrews, as Chemosh was the particular God of the Moabites, or Milcom of the Ammonites, or Baal of the Phœnicians; He was a stern warrior who fought for His tribe against every other tribe; He was revengeful, sometimes even fickle and capricious. And they ended by thinking of Him as the righteous, almighty, pure and merciful Spirit who was the guide and comfort and strength of every single man who trusted in Him.

The New Testament gives the complete revelation of the Incarnate Son, and teaches how all men can through Him be made partakers of the Divine nature, and gain an ever larger share in that participation.

And all the religious books in Christendom have only been feeble attempts to understand more fully these eternal spiritual truths. No book has by one jot or one tittle added to or subtracted from the plan of salvation. *In its spiritual teaching*—in its 'reproof, correction, and instruction in righteousness,' which one of its writers claims for it—the Bible is absolutely complete, one perfect everlasting whole.

And so, while we are obliged to turn, and turn with delight, to countless other books to learn of God's 'Word' in nature and in history, we turn to

the Bible alone for the best and highest. We turn to it to learn of God's holiness and purity and hatred of sin; to learn of His infinite love for His sinful children; to learn that we are His children and He is our Father; to learn of His Divine self-sacrifice in the Incarnation and Death of His well-beloved Son; to learn that in Him we can get forgiveness of all our sins, and sympathy in all our sorrows, and in His Holy Spirit strength against all temptations; and to learn that after we have, for a little season, been tossed about on the waves of this troublesome world, we can enter into the rest which is prepared for the people of God.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xiii. 24.

'Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.'—R.V.

Exposition.

'Strive to enter in by the narrow door.'—*Strive* is a strong word. It is literally 'agonize.' It is the language of athletic competitions. Jesus refuses to answer the question. He rarely gives a categorical answer to a leading question. But here He altogether discourages the curiosity of the inquirer, who had better be attending to his own duty in the matter of his question. Indirectly Jesus sets aside the question as based on an error. There is no fixed number, few or many. The number will depend on the choice and effort of men and women. If those who now hear Jesus will strive to enter, there will be so many the more inside. It all depends on that.—Adeney.

'Strive' refers in the parable to the difficulty of passing through the narrow opening; in the application, to the humiliations of penitence, the struggles of conversion. The 'narrow door' represents attachment to the lowly Messiah; the magnificent gateway by which the Jews would have wished to enter, would represent, if it were mentioned, the appearance of the glorious Messiah whom they expected.—Godet.

'Many.'—The word 'many' proves the connexion between this discourse and the question of v.[23]. Only Jesus does not say whether there will be few or many saved; He confines Himself to saying that there will be many lost. This is the one important matter for practical and individual application. It is perfectly consistent with this truth that there should be many saved.—Godet.

'Shall seek to enter in, and shall not be able.'—The futures are most important, whether we place a comma or a full stop after the second. Jesus does not say that there *are* many who *strive* in vain to enter, but that there *will* be many who *will seek* in vain to enter, *after the time of salvation is past*. Those who continue to strive now, succeed. The change from 'strive' to 'seek' must also be noted. Mere ζητεῖν is very different from ἀγωνίζεσθαι (1 Ti 6[12]). Cf. Jn 7[34].—Plummer.

The Sermon.

The Strenuous Gospel.

By the Rev. Thomas G. Selby.

What was in the mind of the man who asked the question, 'Lord, are there few that be saved?' We can only conjecture. Perhaps he wanted to know if the precepts of the new kingdom were as rigid as rumour asserted, for, if so, only a few of the chosen nation would reach salvation. Perhaps he was thinking of the whole human race—the Greek, the Roman, the Scythian, the teeming souls of bygone generations and the generations of the unknown future.

Our Lord did not answer the question. He turned the man's thoughts from the speculative to the practical. He was not to occupy his soul with vagrant curiosity when the hour of action was striking.

The old question is still asked, and where Jesus maintained an admonitory reserve, ministers now babble of 'the larger hope.'

When we look at the question again, we see that no answer could be given which would not be misapprehended, for 'few' and 'many' are relative terms. In ages of degeneration the verdict is depressing, but the prophecies warrant us in believing that the earth *will* be covered with devout and regenerated races for thousands of years; and that would fix the ultimate ratio.

Any answer would not only have been misapprehended; it would have proved a great temptation. Had Christ said 'But few,' the Christian would exaggerate the worth of his services, saying, 'I at least shall be numbered with the elect remnant, small though it be'; and the worldly-minded man would say, 'I will take

my chance with the multitude—the many cannot be finally lost.' Had Christ said 'Many,' the godless man would trust to being swept in with the masses of mankind.

We have a tendency to attach too much importance to numbers. Had Christ answered, this tendency would have been strengthened. We think that the masses of our contemporaries cannot be entirely wrong, forgetting that the majorities of one country are no guide to those of another, or the majorities of the twentieth century a key to those of the twenty-fifth.

The age still concerns itself with this question to the neglect of personal religion. The only way to answer the question happily for the race, is to deal with the personal problem first. To give heed to ourselves is the noblest way of serving our neighbours, for it is only after we are within the doors ourselves that we can stretch out our hands and draw others into the sanctuary.

But whatever the motive of the question, and the final answer which must be returned to it, the conditions which ensure salvation cannot be relaxed. The gate is just as 'narrow' at the end of Christ's ministry as it was at the beginning. To-day we are in love with breadth, and narrowness is the most scornful word in our vocabulary, yet we would admit that that pilot was insane who talked of breadth while navigating the channel into Port Arthur, strewn as it was on the right and on the left with floating torpedoes. So is it with the entrance to the kingdom of God. To put the life under an inflexible régime is not the way to pre-eminent saintship only, but to an elementary salvation.

This call to a more vehement strife after salvation derived much of its intenseness from the fact that the hour of Christ's own passion and death was at hand. It did not seem possible to Him that men could be saved unless they entered into the inwardness of His redemptive passion. Two pieces of metal cannot be welded together unless they are both raised to the same white heat. A few years ago, on a bitter winter's night, a vessel went down off the East coast, and scarcely a survivor was left. The reason assigned for the disaster was that in the wet, freezing night, the ropes had become rigid as bars of steel, and would not run through the blocks and pulleys, when an attempt was made to lower the boats. God's processes of salvation cannot work themselves out within us when every fibre of the temper is rigid and all the functions of the religious nature are choked with ice. We can be saved only by zealous and concentrated struggle. The Lord comes to preach and to justify hope to the children of men; but only to those in whom there is kindled fervour and consuming earnestness.

The Strait Gate.

By the Rev. T. H. Darlow, M.A.

I. Christ could never tolerate the theological speculations in which men dissipate their religious earnestness and fritter their spiritual energies away. Many people in England to-day let their piety run to seed in curiosity, searching the Bible for things it was never meant to teach, and neglecting elementary practical duties. When we ask Christ such questions, He always brings us back to the seriousness of our own present. We ask, 'When is the end of the world?' and He replies, 'Let *your* loins be girded about . . . and *ye yourselves* like men that wait for their Lord.'

II. John Bunyan in his *Pilgrim's Progress* is the classic commentator on this text. He realized the gravity and perils of the spiritual quest in a way that is not popular to-day. He would have endorsed every syllable of Browning's sentence: 'How very hard it is to be a Christian.' We pervert the gospel when we preach it as a broad gate and a smooth way, when we practise it by shunning the thorns and choosing the flowers. Christ uses a word of extraordinary force, 'strive,' or agonize, the very word which described His own agony in the garden and its leaves were wet with His blood.

III. The gateway into any kind of excellence must needs be narrow. How very narrow then must be the gateway into absolute perfection.

IV. 'Are there few that be saved?' In our own experience we must confess that we have known few men and women who were so self-forgetful and so unworldly that we numbered them instinctively among the saints. The way of holiness lies open, yet how sparsely trodden it is!

V. Nevertheless, the Bible is a book of triumphant minorities. It has pleased God that moral progress shall be maintained and advanced by the victory of the remnant. He still entrusts His work and His cause on earth to 'that small transfigured band which the world cannot tame.'

Illustrations.

'Strive to enter in.'—An enthusiastic bee-keeper gives some interesting facts about them. One is that when the bee is in its earliest stage of existence it is shut up in a hexagonal cell, with a store of honey on which it feeds, like the little chick which lives on the white serous matter stored for it in the egg. The cell is closed with a capsule of wax. By degrees the bee consumes the store, grows too big to be contained in the cell, and prepares, guided by a God-given instinct, to force its way into the open air. Between it and liberty, however, stands the capsule of wax, as formidable as iron gates to a prisoner. However, there is no way of getting through but by forcing a passage, which straightway it begins to do. It is not easy, however. Strait is the gate, and narrow is the way. Thereupon ensues a process of striving, pushing, agonizing, and so at last the bee gets through, and on the other side finds itself possessed of wings. In the process of struggling through, the delicate membrane by which its gauze-like wings were bound gets rubbed away, and the wings are able to unfurl themselves.

On one occasion a moth managed to get into the hive. It did no damage to honey or bees, but simply ate off the capsules which sealed the cells of the young bees, and they were liberated without any struggle or strain. But they appeared without any wings. They were therefore good for nothing, were stung to death and cast out of the hive.

F. B. Meyer.

Sent by J. Pitchford, 90 Andover Street, Sheffield.

The Door.—The little crowd of Chinese standing around the missionary, listened half-curiously, half-vacantly, to the Word of the Cross. One of the knot of hearers was a man of the shop-keeping class, his faculties sharpened by exercise, old enough to have no illusions, too hard pressed by the claims of this world to be greatly concerned with another, and yet wise enough, through experience and observation, to know in a remote, undefined, unsatisfied way that material interests are not everything. It was he who with a carelessness that was not all pretence, replied to the missionary's appeal in favour of higher interests and the future life: "Oh! we cannot find the Door."

Day had broken over the distant hills, flooding the plain with sunlight and turning the ripened corn to gold again. The air was fresh and invigorating. Soon the heat would follow the light, but meantime the missionary felt the kindly response of earth to foot, and knowing in his own soul the joy of an opened heaven tramped cheerfully eastward. On the road before him a man approached. Now erect, now prostrate, his hands protected from the rough surface of the road by two little wooden stools, he measured the earth with his body as he went. 'Why does he do that?' inquired the missionary of a companion. 'He is trying to find the Door.'

High noon now, the missionary rested on a bench at a table outside the village inn. Among the bystanders was a tall old man, carrying a basket of eggs upon one arm, while from the hand of the other a couple of living fowls dangled head downward. 'Sir!' quoth he, 'I, at least, am no sinner. No flesh of any kind has passed my lips for five-and-forty years. Think of that. My merit is no trifle. I have found the Door.'

It was an unpretentious building, roof of thatch, walls of adobe, and floor of beaten mud. A little company of Chinese men and women, more men than women, were seated on the rough deal benches, facing a fellow-countryman who stood behind a little table on a slightly raised platform. From a book he read these words in his native tongue, 'Jesus said, Verily, verily, I say unto you,—I am the Door; by me if any man enter in, he shall be saved.' They had found the door.

C. F. Hogg.

The narrow door.—You will remember that charming picture (in the Santa Maria Novella, Florence) giving the idea of education as it was entertained by the medieval theologian or churchman. On the right hand side there is a beautiful female figure with three children at her knee; and she holds in one hand a little rod, and in the other hand what appears to be a golden apple, and she is pointing these children to an exceedingly narrow door and telling them that they will have to enter there. It evidently means that they are to go by that narrow way that we call education. . . . It is the great principle of life all through. It seems arbitrary, it seems severe, that you cannot become educated without studying the A B C. But nothing can be done unless at the narrow entrance door you humble yourself and become as a little child.

R. F. Horton.

Many shall seek to enter in, and shall not be able.—One of Mr. St. John Adcock's East London sketches is entitled 'At the Dock Gate.' Full of pathetic interest, it presents a picture of the keen struggle for work that has to take place among the labouring class in a time when employment is scarce. A big, gaunt, hungry-looking crowd is seen waiting for the opening of the dock gate in the early morning. Standing side by side are two men, Bonce and Harvey. They had loved the same woman once, but she had preferred Harvey to Bonce. Bonce had been listening to Harvey's recital of the suffering in his home caused by the present scarcity of work—the death of his little boy, the fretting of the mother—'when the loud clang of a falling bolt sent a thrill through the crowd, and they closed up quickly as the door in the great gate swung open. "Steady, there, steady!" called the two policemen from inside. "No shoving." But the anxious, hungry throng surged forward, elbowing and struggling in dumb, desperate eagerness towards that narrow entry, as if it had been the very gate of heaven. One after the other the fortunate front ranks passed in, received their tickets at the little window of the wooden office inside, and hurried on in a straggling line toward the vessel that was waiting to be unloaded. The two men who had been talking together arrived at the gate abreast; there was a hasty, dogged shove for precedence. Bonce passed in first, and Harvey was following him, when the little window of the office slammed down, and a voice ejaculated, "Last ticket!" "Last ticket!" echoed the policeman. "No more wanted. Stand back there! outside!" Bonce

turned with the ticket in his fingers. He had a brief glimpse of the man he knew backing out before the two policemen—his wan, haggard face, the gleam of wretchedness in his eyes.' Wrenching the door wide again, he grasped the man's arm, and dragging him through into the yard thrust something roughly into his hand, and having himself passed out among the disappointed crowd outside, the door shut heavily behind him.

'Child, follow Me,' the Master said,
As He knocked full loud at my chamber door;
But the morn was fair, and my heart was gay,
'I'll dally a while on the primrose way,
And I'll come,' said I, 'when the morning's o'er.'

'Child, follow Me,' the Master said,
As He lingered patiently at the gate;
Grey shadows were falling, the night was near,
'Life's joys are so sweet, and my friends so dear,
I will come,' said I, 'when the night is late.'

'Child follow Me,' the Master cried,
As He walked away through the darkness deep;
And the night had fallen, and the birds were still;
'Linger,' said I, 'at the foot of the hill,
And I'll come when the world is hushed in sleep.'

'Master, I come,' I cried at length,
'Heart-weary to serve at Thine own dear side,
Thou hast called me long, but I come at last.'
But mine eyes were dim and my strength was past,
And *I could not* follow the Crucified.

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Jesus Christ and Missions to the World according to the Gospels.

BY THE REV. H. U. WEITBRECHT, PH.D., D.D., LAHORE, INDIA.

Now that the second volume of the translation of Professor Harnack's *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* has appeared,[1] English missionary students will the better be able to realize their indebtedness to the great German scholar for the light he has thrown on their task and its problems. One cannot but be disappointed that the conscientiousness of the careful investigator has deterred him from giving us, if only by way of essay, the maps which at first he planned. However, if the student, with an ancient atlas, marks the places given by Professor Harnack in his lists, he will no doubt impress on his mind the results and areas of the progress of the faith in the Roman Empire even more clearly than if he found the work ready done for him by the excellent map-engravers of Berlin.

The section which will afford the most suggestion and stimulus to the missionary student is probably the third, which deals with 'The Missionaries: their Methods and Opponents.' In this, two points are brought out very clearly: (1) The subordinate part taken by the professional evangelist in the spread of the gospel during the first three centuries. Even the diligence and acumen of Professor Harnack's research has failed to unearth the name of a single 'missionary' of note between the time of the apostles and that of Constantine the Great. 'Apostles, prophets, and evangelists' (Eph 4^{11}) there were in the apostolic and subapostolic age; 'teachers,' too, continued their office as instructors of non-Christians till the third century; but more and more each local church, with its bishop, presbyters, and deacons, became the evangelizing agency, and that chiefly through its individual members. 'Without being, strictly speaking, a missionary, the bishop exercised missionary functions. More especially it was his work to protect individuals from relapsing into

[1] *The Expansion of Christianity in the First Three Centuries.* Vol. ii. Williams & Norgate. 10s. 6d. Quotations in this article are made from the German edition.

heathenism, and a bishop who came up to the requirements of his office would gain many new adherents, as we know, *e.g.*, that Cyprian and Gregory Thaumaturgus did' (p. 316). But 'the most numerous and successful missionaries of the Christian religion were not the professional "teachers" but the Christians themselves, in proportion to their faith and vigour. How little do we hear of successes gained by the former; how much of the effects produced by the latter! Most of all, every confessor and martyr was a missionary; not only did he strengthen those who were already gained, but by his testimony and his death he brought in fresh adherents. . . . And not only were the confessors and martyrs missionaries; it was characteristic of this religion that every faithful professor of it helped in its propaganda. Christians were to "let their light shine, so that the heathen (*sic*) might see their good works and glorify their Father in heaven." If they were penetrated by their convictions and lived according to the precepts of their religion, their manner of life would necessarily be a most distinct and forcible missionary sermon. . . . We cannot doubt that the great mission of early Christianity was in effect carried out by unprofessional missionaries, as Justin tells us in so many words. . . . And we may assume with confidence that women took a very important part in the spread of this religion' (pp. 266–268).

(2) Another point much insisted on by Professor Harnack is 'Church Organization as a factor in Christian Missions' (pp. 309 ff.). 'It is, perhaps, the grandest feature, as in Christianity itself, so in the work of Paul, that individualism raised to such a pitch—for how can it reach a greater height than in the all-prevailing maxim, "Save thy soul"—far from stifling the social impulse, has given to that impulse its greatest force.' The Church universal was so organized as to claim the whole known world, while yet each local unit had a right to be called 'the Church of God,' and to enjoy what that claim conveys. 'What a support must such a fact afford to the individual! What an attraction must it exercise when its aims were understood! This *body*, and not this or that evangelist, was the most powerful missionary. We may rest assured that the mere existence and the continuous activity of the several churches more than all else brought about the spread of Christianity' (p. 311).

If we have been told by bishops and other authorities of the Church of our day that the great missionary problem of the twentieth century is the right organization of missionary churches and the education of each local church and its individual members to be centres of evangelizing force, this is but an echo of the experience of the primitive ages: a common plea perhaps—but how needful to be kept in 'the thoughts of the imagination of the heart' of our own generation.

Another prominent task of the missionary is touched by Professor Harnack in dealing with the scholastic and literary activities of the primitive Church. 'The old doctors of the Church were also missionaries; heathens—not only catechumens—entered their schools and listened to their teaching. . . . And to the same sphere belongs the entire activity of the Christian apologists, the effect of which we can hardly suppose to have been small.' But, on the other hand, he regards the Christian literature of the Western Church during this period as a comparatively unimportant factor in the spread of Christianity, owing to the lack of style and culture in many of the writers. 'In the East, however, and among the Greek-speaking population of Rome, Christian literature since the third century plays an important part.' Much more must it do so in this age of universal education, with its missionary schools and colleges, and much more is the Church bound to concentrate the infinitely great resources of literature now at her command on the task of winning the world for Christ.

Among minor missionary problems the excursus on 'the personal names of Christians' throws interesting light on the same question as it presents itself in the mission field to-day. Should the Christian convert keep to the old name, with frequently a heathen or Muhammadan connotation? 'Strange,' writes Professor Harnack (p. 304), 'the Church of the earliest age extirpated from her midst all idolatry, and banished the heathen mythology as a work of devils; she lived with the characters of the Bible, and on their words; yet she continued without embarrassment to use the old heathen names.' A change in this respect did not take place till towards the middle of the third century'; and strange, again: 'The line of demarcation between Christendom and heathendom was far more definite in the days when Christians still bore heathen names than at the

time when they began to call themselves Peter and Paul' (p. 306). The question has been differently dealt with by modern missionaries and their converts under varying circumstances; its treatment is much influenced by social and other considerations. But the principle remains: 'The letter killeth; the Spirit giveth life.'

Such are some of the points, not new in themselves, indeed, but on which Professor Harnack has cast the light of immense research and keen thought for which the student of the science of Missions is under deep obligation to him. There is, however, one pronouncement of his, and that on a fundamental matter, which *is* new, and which, if true, would have the most far-reaching effect on Christian Missions. In the course of a brief chapter (pp. 25 ff.) on 'Jesus Christ and Missions to the World according to the Gospels,' Professor Harnack lays down the thesis: 'In our judgment it results from these facts (*diesem Sachverhalt*) that Jesus never gave such a commandment,' namely, as that recorded in Mt 28^{19}, to make disciples of all the nations, or Mk 16^{15}, to preach the Gospel in all the world (cf. Lk $24^{47f.}$ and Ac 1^{8}). 'Hence,' he adds, 'it has simply been constructed from the historical development of a subsequent time.' No doubt, he allows, it was a necessary development from the principles enunciated by Jesus, and thus the record of these commands is, 'ideally considered, true. . . . It was the spirit of Jesus—so they felt—which impelled the disciples to undertake a mission to the world' (p. 28).

How stands it with the truth of this proposition, scientifically considered?

In the first place we may note Dr. Harnack's words: 'In this connexion we must leave the Fourth Gospel entirely out of consideration' (p. 29). Obviously; for, as he further remarks: 'Even omitting the prologue, we at once come upon the utterance of the Baptist (Jn 1^{29}), "Behold the lamb of God, which taketh away the sin of the world," and the whole Gospel is transfused with directly universalistic utterances. Jesus is the Saviour of the world,' etc. It will hardly be maintained that the last word has been said in the controversy as to the authenticity of the Fourth Gospel, but without attempting to go into that, it is germane to the present point to note that the agreement of the Fourth Gospel with the 'universalist' utterances of the Synoptics is treated by Professor Harnack as an argument against its authenticity. If, then, these utterances of the Synoptics stand as historical, they will equally tell in favour of the authenticity of the Fourth Gospel, as one example of the tendency discernible throughout it, to set forth the inner and spiritual principles of the acts or sayings recorded in the Synoptics.

What, then, are the proofs adduced by Professor Harnack to show that those special passages of the Synoptic Gospels, which represent Christ as contemplating or commanding the spread of His Gospels in all the world, are the product not of His own but of His disciples' consciousness?

He does not in general impugn the credibility of the Synoptic record of Christ's sayings. If he did, discussion would of course be futile, for one or many unreliable utterances could neither accredit nor discredit others of the same kind. If one set of these recorded sayings of Christ is to be regarded as spurious, it must be because they are contrary to some essential feature of the sayings and actions of Christ, taken as a whole. This feature Professor Harnack believes to be found in the particularist utterances of Christ when sending out His disciples on their first mission in Galilee (Mt $10^{5.6.23}$), and in the story of the Syrophœnician woman (Mt 15^{24}). And among these passages he lays chief stress on the words, Mt 10^{23} οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 'This verse makes it impossible to take this discourse of Jesus only as a preliminary commission to those whom He sent forth. If these words are genuine, which I do not doubt, missions to the heathen cannot have lain within the purview of Jesus' (p. 25). In Dr. Harnack's opinion this overrides any dissimilar utterances of Christ, even in the same context. Thus in Mt 10^{18} He says to His disciples: 'Before governors and kings shall ye be brought, for my sake, for a testimony to them and to the Gentiles.' Professor Harnack comments: 'The ἡγεμόνες and βασιλεῖς of Mt 10^{18} and Mk 13^{9} need not be understood of heathen rulers.' Yet these were technical terms, indicating Roman procurators, and kings who derived their authority from the Romans in Palestine at that time. Supposing the Galilean disciples to imagine that a persecuting Jewish king might arise, what would they understand by a Jewish procurator? In Mt 10^{18} the words (not contained in Mark) καὶ τοῖς ἔθνεσιν 'can hardly be otherwise understood than as an addition in the sense of Mt $28^{19f.}$,' though

they fit well enough into the context, as indicating the heathen subjects of heathen procurators and kings. 'Go not into any way of the Gentiles' (Mt 10^6) 'confines the mission expressly to Palestine.' Yes, but which mission? Obviously, that of the men to whom he was then speaking, who executed it and returned with their report. How should this exclude the idea of a subsequent command to go to all the nations? Does it not rather suggest the mission to the world outside when the time of reserve and limitation should be past? 'What ye hear in the ear, proclaim upon the housetops' (Mt 10^{27}).

Of the Gospel of St. Matthew as a whole Professor Harnack writes: 'The First Gospel begins with the Wise Men from the East—though this passage admits of a strictly Jewish Christian interpretation—in $4^{13ff.}$ the writer evinces his interest for "the people that sitteth in darkness"; in 12^{20} he designates Jesus as the one in whose name the heathen shall hope; in the eschatological discourse and the story of the anointing, he looks forward to the proclamation of the gospel among all the nations, and no positive grounds can be shown for regarding Mt $28^{19ff.}$ as an interpolation.' Now, besides the last of these passages, two previous ones stand as words of Christ: 'This gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations (cf. Mt 10^{18}) and then shall the end come' (24^{14}), and 'Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her (26^{13}). Yet we are told that—putting aside the final command 28^{19}, the story of the Magi, and certain prophetic quotations—'we must acknowledge that Matthew and Mark have almost entirely resisted the temptation to carry back the beginnings of missions to the heathen, to the sayings and the history of Jesus himself' (p. 25).

How far the evangelists would feel flattered by this bland encomium on their steadfastness against seduction must remain as doubtful as any other strong improbability. But, unfortunately, their self-control is liable to further impeachment. Besides the explicit sayings regarding the preaching of the gospel in all the world, Matthew represents Jesus as telling his disciples in forcible simile that they are the 'light of the world' (5^{14}). He says that 'many will come from the east and the west and sit down in the kingdom of heaven' (8^{11}). He tells them in parable that the men of the city who rejected the invitation of the king to his son's wedding will be replaced by outcasts from without (22^9), and that the kingdom of God will be taken from them—the Jewish leaders and their following—and given to a nation bringing forth the fruits thereof (21^{43}). In Mark (11^{17}) Jesus speaks of the temple as destined to be a house of prayer for all nations; and in speaking to the Canaanitish woman, to whom He had so strongly emphasized the Jewish privilege, He says, 'Let the children first be satisfied' (Mk 7^{27}).

The explicitly universalist passages of St. Luke (exclusive of the command in question, 24^{47}) are, as Professor Harnack indicates, chiefly in the opening chapters 1–3, and so not direct words of Christ. One there is peculiar to St. Luke $4^{26f.}$, in which Jesus indicates plainly that His message, after rejection by Israel (no prophet hath honour in his own country), would be chiefly for the nations.

How are these passages dealt with by Professor Harnack? One can only reply, by *Machtsprüche*—arbitrary utterances—thus (Lk $4^{26f.}$): 'The universalism of Jesus does not appear to exceed that of the prophets.' We need not ask for much more. Mk 7^{27}, first let the children be filled: 'the *first* is not to be pressed'; but is it not to be interpreted?[1] In Mt $20^{1ff.}$ and 22^9 the heathen are 'not to be thought of.' Why not, when we consider the prophetic universalism that preceded these utterances? The nation 'that brings forth fruit' (Mt 21^{43}) is only 'in contrast to official Israel.' Did non-official Israel show promise of bringing forth fruit at that time when Jesus acted the parable of the Unfruitful Fig Tree? To say, 'Many shall come from the east and west,' was no more than what the Baptist said, 'God is able of these stones to raise up children unto Abraham.' Is not the assertion of a fact different from the statement of a possibility, and did a stone connote the same idea to a Jew as a stranger? The words, 'a house of prayer for all nations' (Mk 11^{17}) 'may be left out of consideration' (*davon darf man absehen*). Why, we are not told. As for the two passages of the gospel proclamation in all the world, given both by St. Matthew and St. Mark, the first (in the eschatological discourse, Mk 13^{10}, Mt 24^{14}) 'puts a historical theological thesis

[1] It will be noted that in Mt 10^{18} the words καὶ τοῖς ἔθνεσιν must be an 'addition,' the word πρῶτον here 'must not be pressed.'

(Theologumenon) into the mouth of Jesus which may, perhaps, be based on some prophetical utterance of his, but in this form hardly comes from him.' The other (Mk 14^{9}, Mt 26^{13}) is 'a saying slightly coloured by the subsequent world-wide mission—an excusable hysteron-proteron of tradition.'

The fact is that in each of the Synoptics we have (as Professor Harnack has sketched in the case of St. Matthew) a catena of utterances ascribed to Christ, and asserting the universal scope of His mission and its proclamation; and these are not confined to the close of the Gospels: they are mostly in the body of the record, and they link on to similar utterances of others, as in the song of Simeon (Lk 2^{30-32}); or to events with the same implication, as the history of the Magi. To set against these we have—(1) the story of the Canaanitish woman, in which Jesus lays stress on His exclusive mission to the lost sheep of the house of Israel, but also says, 'Let the children first be satisfied'; (2) the prohibition to His disciples when first sent out on a 'preaching tour' in their own land, not to go into any way of the Gentiles or city of the Samaritans. But in the same discourse we have the assertion that at some future time, the disciples in the course of their mission will have to encounter the hostility of Gentile rulers, and to bear witness before their subjects; and that the time will come when they will be called on to cast aside reserve in the proclamation of their message. How, even before His death, Jesus had modified, for another journey of His disciples, the limitation regarding Samaritans is seen from Lk 9^{54}. In both these passages there is clear evidence that the limitation of the mission of Christ and His disciples is regarded as temporary. There remains (3) the sentence (Mt 10^{23}), 'Ye shall not have gone through the cities of Israel, till the Son of man be come.'

(*To be concluded.*)

Literature.

SOCIOLOGY.

Heredity and Selection in Sociology. By George Chatterton-Hill. (*A. & C. Black.* 12s. 6d. net.)

The subject of this book is the subject of the hour. Whether Mr. Chatterton-Hill has made a contribution or not, he has certainly come at the right time.

The first thing to notice is that it is a purely scientific book. The topics with which it deals are topics which belong to the very heart of religion and morals. But Mr. Chatterton-Hill will not allow questions of morality to enter the range of his vision, and he treats religion as if it had never been born. 'Science,' he says scornfully, 'has nothing to do with arguments based on morality, but only with arguments based on fact.'

His interest, therefore, is wholly in the physical well-being of the race. In that, however, he is intensely interested. He burns with indignation against those who deliver homilies on Ethics and leave our young men and women uninstructed regarding the things of the body. 'We have ourselves assisted,' he says, 'in the chapel of a public school at the homily of a reverend head master on the sin of breaking the Sixth Commandment; but this same head master would probably have been surprised had one suggested to him the utility of imparting some knowledge to his pupils of the dangers of syphilis.'

It is not in the body of the individual, however, that he is interested; it is in the physical framework of the race. His subject is not merely sociology, but heredity and selection in sociology. He would promote health and prevent disease by means of education. And who will deny that we are criminally behindhand in the teaching of eugenics? But he objects to such education on the subject as we at present have, because it trains the present generation to think only of itself. He says: 'The great fact of the solidarity between successive generations, the full comprehension of which is indispensable to the eugenic progress of the race, is lost sight of in the mists of economic and metaphysical individualism.'

The only offence of the book is a certain tendency to exaggeration. It is a fault which it is difficult for a man so intensely in earnest to avoid, but it weakens here and there the effect of the author's appeal. Sometimes it even descends to impatience of an opposite opinion and glaring injustice. We dare to mention this because we are on his side in all the great demands he makes for new methods of thinking and acting and teaching in regard to the body, and the influence of one person upon another, and one generation upon the next. But we feel that in emphasizing the danger of individualism, Mr. Chatterton-Hill runs into the danger of despising the individual.

ISRAEL IN EUROPE.

Israel in Europe. By G. F. Abbott. (*Macmillan.* 10s. net.)

The two characteristics of this book are defence of the Jews and dislike of the Liberals. The second of the two runs through the book as the bass notes in a tune, descending now and then to unmusical growling. But it may be disregarded. The tune is the defence of the Jews.

Now, is it not a pitiable thing that a History of Israel in Europe should turn out to be a defence of the Jews against misrepresentation—misrepresentation in country after country and generation after generation? Of all the histories that have ever been written in the world, there never was a history like this. When we write the history of Early Christianity, we give a chapter to the Persecutions. Here the history is persecution, one long unrelieved chapter of persecution from the beginning till very near the end. How far the Jews themselves were to blame for it, nobody seems to know. Certainly Mr. Abbott does not tell us. Here, and here only, in all God's government of the Universe, it would seem as if there were an effect without a cause. Mr. Abbott does not tell us, because he sympathizes too keenly with the persecuted Jews in Europe to have patience enough to look for causes. Here is a paragraph out of the chapter on Russia.

'But though the dispassionate student can have nothing but pity for a brave man perishing in the performance of what he deemed to be his duty, he can also sympathize with those who hailed their arch-enemy's death with savage delight. They saw in M. de Plehve, not a tragic character drawing upon himself the vengeance of an inexorable Atê, but only the merciless Minister, the oppressor of those who differed from him in their political ideals, the executioner of men whose sole crime was their loyalty to the faith of their fathers and the traditions of their race. As the lawyer Korobchevsky said before the Court in defence of the assassin: "The bomb which killed the late Minister of the Interior was filled, not with dynamite, but with the burning tears of the mothers, sisters, wives, and daughters of the men whom he sent to the gallows, or to die slowly in prison or in Siberia."'

That is thrilling enough. And if there were not so much of it, the book would be thrilling all through. But the agony is too long drawn out. After receiving so many shocks, we find ourselves reading on at last in the expectation of more, and disappointed if a paragraph passes without a new one. Mr. Abbott might have spared us some of the scenes, and thereby shortened his book. He could also have left out the long account of Marlowe's 'Jew of Malta,' and of Shakespeare's 'Merchant of Venice,' with which he occupies something like twelve to fourteen pages.

But in spite of its monotonous misery, Israel in Europe is a grand theme for the historian; and Mr. Abbott has risen to his opportunity. If, in his intense sympathy with the Jews, and in his determination to read our time a lesson, he passes beyond the proper province of the historian, it may fairly be claimed for him that a dispassionate history of Israel in Europe would be no history at all. And if we are to take the lesson home, which we still somewhat sorely need, the lesson that persecution is always as futile as it is immoral, we may forgive the historian for reading it to us, since we are more likely to receive it from him than from any one else.

Notes on Books.

There must be a careful distinction made between T. B. Strong and A. H. Strong. Both are theologians; both have published manuals of Systematic Theology, and both manuals have gone into a second edition. But Thomas Banks Strong is the Dean of Christ Church, Oxford, and we know where we are in a moment. Augustus Hopkins Strong is President of Rochester

Theological Seminary, and we cannot tell where we are.

For President Strong reckons it his business to tell us, not what he himself thinks on every point of theology, but what every one else has thought before him. His method is the exhaustive one. Of each new topic as it comes he gives a definition or description. This is in large type, for it is his own; and although it is clear enough in language, to grasp the meaning of it is singularly difficult because of the impersonal, absolute, rigidly theological attitude of the author. The difference between President Strong's and other American writers on Theology which have come to us recently—Clarke, Curtis, and Adams Brown—is enormous.

But after President Strong has given his short and impersonal definition in large type, he quotes the opinions of other men in small type. And now we discover in this scholar a marvellous knowledge of theological literature and a marvellous faculty of discrimination. He quotes just what he ought to quote. When it is not necessary to quote he gives the reference. And he scarcely ever makes a blunder (he might give Dillmann two *n*'s in future), or is guilty of an omission.

It is only the first volume yet that has reached the new edition. Get it and encourage President Strong to proceed speedily with the other two. The title is *Systematic Theology: A Compendium and Commonplace Book* (American Baptist Publication Society; $2.50 net).

From the Cambridge University Press come *Grace Abounding* and *The Pilgrim's Progress*, bound in one volume, and edited for school and college purposes by Dr. John Brown. The book belongs to the series of 'Cambridge English Classics' (4s. 6d. net).

The new volume, the 71st, of *The Christian World Pulpit* (James Clarke; 4s. 6d.) opens with a sermon by Dr. Clifford on the year 1906, which he calls a year of revelation. Why is 1906 a year of revelation? First, because of the forces it has liberated, forces that make for the emancipation both of the mind and of the body. Next, because it has torn off the disguise from hypocrisies and brought the hidden things of dishonesty to light. Third, because it has discovered persons, peoples, and principles. Of the persons it has discovered, Dr. Clifford names the Prime Minister, Mr. Birrell, Mr. Lloyd-George, M. Clemenceau, Sir Oliver Lodge, and Gipsy Smith. Of the peoples, he names Russia, India, and England. And of the principles, first the supremacy of the will, next the immanence of God, then the sense of God as Moral Governor of the world, lastly the conception of self-government.

The *Christian World Pulpit* closes with a sermon by Dr. J. G. James on the Day of Pentecost. Between those two sermons we have all the range of preaching in all the English-speaking churches of the world. Is Mr. Campbell here with the New Theology? So is Mr. Jowett with the everlasting gospel of our Lord and Saviour Jesus Christ.

Who has written the volume on *Shinto, the Ancient Religion of Japan* (1s. net) for Constable's 'Religions, Ancient and Modern'? Dr. W. G. Aston. There is no other so capable.

Messrs. Wells Gardner have published a small volume of Ordination Addresses by the Rev. H. G. Daniell-Bainbridge, M.A., under the title of *His Work* (1s. 3d. net).

Mr. George St. Clair, who has long been known as a popular writer on the archæology of the Bible, has published a book to which he gives the title of *The Secret of Genesis* (Griffiths; 5s. net). This is the secret. Genesis (by which he means, however, only the first eleven chapters of Genesis) is not history, and never was meant to be. It is allegory. Things upon the earth are taken as symbols of things in the heavens. Two things the ancients were interested in—astrology and religion. And for the most part these two were one. They gave the stars names: they gave them the names of men and women. They spoke of them as if they were, what their names suggested they were, human beings. And they never imagined that these astral allegories of theirs would be taken by us seriously.

Thus Paradise, for example, is really in the heavens (as some men do always imagine it to be). No wonder its four rivers have never been found upon earth. Abel was a keeper of sheep. Were his sheep the fleecy clouds of the sky? No, says Mr. St. Clair, we must not invent the astrology of antiquity; we must find out what it was. And he

finds that the ancients spoke of the stars as a 'heavenly flock,' and of some particular seven of them as 'old sheep.'

To the books on the Parables may now be added one by Dr. Campbell Morgan. Its title is *The Parables of the Kingdom* (Hodder & Stoughton; 2s. 6d. net). Ten parables are expounded in it, from the Parable of the Sower to the Parable of the Householder. It is the exposition of a man who does not aim at originality, but through his intense personal interest in the preaching of the gospel sometimes hits it.

Of Dr. Maclaren's *Expositions of Scripture*, Messrs. Hodder & Stoughton have published other two volumes—the first volume of St. John, and the last volume of the Acts of the Apostles (7s. 6d. each). In uniform binding with these volumes they have also published a volume of *Pulpit Prayers*, by Dr. Maclaren (7s. 6d.). Where they have got the prayers we cannot tell. Are there shorthand reporters who can produce their book and pencil as the congregation bow their heads in prayer, and emotionless take down the words that are spoken? We do not envy them their religious or even their æsthetic sense. But here the prayers are—simple, sincere, universal.

There is a little book this month which expounds the Pauline Hymn of Love. Shall we dare to say that the Rev. W. J. Dawson has written another hymn of love? The title is *The Empire of Love* (Hodder & Stoughton; 3s. 6d.). It is not an exposition of the thirteenth chapter of 1 Corinthians. It is an exposition of Love—of Love as Mr. Dawson himself understands it, having read St. Paul, and a greater than St. Paul, and all the saints that follow after.

There cannot be many churches in the land that have the same wealth of scholarship to draw upon as the Wesleyan Methodist Church. Every year a scholar is chosen to deliver the Fernley Lecture, and every year when the volume is published it is a surprise of interest and instruction. The 37th Fernley Lecture was delivered by the Rev. John S. Simon. It is now published under the title of *The Revival of Religion in England in the Eighteenth Century* (Kelly; 3s. 6d.).

By this work alone Mr. Simon will take his place among the true historians of our time. There is nothing bigoted or provincial in the book; its judgments are large and accurate. And yet the author is in intense sympathy with the great movement which he describes, and he describes it so that one is whirled into intense sympathy with him. And then (whether unconsciously or consciously we cannot tell) every sentence is made to bear upon the life of to-day—its spiritual, moral, social life. Does the onlooker desire to know the reason of the existence of Methodism, and the reason for its continued existence? This is the book.

Messrs. Longmans have published anonymously a little book which contains passages from the prophecies and the Gospels, so selected as to answer the question, which is also the title of the book, *What think ye of Christ? Whose Son is He?* (1s. net). So there was still something left to be done about the life of Christ. This has not been done before, but now it has been done so that it need not be done again.

Messrs. Luzac have published an account of the Travels and Teachings of Sivanarayan, who is better known by the name of Paramhansa Sivanarayan Swami. It has been written in very good English by Mr. Mohini Mohan Chatterji, M.A.—even with considerable dramatic power. The title is *Indian Spirituality* (3s. net).

Messrs. Macmillan are the publishers of the American Social Progress Series, which is to be edited by Dr. Samuel McCune Lindsay. The first volume is *The New Basis of Civilization* (4s. 6d. net). It has been written by Simon N. Patten, Ph.D., LL.D., Professor of Political Economy in the University of Pennsylvania. Professor Patten does not hold that this is the best of all possible worlds. He is too scientific to be able to say anything about that. He does not even say that it is a thoroughly good world for us. But he does say that it ought to be. If it is not thoroughly good, if it is not just as good as there is any use for, it is not because the materials for our well-being are not in it, but because they are not properly distributed. Many years ago Prince Kropotkin pointed out that after centuries, perhaps millenniums, of poverty the world was now rich enough to maintain all its inhabitants in comfort. Professor Patten agrees. But some

have still too many of this world's comforts, and some have still too few.

Now Professor Patten does not believe that this is due to ill intention half so much as to ignorance. A policeman finds in the street two tearful little boys shivering in the winter blasts, and takes them home. The father explains that he has not clothed them better, because he is hardening them. The policeman insists that he shall put long stockings on them; and Professor Patten holds that the policeman is right. There are boys who can do hard work without being hardened for it. These boys were meant to do work of another kind.

A girl of the streets who had adopted crime as a profession, because life in a ribbon factory did not interest her, was committed to a reformatory and assigned to active labour in the gardens and grounds. Her enjoyment of it was keen, and her work so excellent, that she soon became boss of an out-of-door squad. At the end of her term she said that there was no use of being 'bad,' now that she had a chance to live in the country and do the things she had always wanted to do. Which, asks Professor Patten, is the real woman, the vicious prostitute, or the bright worker rising on the first opportunity to become efficient?

The whole world is now divided into two classes, those who go to Keswick, and those who don't. And the new volume which Messrs. Marshall Brothers have published will appeal to both. Its title is *The Keswick Convention: Its Message, its Method, and its Men* (3s. 6d. net). The editor is Mr. Charles F. Harford, M.A., M.D. Its chapters are written by many men and one woman. The story of the early Keswick Conventions is told by Prebendary Webb-Peploe, and Mr. E. W. Moore. Dr. Elder Cumming describes the founders and some of the leaders, while the difficult subject of 'the Message' is put into the hands of the Bishop of Durham, Mr. Hubert Brooke, Dr. A. T. Pierson, and Mr. J. B. Figgis. On the whole, the volume seems meant for the outsider. It is an invitation to the world to come. But we imagine that those who have been there most frequently will most thoroughly enjoy the history of the movement itself and of the men whom they have met.

To those who know the irresistible fascination of work among the Jews, there comes inspiration and encouragement in a short biography of *Marcus S. Bergmann*, the translator of the Scriptures into Yiddish. The book is published by Messrs. Marshall Brothers.

Messrs. Marshall Brothers also publish *Pen Pictures of Bible History*, by the Rev. J. H. Townsend, D.D. Each 'picture' is a puzzle, and the hope is that as the children solve it the picture itself will be painted upon their memory and upon their heart.

Professor George Henslow has written a popular account of *The Plants of the Bible*, which has been published by Messrs. Masters & Co. (6s. net). Professor Henslow's intense interest in this subject, and his grasp of its difficulties, are known to the readers of THE EXPOSITORY TIMES. In this book he discusses the difficulties, and some of them he confesses that he has not solved yet. It is a complete and very convenient handbook, quite superseding its popular predecessors. The illustrations it contains are printed on good paper, and show us the plants very clearly.

It cannot be said that beauty is not cultivated. But has it not been cultivated, in this country at least, more as an art than as a science? In America they have Professors of Beauty, who treat the subject strictly in its scientific aspects, teaching their pupils how to appreciate beauty and even how to produce it, though they may have no artistic sense whatever.

George Lansing Raymond, Litt.D., Professor of Æsthetics in the George Washington University, has written a book on *The Essentials of Æsthetics* (Murray; 10s. 6d. net). It is a scientific book. It contains a number of illustrations, to be sure, and the unwary reader may think they are meant to be artistic. For among them he will find Rubens' 'Descent from the Cross' and Raphael's 'Transfiguration.' But they are not artistic. They are there for strictly scientific purposes, and no consideration is given to the artistic value of the reproductions. In dealing with the subject of symmetry, a most important subject in the scientific study of æsthetics, Professor Raymond encloses the human form within circles most wonderfully, and shows how perfect, proportionally, it is when unadorned, and then how imperfect it often is, when adorned with coats that are too long, or jackets that are too short.

The volume covers the whole subject of scientific

æsthetics—music, poetry, painting, sculpture, and architecture. And as it goes it mentions many a subject of old debate and everlasting interest, such as the relation of art to religion; and some subjects that are new, and are to be debated in the future, such as the subconscious mind. And in all these things Professor Raymond seems to speak with much reserve and wisdom. Even when he touches the great mystery of inspiration, he is most careful to distinguish between that which is scientific and that which belongs to art, and does not pass beyond his own proper province, to set all the world right. The chapter on 'Gestures' provides the element of humour to make the book complete.

Dr. James Stark has written a volume of 'Thoughts for the Bereaved,' with the title of *Comradeship in Sorrow* (Oliphant; 2s. 6d. net). It will take a good place in the literature of consolation. It contains chapters of experience and insight, and each chapter is enriched with well-chosen quotations.

'We think,' says an able writer in the latest number of *The Literary Guide*, 'that for the faith of the Nazarene the hour of final doom has struck.' What a puzzling thing it must be to this writer that books are still pouring out about the Atonement. Here is another. It reaches our hands along with his article. In it the Atonement is called *The Heart of the Gospel*. That is its title, indeed. And it puts the doctrine of the Atonement into plain language for plain readers, without a suspicion that the hour of final doom has struck.

The author of the book is Dr. James M. Campbell. Dr. Campbell has run through the whole of the recent literature of the Atonement. But the worth of his book lies in the way in which he himself believes in the Atonement and conveys his conviction to us. This is Dr. Campbell's great gift always. He makes the subject he handles the one subject of most absorbing interest to his readers (Oliphant, Anderson & Ferrier; 3s. 6d. net).

One with the Eternal, by Edgar Daplyn (Priory Press). This is an exposition of the thirteenth chapter of 1 Corinthians. Its chapters are entitled 'Love's Rivals,' 'Love's Humility,' 'Love's Power,' 'Why Love never fails,' 'The True Nature of Knowledge,' and 'Three Forces in Life.' It is not such an exposition as you may turn to any commentary for. It is more spiritual; it is more literary. Mr. Daplyn is steeped in mystical and other intimate Christian literature, and he does not so much expound the chapter himself as allow the great literary and mystical writers to expound it through him.

At the Priory Press there has also been published *Poems and Hymns* (3s. 6d. net), by Henry Cary Shuttleworth, M.A., sometime Rector of Saint Nicholas Cole-Abbey; Professor of Pastoral Theology in King's College, London; Minor Canon of St. Paul's. The poems and hymns have been collected and edited by Edward H. A. Koch, M.A., and the volume has been introduced by Canon Scott Holland. This is one of the poems—

IN LOVING MEMORY OF GUY PAWLING.

In a winding sheet of flowers
Our darling's bier we drest,
And white on the stair snowed petals fair
As we passed to the garden of rest.

So along our path of life,
His memory falls like a flower,
A white petal blown from a Heaven unknown,
To rest on our hearts an hour.

Messrs. Putnam have published a new edition of *5000 Facts and Fancies* (15s. net). It is a handsome volume well printed in double column and clear type. It is after the manner of Brewer's *Dictionary of Phrase and Fable*, a book to which Mr. Phyfe, the author, makes frequent reference. No doubt it is a useful book if one could but remember at the right moment to make use of it. Why, for example, is a Welshman called 'Taffy'? We may know already. If we do not, Mr. Phyfe will tell us that 'it is a corruption of "Davy," which is a shortened form of David (490–544 A.D.), the patron saint of Wales.' Again, if we have forgotten the source of the phrase 'Sweetness and Light,' we are told that Matthew Arnold borrowed it from Swift, 'though not without due acknowledgment of his indebtedness.' But Mr. Phyfe has forgotten to say anything about the phrase, 'Light and Leading.'

The new volume of Mr. Buckland's Devotional Commentary covers the first half of *Genesis*. The

author is the Rev. W. H. Griffith-Thomas, D.D., Principal of Wycliffe Hall, Oxford. The work which Dr. Griffith-Thomas has done in the *Dictionary of Christ and the Gospels*, and has been doing in *The Record* for a number of years, has made his name well known as an expositor. In this volume he has made a useful contribution to the devotional study of the first book of the Bible (R.T.S.; 2s.).

The new volume of Rivington's Oxford Church Text-Books is *A Short History of the Church in Scotland* (1s. net), by the Rev. Anthony Mitchell, B.D., Canon of St. Mary's Cathedral, Edinburgh. The Church in Scotland is not what we call the Church of Scotland. It is the Episcopal Church in that land, of which Canon Mitchell proves himself by this little book to be an ornament; for it is crowded with accurate fact, and tempered by fair judgment.

Mr. James Robinson has published three more volumes of miscellaneous sermons. The titles are *The Ladder of Life* (Talks to Young Men), *Great Texts of the Old Testament*, and *Great Texts of the New Testament* (each 3s. 6d. net). The miscellaneousness is carried just as far as it should go.

Let our Jewish readers, and students of Hebrew generally, take note of the fact that at 189 Whitechapel Road, E., there has been published *The Life of Christ*, a continuous narrative in the words of the Four Gospels, according to the Hebrew translation of Professor Delitzsch, with references and a systematic index, by J. I. Landsman.

From the University of Toronto there comes a volume which will be pounced upon by all true lovers of English literature. For it is got up in the true lover's binding, green half-morocco and gilt-top edges. And it is itself a true lover's treasure, being nothing less than Arthur Golding's translation of Theodore Beza's *Abraham Sacrifiant*. Arthur Golding finished the translation in 1575, and it was published in London in 1577. It has never been reprinted, and only one copy is now known to exist, the copy in the Bodleian Library in Oxford. This delightful edition has been prepared by Dr. Malcolm W. Wallace, Lecturer in English in University College, Toronto. The edition has been limited to 650 copies, of each of which the published price is 10s. net. It is published at the University of Toronto Library. Its title is *A Tragedie of Abraham's Sacrifice*.

Dr. Wallace has written a scholar's introduction to the book, by a judicious use of which we could make some show of learning after him. But there is no occasion. We all know something of Beza, and some of us knew something even of Arthur Golding before, and that the combination of these two would give us something good in literature. Dr. Wallace is fit for the company he keeps. May the success of this book encourage him to edit other books, and may it encourage the University of Toronto to publish them as satisfactorily.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Hopeful and By-ends.

Hopeful.

It is seldom that a man of Christian's strength and depth of character can so soon find any successor to a lost comrade, and we might have looked for a lonely stretch of journey beyond the city. Yet that depends partly on the temperament of the man. Loneliness would be the normal condition of Faithful's journey, but Christianity is a friendly and a social thing when it is proportionate and complete.

The new companion is made a pilgrim by the death of Faithful. This is very likely a reminiscence of Foxe. His accounts (to mention only two of many instances) of the effects of the martyrdom of St. Lawrence and St. Alban may

have been in Bunyan's mind. The classical words of Latimer at the stake—'Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle by God's grace in England, as I trust never shall be put out'—can hardly have been absent from his mind. He himself has elsewhere expressed the sentiment, 'That if to be hanged up presently before their eyes would be a means to awaken them and confirm them in the truth, I gladly should be contented.' Christianity has ever been like the Phœnix, rising into new life from the ashes of its own death. Resurrection is the typical method of its progress; resurrection, not smooth and unbroken advance. The results of death in fresh life are not indeed always as rapidly apparent as in this case, and many of the worthiest Christians have taken a long time to show in outward choice the results of that which first impressed them. Hopeful, true to his name and nature from the first, tells Christian that there are many more men in the fair that would take their time and follow after.

It is striking that the peculiar type of Christian virtue that is produced by this atrocious martyrdom is that of Hope. No stroke in all the allegory is more suggestive than this. The reason for it is plain. Vanity Fair, with all its gaiety, is the very home of selfishness and cynicism. The lack is patent in it of any sincere and self-sacrificing enthusiasm. But here had been seen the spectacle of a man who had found a truth and a way of life for which he was willing to die. Nothing could be more inspiring, more rousing to the human spirit, than this. The rude but memorable verses inscribed on the Martyrs' Memorial in Edinburgh Greyfriars Churchyard express the sentiment triumphantly:

> Halt, passenger, take heed what you do see,
> This tomb doth show for what some men did die.

As to the allegorical significance of Hopeful, commentators have differed. Some have seen in the general structure of the allegory a symbolism intended to represent the three Christian graces of Faith, Hope, and Charity. This interpretation will not generally commend itself. It is rather in the more complex style of the English and French allegories of an earlier century, while Bunyan's characters are more real and livingly human. Faithful and Hopeful are friends of the man Christian, whose story is being told. But there is a symbolic reason for their names, and for the order of their coming. Christian, at the outset of his journey, is accompanied by one who brings the emphasis of his thought upon faithfulness: in the later stages, hopefulness is the virtue most in evidence. In the contrast between the two ideals we have really the two main directions and moods of the human spirit in all nations and times. With more or less accuracy these have been described as Hebraism and Hellenism, the two great nations of antiquity being taken as their most conspicuous representatives. Much suggestiveness may be found in the order in which Bunyan introduces them. The more broadly human interest and the more genial mood are legitimate and safe if they are preceded by the more austere. And, in that order, we find ourselves presented with a singularly attractive and wise optimism. This part of the structure of his allegory is Bunyan's great exposition of St. Paul's greater sentence, 'Experience worketh hope,' which is the watchword and epitome of all sound optimism, as well as its safeguard.

The part of the journey during which Hopeful is Christian's companion is far longer than that when Faithful was with him, and it has a much greater variety of experiences. The intercourse is less austere and more companionable and homely. Hopeful is pleasanter than Faithful, although he is, as Dr. Kerr Bain says, neither of his strength nor on his scale. The stretch of way, too, is easier and more pleasant. There are only one or two enemies in it, and there are all sorts of luxuries. It contrasts with the lonely and anxious beginning, when the rest-houses of the Interpreter and the Palace Beautiful formed the only alleviations, and with the middle section, when Faithful and Christian together pursued their strenuous march.

The 'glorious morning face' of Hopeful is all the more welcome and surprising that it is seen beneath a Puritan hat. It provokes a repartee when we read Mr. Froude's saying, that 'The Pilgrim, though in a Puritan dress, is a real man'; but many who need no reassurance as to the reality of Puritanism, must be struck with the prominence here given to its hopefulness. In this we see the big heart and frank human nature of John Bunyan. In his own heart he found cheerfulness, and Christianity for him was full of hope. This was evidently God's way of doing in the world, and John Bunyan was not the man to imagine he could have done better by being more severe.

The fact is that not only is optimism, rightly understood, a Christian thing; but Christianity supplies the only sane and tolerable optimism in the world. To quote Dr. Kerr Bain again: 'One way to amend the character of most of us, and to enrich it indefinitely, is to train it into having an open side for the sunlight of things.' There is indeed a silly optimism, a 'lack of solicitude, a general hopefulness founded upon nothing.' But this man Hopeful has brains, and he knows how to use them. It is his faith upon which his hope is founded. If, indeed, it be urged that hopefulness is a matter of natural temperament, and that Hopeful had been Hopeful in Vanity Fair, hoping from it more than he had any reason to expect, it may be justly answered that the change which had come to him on the death of Faithful had justified the indulgence of that natural temperament which finds itself at last reasonable in Christian faith.

A word must be given to the literary art of this later part of the allegory. It is notorious that it is more difficult to tell a pleasant story well than a tragic one. The intercourse between Christian and Hopeful will be in danger of becoming insipid. It is worth while to watch how the narrative (in the earlier part of it) of their converse will be interrupted by side incidents and kept in store until interest has been thoroughly awakened in the new companion; and how in the later part a certain pressure and excitement will be added to the conversations by the constant risk of perilous and deadly sleep.

By-ends.

By an almost rude interruption, so sudden and unexpected is it, By-ends is now thrust upon the story. While Christian and his new-found friend are discussing the uncompromising Faithful, this incongruous and unwelcome figure appears, like 'those folk of his Inferno' breaking in on Dante, while he was preparing to paint his angel. By-ends, from an artistic as well as a moral point of view, is obviously introduced as an offset and a contrast to the pure and simple character of their late companion. He is the man who has a worldly aim in professing Christianity and associating with Christians. He lives near enough to Vanity Fair to pass with its inhabitants for one of themselves, yet sufficiently clear of it to disclaim his citizenship when in the company of pilgrims. Every one knows but too well that heart-breaking borderland in Church membership wherein those live who (one cannot but suspect) would think little enough of the Church or of religion if it were not for what these are supposed to be worth in other coin. There are many such side-advantages—money for those who want it; popularity and respectability, which also have a very solid money-value; the desire of being counted agreeable, and the chance of gratifying one's own self-importance and gaining glory in the Church fellowship and office.

All this takes us into the region of motives, the value of a religious profession being determined by the ends secretly aimed at. It is a subtle and dangerous region for speculation, and one which only the charitably-minded should frequent. Our judgments regarding one another's motives are necessarily peculiarly liable to prejudice and gross error. Nay, it is even a dangerous region for self-examination, although a necessary one. It is easy for sincere and timid consciences, by a too minute and ingenious analysis of their springs of action, to paralyse all hope and life, and to deaden their faith and character by overcurious distrust. There are those who would insist that the perfect purity in motive can be attained only by discarding all thought of reward whatever, and so the hope of heaven itself would be reckoned a by-end. When conscience has become scrupulous in this inflamed fashion, it is well to remember how hidden the forces are that ultimately determine even our simplest acts, how complex the question of motives and how fine the balance of them, either in one's own life or in the lives of others.

Yet, along the broad lines of the allegory, and of our usual experience, the teaching here is plain enough, and By-ends is not so very difficult to distinguish. The opposite character is a recognized type, which has had in many languages singularly expressive words for its description. The German 'einfach,' the corresponding Scotch 'aefald,' are such words. They denote that quality which is spoken of as 'purity' in the Old Testament, and which in the New Testament is familiar as 'the simplicity which is in Christ Jesus.'

From the first it is evident that this is a subject on which John Bunyan has views sufficiently clear and strong to tempt the sarcastic vein. It is said that on one occasion when a London merchant offered to take Bunyan's son into his house, he replied, 'God did not send me to advance my family, but

to preach the gospel'—a reply which surely gives a man a right to his caustic language regarding By-ends. There was, as we learn from Ivimey, but too much provocation to such language in his time. 'In a letter,' says that author, 'written in 1661 from Exeter jail, by a Mr. Abraham Chear, a baptist minister of Plymouth, who suffered greatly for non-conformity, and at last died in a state of banishment, there is this remark: "We have many brought in here daily who go out again almost as soon, for a week in a prison tries a professor more than a month in a church."'

Fair-speech.

This happy name for the town of Mr. By-ends' abode has left its character upon every sentence he utters. You shall not find a pleasanter spoken man between the east and the west. His words flow on, in a gentle ripple, always agreeable and never for a moment broken into rudeness. There is no unkindness in his mention of anybody; there is a conspicuous meekness in his suffering of suspicion. Surely, one is tempted to exclaim, this is an excellent kind of speech. It is a pity that Faithful is no longer alive to take a lesson from it. Our author cannot wish us to discover a virtue in rudeness of address, one would hope. The answer is that truth is better than politeness, and where disagreeable facts are being concealed by it, fair speech is the most dangerous kind of lying. Hawthorne has introduced the devil into his *Celestial Railroad*, as the pilgrim's guide, by the name of 'Mr. Smooth-it-away.' Mr. G. Russell tells of a dinner party in 1847 of which Wilberforce wrote: 'Carlyle was very great. Monckton Milnes drew him out. Milnes began the young man's cant of the present day—the barbarity and wickedness of capital punishment; that, after all, we could not be sure others were wicked, etc. Carlyle broke out on him with, 'None of your Heaven-and-Hell-Amalgamation Companies for me. We *do* know what is wickedness. I know wicked men, men with whom *I would not live*; men whom under conceivable circumstances I would kill, or they should kill me. No, Milnes, there's no truth or greatness in all that. It's just poor, miserable littleness.' A well-known Scotch professor is said to have warned his students against toning down the severity of Scripture language —'He who, so to speak, believeth not, shall (as it were) be damned.' Certainly the Puritans were little given to fair speech, and the question, 'Is there any good that lives there?' was characteristic of an age in which Cromwell wrote his letters to Parliament. Yet who that has read those letters has forgotten how tender the Puritan speech may suddenly become? Indeed, it was in the interest of that deep tenderness that men suspected the facile and surface pleasantness of words, and appointed Fair-speech as the suitable home for By-ends. Such words are cheap and serviceable. Faithful, Christian, and Hopeful needed no such cloak, but there were those who did need them to conceal the unwholesome and ugly character within. Rudyard Kipling has made an Indian woman reproach the man she loved for talking to her sweet words when she wanted true words, in a tale that clings to the memory like a conscience.

The list of dignitaries in Fair-speech was an afterthought, inserted in the Second Edition. The names are clever as usual, and the passage is peculiarly sprightly. They are all various forms of the lack of principle, whose common secret will turn out, on closer acquaintance, to be covetousness of one sort or another. Their main business in life is that of keeping up appearances—always a doubtful and a sorry trade. They remind us of him in the *Biglow Papers* who has been immortalized by his confession:

'I don't believe in principle, but oh! I do in interest.' 'He asked me,' says Artemus Ward, 'what was my principles. Principles, says I, I haven't got any. I'm in the show business.' Yet there is a church in Fair-speech, and a parson preaching in it!

By-ends' relations.

The parson was By-ends' uncle, and there we get to the root of the matter. The Reverend Mr. Two-tongues has always much to say for himself about the difficulties of his situation, and the dangers of being misunderstood. He does not boast about his nephew as his nephew boasts about him. But if By-ends is a blood-relation of Two-tongues, then Two-tongues is also a blood-relation of By-ends; and that is a word to the wise.

In direct line of descent, By-ends is the great-grandson of a waterman, one that looked one way and rowed the other. The joke was some centuries older than Bunyan, but it was a memor-

able joke, and well worth sending on. The fact which it records is unhappily as old as the race. It is but one more confession of the age-long sorrow of mankind—the divorce between eyes and works, between thought and action.

The question about By-ends' wife was a shrewd one, for in the ingenuity of self-deception there are possibilities in such women which throw the subtlety of men into the shade. The delicate instincts, the fine shades of feeling, the social complications and the fears or the ambitions hidden in the unknown possibilities of the world—all these have ministered to Lady Feigning's daughter, and made her what she is. If any woman has accepted By-ends for her lover and husband, marrying for anything but the simplicity of love, that woman is a dangerous member of society. But if she be also Lady Feigning's daughter, Bunyan may well make his Pilgrim give up any hope of converting By-ends.

This ill-conditioned couple had a religion of their own. It differed from the religion of what they called 'the stricter sort' only in two small points. But these two points were such that they really constituted a third point of difference, namely, that theirs was no religion at all. On the one hand, their religion never went against wind and tide. Apart from religion altogether, this strikes one as a curious principle for a waterman. Either such a ferry must have few voyages, or its destination must be wonderfully indeterminate. Even in the things of the world this is not a principle for those who are to *arrive*. In this Bunyan is on favourite ground. In his *House of God* he has the lines :

> Fear not, therefore, in her for to abide,
> She keeps her ground, come weather, wind, and tide.

In his *Greatness of the Soul* we read, 'If we follow Christ, He tells us that we must take up our Cross. The wind sets always on my face; and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark, or ship, that myself, my cause, and my followers are in.' But this man By-ends, with all his tacking and changing of his course to avoid struggle, turns out not to be so complex a character as at first we might imagine. He has, in truth, but one principle; and he is true to it on all occasions—it is to avoid risk and struggle. As for his faith, he evidently puts no confidence in it, for he stakes nothing on it. But a faith that costs a man something, is the only kind of faith that is worthy of the name. On the other hand, these two were most zealous for their religion when he walked in silver slippers. It is a quaint picture of religion, reminding us of the effeminate days of Beau Brummell and Beau Nash. It is a significant fact that it was not the Puritan revolt against such dandyism, but the French Revolution, that put an end to it. No doubt much picturesqueness went out with it. But also much else that was better away. Bunyan's favourite *Plain Man's Pathway to Heaven* devotes twelve of its most curious pages to the condemnation of this vanity. But here we see Religion itself masquerading as a dandy—a thing meant for the eye and not the heart. The picture is convincing at first glance. We prefer the honest rags which Christian dropped at the Cross.

Christian and By-ends.

The direct and caustic speeches of Christian in his soliloquy with By-ends reveal the mind of Bunyan, whose own experience had taught him that it never was an easy thing to be a Christian. His remembrance of Francis Spira—that gentleman 'of carriage circumspect and severe, his speech grave and composed,' who yet fell upon so terrible an end for refusal to face the risks of his convictions—that, too, had taught him that religion 'is not the performance of a few formal duties, but a mighty constant labour.' His speech reminds us that he had heard much of Faithful's speaking, and caught something of his manner. His first questions are penetrating, and go to the root of the matter, especially that as to *how far* By-ends is going in the way. For the man's clothes and gait did not look as if he were a very serious pilgrim.

There is not much worth remembering in the replies of By-ends. The most significant thing he has to say is that he has always had the luck to jump in his judgment with the present way of the times, whatever it was. But luck of this kind does not come to any man without a certain amount of arrangement. It is the luck of the Vicar of Bray. His talk about bearing his nickname as a reproach is the sort of talk that makes one sick to hear. It is so easy for any man in any circumstances to accept everything that befalls him as mere fate, separating it from any connexion with his desert and conduct. This mock humility of unrepentant men who forgive their honest accusers

and mistake their pillory for their cross, is a habit of mind as irritating to others as it is dangerous for themselves.

Altogether, the meek spirit of By-ends under Christian's reproach, while it looks good, is really bad through and through. The man has not even self-respect nor proper pride. We would have thought better of him if he had struck Christian on the face. Afterwards, in speaking of Christian, he uses no bitter or abusive language. But this is just the cautious fashion of his town of Fair-speech, and not the gentleness of any charity. It reminds us of Bulwer Lytton's Leslie who 'had already learned the art not to commit himself, nor to have quoted against him one ill-natured remark upon the eminent. Nothing more injures the man who would rise beyond the fame of the salons.' One does not need to be the advocate of a bitter-tongued piety to see the badness of this cautious policy. Self-respect has died in him; self-interest and self-regard alone are left. His kindliness is part of a plan, for the company of strict folk is advantageous to any man. Here, as elsewhere, he is making the best of both worlds.

Contributions and Comments.

'The Husband of One Wife.'

THE meaning of the regulation of 1 Ti $3^{2.12}$ (cf. Tit 1^{6}), that the 'bishop' and the 'deacon' must be the 'husband of one wife,' is still much disputed. There are three main interpretations: that it prohibits (1) polygamy, (2) a second marriage, (3) divorce and sins against the purity of marriage. The second of these interpretations seems to hold the field, and the not infrequent breach of the rule as so understood is undoubtedly a stumbling-block. It is said that the command was temporary, made in view of special circumstances of the age, and therefore capable of modification. This may be true, but none the less it is a grief of mind to many earnest Christians to see their favourite pastor breaking what seems to them a clear Apostolic rule. I would suggest that the arguments in favour of this interpretation are largely based on a misapprehension, and that the third is probably correct.

Grammatically the words μιᾶς γυναικὸς ἄνδρα admit either of the three meanings. *Primâ facie* they favour (1) or (3); the bishop must have only one wife when he is chosen. If (2) were intended, a verbal periphrasis, such as 'having only once married,' would perhaps be more natural, though the form of the sentence would make it awkward. It is necessary, then, to consider the arguments derived from the probabilities of the case.

(1) The obvious meaning of the words is that St. Paul prohibits polygamy, and the patristic comments in favour of this view are at least of note as showing the sporadic continuance of the practice. But could it have been necessary to forbid it in Christian circles, and how can it apply to the parallel regulations for 'widows' in 5^{9}? An argument in favour of this interpretation, which has not been generally noticed, is that the Rabbis explained Lv 21^{13} as forbidding the high priest to be a bigamist. Was this regulation sufficiently familiar for St. Paul to apply it to the Christian priesthood?

(2) The prohibition of remarriage after the death of the first wife is the orthodox interpretation, and was adopted generally by the councils. It is supported by a double line of argument. (*a*) Marriage is in its nature indissoluble in this world and the next, and a second marriage sins against its essential spirit. But St. Paul advises it for younger widows (5^{14}), and permits it for others (1 Co $7^{9.39}$). Ro 7^{3} cannot be pressed, as he is speaking there purely from the legal standpoint; but the other passages show decisively that remarriage does not in itself violate the Christian conception of the union between husband and wife.

(*b*) It is said that there was a widespread prejudice against second marriages, which St. Paul forbids to the Christian minister in order that he may be ἀνεπίλημπτος, 'without reproach.' But it has not been generally noticed that this prejudice was solely directed against the remarriage of *widows*.[1] Westermarck (*History of Human Marriage*, pp.

[1] Dr. Y. E. Huther (in Meyer's *Kommentar*) is an exception. He says: 'It was considered in no way objectionable for a *man* to marry again after the death of his wife, and there exists no trace of the opposite principle'; he does not, however, discuss the evidence in detail.

125 ff.) quotes many instances of it from all parts of the world. It belongs to the conception that the wife is the chattel of her husband; he will need her services in the next world; therefore she must die with him. At any rate his jealous sense of possession will not allow of her marrying another man, though sometimes the interdict is only for a more or less extended period. But except in later Christian times, no instance is quoted of a corresponding prejudice against the remarriage of the man. An examination of the passages quoted by the commentators gives the same result. They all deal with the second marriage of *women*. In *Paus.* ii. 21, Gorgophone, daughter of Perseus, appears as the first woman who broke through the old custom, and married twice.[1] In Jos. *Ant.* XVII. xiii. 4, a deceased husband in a dream reproaches his widow for her fickleness in marrying again; in XVIII. vi. 6, Antonia, the widow of Drusus, is praised for not doing so. Tacitus (*Germ.* 19) honours the *wives* of the Germans for being content with a single husband; not a word is said of a corresponding custom on the part of the men. So Lk 2^{36} refers to a widow; Co 7^{39} deals with the remarriage of widows, and in any case the reluctance of St. Paul's permission to marry again is part of the unfavourable attitude to all marriage, which he took at that time. We may note that this was probably the real ground of the later prohibitions of canons and councils. Marriage was regarded as only a second-best state. Any one released from it by the death of his partner ought to welcome the opportunity providentially opened to him of reaching the more perfect state. But the Pastoral Epistles admittedly show no dislike of marriage in itself. The supposed prohibition of a second marriage cannot rest on this ground; and no evidence has so far been adduced to prove that a bishop, or any *man*, would from the current ideas of the age, incur any reproach from those without by marrying again after the death of his first wife.[2]

(3) There remains the view that St. Paul, following our Lord's legislation, forbids remarriage after divorce, and all violation of the purity of home life. It is needless to quote passages to prove the acknowledged prevalence of sins of this type both in the Jewish and in the Gentile world of his day. Christianity was raising the standard, but it was still necessary to insist emphatically on the call to perfect chastity. The argument that on this view such sins are forbidden only to the bishop and implicitly allowed to the layman, is refuted by a glance at the context. Is the layman permitted to be a brawler, or striker, or lover of money, because it is specially forbidden to the bishop? The picture is in its main features that of the Christian character required of all, *a fortiori* of the officers of the Church. The condition that the bishop shall be the 'husband of one wife' applies to the layman too, and is simply parallel to the injunction of He 13^{4} 'Let marriage be had in honour among all, and let the bed be undefiled; for fornicators and adulterers God will judge.' We may add that Dr. Swete explains the passage in Rev 14^{4} (the 'virgins' who were not defiled with the women) on similar lines, as a blessing on purity, not on celibacy. 'That chastity should be chosen as the first distinctive virtue of the Christian brotherhood will not seem strange to those who reflect that pagan life was honeycombed with immorality of the grossest kind.

In 1 Ti 5^{19} where the 'widow' is required to be the 'wife of one husband,' of the three interpretations considered above, (1) is excluded, regulated polyandry being unknown; (2) is possible on account of the special prejudice against remarriage of widows; but (3) is again most probable, the need of absolute chastity being equally great in both cases.

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[1] See Frazer, *Pausanias*, iii. pp. 198 ff., for a further treatment of the subject. His instances, again, are all of the dislike to the remarriage of women.

[2] Mr. Meredith, in the *Egoist*, chap. vi., describes inimitably, in the quintessence of its absurdity, the temper in which the jealous male seeks to bind his bride to him through all eternity, with no corresponding obligation on his own part. Sir Willoughby ignores Clara's 'Is it not possible that I may be the first to die? and we catch not obscurely the laughter of the Comic Muse. Quite different is the sentiment against a second marriage when the surviving partner voluntarily remains single. But it is curiously capricious, often not found in men or women of the nicest delicacy and the deepest affections; and it is strangely evanescent, felt strongly at one period of life and disappearing later on. Hence it resents being made the subject of rule. One may share it to the full oneself without wishing to impose it on others, or seeing in it a necessary qualification for the Christian ministry. It is in fact, like the call to celibacy itself, for those who are 'able to receive it.'

St. Luke and the Census.

IT is hardly probable that many readers of THE EXPOSITORY TIMES will have been studying the

sumptuous and scholarly volume of British Museum Papyri which Dr. Kenyon, assisted this time by Mr. H. I. Bell, has added lately to his wonderful output of new Greek texts. I need not therefore apologize for copying the editors' note (p. 124) on a papyrus dated 104 A.D. 'It is a rescript from the Prefect requiring all persons who were residing out of their own nomes to return to their homes, in view of the approaching census. The analogy between this order and Lk 2^{1-3} is obvious. The census in question is that of the 7th year of Trajan (A.D. 103–4), and the determining date is the last day of the year. . . . The rescript is accordingly issued in Epeiph, the last month but one, which would give time for the necessary journeys. The last part of the rescript apparently contains some relaxation of the general order, in the interests of agriculture, on which ἡ πόλις ἡμῶν (presumably Alexandria, though in the mouth of the Prefect it might conceivably be Rome) is so largely dependent; but this part of the papyrus is hopelessly mutilated. Edicts requiring persons to return to their own homes are contained or mentioned [elsewhere—four documents are cited]; these, however, have no reference to the census, but to persons who have left their domiciles to avoid λειτουργίαι [public duties].'

Here is a new page for the next edition of Sir William Ramsay's *Was Christ born in Bethlehem?* We are getting on. One of the census papers of the Nativity year will turn up next!

JAMES HOPE MOULTON.

A Jewish Proseucha and its Water-rate.

IN the same volume (p. 183) we find a long and interesting series of accounts of the four commissioners for the waterworks of the 'metropolis,' perhaps Hermopolis, as the editors think. The date is 113 A.D. The following extract is of peculiar interest:—

'The rulers (ἀρχόντων) of the *proseucha* of Theban Jews, 128 drachmæ a month.

'Pachon 12[8], Payni 128, Epeiph 128, Mesore 128, Thoth in the 17th year [*i.e.* of Trajan] 12[8], Phaophi 128: total 7[68].

'Item, for the εὐχεῖον: Pachon 128 [etc. as before): total 768.'

The water-rate is noted by the editors as high: the gymnasiarchs have to pay 420 per month, the brewery at the Serapeum—the monks there seem to have been Carthusians—nearly 54, and so on. We recall at once the *proseucha* of Ac 16^{13}, which was on a riverside. Next we recognize, for the first time in the papyri, so far as I remember, the familiar N.T. title of the 'rulers' of the synagogue. Then there is an illustration of Ac 7^{9} in the fact that natives of Thebes had a *proseucha* to themselves.

But what is the εὐχεῖον? The word, so far as I can find, is new. How does it differ from the προσευχή, which is rated at the same figure? And how are they both related to the συναγωγή? I content myself with asking the question: will the archæologists oblige with a reply?

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Note on the name Chedor-laomer (Kudur-Lagamar), Gen. xiv.

IT is generally recognized that this royal name means 'Servant of Lagamar,' an Elamite deity, whose name is Semitized as La-ga-ma-ru by Assurbanipal, who carried off its image from Susa. The name Lagamar, also found in native Elamite inscriptions, is doubtless identical with Lagamal (2 R 60, 15 *ab*). In that passage we read: DINGIR La-ga-ma-al | LUGAL ša MÁ.URU.KI, '*god* Lagamal: King of Ma-uru.' The change of sound from *r* to *l*, as in martakal = maltakal, irdud = ildud, is not uncommon; cf. also the converse change of *l* to *r* in Babilu = Babiruš, Pûlu = Poros. Now the name of this deity Lagamal occurs in a number of proper names on some tablets of the First Dynasty, recently acquired by the library of St. John's College, Oxford, copies of which I hope to publish before long. Thus on two tablets dated in the reign of Apil-Sin, we have the names of Idin-Lagamal and Lagamal-gâmil; and on another of the same reign, Šarrum-Lagamal and Lagamal-muštabil. Idin-Lagamal (always written I-din-*ilu*-la-ga-ma-al) is mentioned again on two documents dated in the reign of Sin-mubalit, the son of Apil-Sin, and the father of Ḫammurabi, who is usually identified with the Amraphel of Gn 14. Another tablet, dated in the reign of Ammizaduga, the fourth successor of Ḫammurabi,

gives the name of a witness Šebi-Lagamal; and another (in my possession) dated in the reign of Sumu-lailu, the second king of the dynasty, has the name of Idin-Lagamal, son of Ili-amrâni. It will be seen that this new evidence goes towards establishing the fact that the deity Lagamar-Lagamal was known in Babylonia throughout the period of the First Dynasty, and, consequently, at the time to which Gn 14 refers.

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Some Parallels from Plautus.

In the opening scene of the second act of the *Aulularia*, Plautus puts this cynical remark into the mouth of Eunomia, the sister of Megadorus: *Optuma nulla potest eligi: alia alia peior, frater, est* ('The best woman cannot be picked up, everyone is worse than another, brother'). Compare Ec 7^{28} 'One man among a thousand have I found; but a woman among all these have I not found.'

Later on, in the same scene, Euclides suspiciously turns upon Megadorus, with whom he has just concluded an agreement:

> At scio quo uos soleatis pacto perplexarier:
> pactum non pactum est, non pactum pactum est, quod uobis lubeat.
> ('But I know the sort of equivocation you fellows practise,
> A bargain's no bargain, no bargain's a bargain, just as it suits you.')

Compare Laban's word to the shifty Jacob (Gn 31^{50}): 'If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us.' Hence he appeals to the heap and pillar as a silent divine witness of their agreement.

Further on, at the opening of the fourth act, a slave incidentally defines the duty of a good servant: he must not 'look upon his master's bidding as a hindrance or trouble. For the slave who wishes to do his duty to his master's satisfaction must remember to take on hand his master's business first, his own last. Even if he sleeps, he must not let his sleep make him forget he is a slave.'

> (Ne moræ molestiæque imperium erile habeat sibi.
> nam qui ero ex sententia seruire seruos postulat,
> in erum matura, in se sera condecet capessere.
> sin dormitet, ita dormitet seruom sese ut cogitet.)

Almost the same thought is put into the mouth of another slave in the *Menaechmni* (Act v, scene 5):

> Spectamen bono seruo id est, qui rem erilem
> procurat, uidet, conlocat, cogitatque
> ut apsente ero rem eri diligenter
> tutetur quam si ipse adsit aut rectius.

('Tis the mark of a good servant to manage his master's business, look after it, arrange it, and think of it, so as to take as good care of it in his master's absence, as if he were present. As good? Nay, better.') Cf. Gn 31^{40}, Mt 24^{45}, Col 3^{22}, etc.

With the parasite's complaint in the first act of the *Captivi*: *Nulla est spes juventatis sese omnes amant* ('There's no hope of the young men, they all are lovers of themselves'); compare 2 Ti 3^{2} ('Men shall be lovers of self') and Ph 2^{21} ('They all seek their own, not the things of Jesus Christ'). The same character moralizes a little further on:

> Tum denique homines nostra intellegimus bona,
> quom quæ in potestate habuimus ea amisimus.

('We men realize our blessings only when we have lost what once we had in our possession.') Compare He 12^{17}.

In the second act of the same play, Tyndarus the slave beseeches his young master, for whom he is to undergo bondage as a hostage, not to forget his interests when he gets free himself. The youth readily promises. Yes, says the slave, you realize my position now, 'but remember to realize it, when you've got your heart's desire. For it's this way with most people: they are all right, kind and good, so long as they are in quest of what they want, but once they get their heart's desire they are changed into rascals.'

> (At scire memento, quando id quod uoles habebis;
> nam fere maxuma pars morem hunc homines habent:
> quod sibi uolunt,
> dum id impetrant, boni sunt;
> sed id ubi iam penes sese habent,
> ex bonis pessumi et fraudulentissimi
> fiunt.)

Compare the similar appeal of Joseph to the Pharaoh's chief butler (Gn 40^{14} 'Have me in thy remembrance, when it shall be well with thee, and shew kindness unto me').

In the second scene of the second act, Hegio remarks:

> Ego uirtute deum et maiorum nostrum diues sum satis.
> non ego omnino lucrum omne esse utile homini existumo:
> scio ego, multos iam lucrum lutulentos homines reddidit;
> est etiam ubi profecto damnum præstet facere quam lucrum.

('By the blessing of the gods and my forefathers I am rich enough. I don't by any means regard all gain as good for men. Well I know money has befouled many a man; sometimes it's better indeed to lose money than to make it.') Compare Pr 30^{8-7} and 1 Ti $6^{6f.}$.

Finally, as Erasmus noted, there is a parallel to Mt 7^{9} in the allusion of *Aulularia* (195): 'Altera manu fert lapidem, panem ostentat altera.'

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Exceedingly god-fearing.

THE discussion of the word δεισιδαιμονεστέρους (Ac 17^{22}), in the August number, suggests that I should explain what view I took of it, when, in my article on 'The Altar of Mercy,' I rendered it provisionally *exceedingly god-fearing*.

The long hesitation and controversy among translators points naturally to the conclusion that the word was ambiguous, capable of taking different shades according to the context and the tone of the speaker. This conclusion seems to be the only one fully consistent with the use of it by St. Paul. This is certain, that his opening remark, about the character of the Athenians, is intended to support and lead up to the 'whom therefore ye ignorantly worship, him declare I unto you.' Now to do this, it should be ambiguous. Neither mere praise nor mere blame will serve the purpose. The religion of the Athenians, it appears, did lead to the revelation of the preacher, but led imperfectly. They worshipped the true object of worship, but not with full knowledge.

What is the true or best translation for us, is a separable and different question. We cannot presume that we have in English any *word* of precisely the same shade. When I chose the rendering *exceedingly god-fearing*, I hoped to have found a phrase, which, by suitable tone and emphasis in the different parts, might be open to the required ambiguity—something between 'very religious' and 'too superstitious.' I could not at the moment enter into the question; but this was my purpose, and this is the position which I would take in the dispute.

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The Raising of Lazarus and the Synoptic Gospels.

MR. COTTER makes an ingenious suggestion in THE EXPOSITORY TIMES for August to account for the apparent neglect of the Raising of Lazarus in the Synoptic Gospels; but while there is a great deal to be said for the suggestion, it does not clear up the difficulty. The problem is threefold: (1) the omission of any reference to the event by the Synoptists; (2) the fact that St. Mark's scheme, which is the framework used by the first and third Evangelists, leaves no room for the event at all; (3) that to the fourth Evangelist the miracle was the culminating point in the life of Christ, which produced, according to him, such a far-reaching sensation that it must have been widely known had it taken place.

It is upon the second of these that Professor Burkitt lays especial stress in his last work, rather than on the first, as Mr. Cotter suggests. Professor Burkitt says: 'As a rule the critics limit themselves to bringing forward reasons why the Synoptic Gospels are silent about the Raising of Lazarus; what they have not done is to explain how and where the tale as told in the Fourth Gospel can possibly be inserted into the framework given by St. Mark. The "argument from silence" in this case is not merely that the Raising of Lazarus is ignored by St. Mark, but that his narrative appears to leave no room to fit it in' (*The Gospel History and its Transmission*, Preface to the second edition, p. vii).

1. As to the first point, it will be sufficient to add to Mr. Cotter's remarks that the fourth Evangelist, in reviewing the other Gospels, wished to emphasize events which he considered that the other narratives should have mentioned. They concentrate their attention upon the principal events of Christ's peripatetic preaching in the provinces, he narrates the omitted events in Jerusalem and its vicinity; they are actuated by motives of universality, he writes as it were a supplement. This is evident all through his Gospel.

2. Now in St. Mark's scheme it seems as though all went on without a break; and yet 10^{32} begins with the vague words, Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα κ.τ.λ. A break may well be made in the narrative here, and the events of Jn 7^{2}–11^{53} inserted. There is nothing to connect the following events necessarily with the former in point of time save the confused recollection of the Evangelist,

and the fourth Evangelist could have no purpose in inserting the details as to the presence of Christ at Jerusalem—apart altogether from the question of the miracle—had he not had good grounds for his assertion. The chronology of events would then be as follows:—

28 A.D.		
March–April	Jn 6^{1-21}	= Mk 6^{30-52}
April–September . . .	Jn 7^{1}	= Mk 7^{1}–10^{31}
October–November . .	Jn 7^{2}–10^{21}	
December	Jn 10^{22-42}	
29 A.D.		
January	Jn 11^{1-53}	
January–March . . .	Jn 11^{54}	= Mk 10^{32-52}
March–April	Jn 12^{1}	= Mk 11^{1}.

Thus it will be seen that the writer of the Fourth Gospel twice indicates in a single verse the events told in some detail by the second Evangelist, and, on the other hand, fills in the parts omitted at length. The only point open to serious question in the above scheme is that raised by Hort as to Jn 6^{4}, where it was suggested that τὸ πάσχα was an interpolation. Apart from the fact that such a suggestion has no MS. authority whatever, the parallel passage in St. Mark points certainly to spring-time as strongly as the Fourth Gospel does (ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, Jn 6^{10}; ἐπὶ τῷ χλωρῷ χόρτῳ, Mk 6^{39}); and Mr. Turner abundantly refutes the theory from the point of view of patristic evidence (Hastings' *D.B.* i. p. 407 f.).

3. If St. John were the author of the Fourth Gospel, it is quite conceivable that in perusing the existing narratives he was struck by the omission of the miracle which, in his opinion, was the turning-point in the last events of the Ministry. If St. John's view of the importance of the miracle in the eyes of the rulers had become exaggerated owing to the lapse of time, we can quite understand that St. Peter would not have laid even as much stress upon it as upon that of the raising of the daughter of Jairus; and that St. Mark in compiling his narrative, having confused the various journeys in his mind, omitted the Jerusalem sojourn altogether, so as not to interfere with his scheme, a point upon which the fourth Evangelist desires to set him right.

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Durham.

An Interpretation of Eph. i. 15.

The text and interpretation of this verse are notorious difficulties. The ancient authorities for the text, that are generally considered the best, read here:—ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους, and some scholars, feeling the weight of the valuable testimony to this form of the text, have risked reading it thus and taking πίστιν with εἰς πάντας τοὺς ἁγίους (faith exercised towards all the saints), a construction which it would be hard to parallel. The difficulty of this view has been felt too great by others, who have adopted the reading of the great majority of ancient authorities, which inserts τὴν ἀγάπην between καὶ and τὴν. It appears to me possible to accept the text of the best MSS, but to interpret it differently from the editors. No one who has had much experience of the ways of MSS will be ready to maintain that the words τὴν ἀγάπην have dropped out accidentally in the parent or parents of our best authorities. There can, it seems to me, be no doubt whatever that the best MSS here, as usually, offer the correct text. Some reviser (was it Marcion?) felt the difficulty which the modern editors have felt, and inserted τὴν ἀγάπην from the parallel passage in Col 1^{4}. All that is wanted to solve the difficulty is to take εἰς in the sense of ἐν (*among*) and translate: 'The faith which is among you and (the faith which is) among all the saints.' The papyri have shown that εἰς had encroached on ἐν in N.T. times (Moulton, *Prolegomena*, p. 62 f., p. 234 f.). The author wished to vary the expression κατὰ with accusative, and yet express the same meaning. He avoided ἐν with the dative, because he could not speak of faith reposing on all the saints, as he could of faith reposing on the Lord Jesus. So he employed the equivalent expression εἰς with the accusative. Lest it be retorted that there is no occasion here to mention the faith which all the saints feel, it may be pointed out that in 1 Peter (another encyclical Epistle) 5^{9} the words occur, 'Knowing that the same sufferings are being accomplished in your brotherhood in all the world.' Again, in 1 Th 2^{14}, reference is made to the Christians of Judæa, and in 1 Co 16^{1} to the churches of Galatia. Even in this Epistle itself we find the words (2^{19}), 'Ye are fellow-citizens with the saints.' It was quite easy to refer to other Christians in addressing one community or group of communities, whether by way of encouragement or reproof. Others share the faith in the Lord Jesus with the Christians of Asia.

Alex. Souter.

Oxford.

Some Modern Views of the Atonement.

Mr. Beibitz's exposition (in the July number of The Expository Times) is so very admirable, that my criticism chiefly refers to his inadequacy of expression, when face to face with the question, 'Why did Jesus die on the Cross?' With his underlying conception I am in most thorough agreement, but it seems to me, that even at the risk of exaggeration, it needs to be developed, paraphrased, illustrated, driven home to the intelligence of the 'man in the pew.' That our Lord's death was 'the supreme manifestation of the *love* of God for man,' is the cardinal teaching of the Cross. It was also the convincing manifestation of the *obedience* of the Son of Man. Mr. Beibitz rightly deprecates the use of language implying that Jesus laid down His life in obedience to an arbitrary decree, but he does not bring out and sufficiently emphasize the ethical content of the 'needs must' of His death. Just here the shadows of old and discarded theories of the Atonement still lie, and darken our modern restatements. 'Greater love hath no man than this that a man lay down his life,' is unconditionally true as regards the *love*; is it also of the necessary *wisdom* or *morality* of such an action? *e.g.* suicide. Jesus died, we believe, in obedience to a 'needs must' not arbitrary but moral. What was it? Can we relate it to anything which comes within the limits of our experience? It cannot be denied that there is a certain reading of the Gospels which carries with it a tacit assumption of premeditation on the part of Jesus, of studied progress towards a destined end, which He will not frustrate, almost of a compulsion on the people and their rulers to put Him to death, that so all things 'spoken concerning the Son of Man' may be fulfilled and they themselves may be placed in the wrong, *e.g.* the 'arrogance' of Socrates in Plato's *Apology*. Such a view is set forth with great skill in the volume entitled *As Others saw Him*, purposing to give the Jewish conception of His death. It is this which is absolutely fatal to all reality, which reduces the life of Jesus to the mechanical movement of an actor in a drama. It is a view which, whether held consciously or unconsciously, with the apparent sanction of words such as 'The Son of Man goeth as it is written of Him,' has served to dehumanize and immeasurably weaken the whole sublime story of The Passion. Is there not, through fear of Jesus being styled a martyr—and nothing more—a marked disinclination to steadily affirm that the primal cause of His death was His unswerving adherence to conviction? Rather than be untrue to Himself, He became obedient to a death even upon a cross. So dying, He 'did the will of him that sent him,' not as though that will doomed and drove Him to an unavoidable death; not as though the mere act of dying was the fulfilment of that will; but Jesus' death was the outstanding manifestation that at all costs, God's will—the absolutely good—must with us come first, and that safety must not by the true Son of God be purchased, even though the alternative be death. The life of Jesus in its beneficence revealed the love of God. The life and death of Jesus further revealed that Divine Love will be true to itself at all costs—that with it there is no 'second best.' Viewed from above, 'God spared not his own Son'; viewed from below, Jesus was 'obedient to death, even the death of the cross.' Thus Jesus showed 'greater love' in dying 'for his friends'—was truer to their real, their highest weal—than He would have shown had He, waiving conviction, falling in with popular ideas, lived on and with them, continuing the consolation and support of His visible presence. At least this aspect of the death of Jesus needs to be asserted. Its meaning and reasonableness appeals to the 'man in the pew' to-day, in whose ears theories of the Atonement so often sound far-off and artificial

Richard S. Weaver.

Belfast.

The Names 'Christ' and 'Jesus' in the Acts.

Have the distinctions with which the author of the Acts uses the names 'Christ,' 'Jesus Christ,' 'Jesus' been sufficiently remarked?

1. *This writer never uses 'Jesus Christ' except in reporting the words of others.* In Peter's speeches the phrase occurs six times (2^{38} 3^{6} 4^{10} 9^{34} 10^{36} 11^{17}), twice in Paul's (16^{18} 20^{21}—the last doubtfully), and once in the letter from the Church at Jerusalem (15^{26}). These are all in 'direct narration'; the remaining two cases are in 'indirect speech,' viz., of Philip (8^{12}), and of Paul (28^{31}—a very doubtful reading).

The term 'Jesus Christ' is common in all other N.T. writings except (for obvious reasons) the Gospels. The Epistles of Clement, Ignatius, and Polycarp seem to show that the combined name became quickly the commonest of all names for our Lord. The evidence points to the conclusions that the common use of 'Jesus Christ' arose, as was natural, in the Churches of Jewish origin; that it soon spread, perhaps largely by the influence of Paul, to the Gentile Churches; and that it quickly became the ordinary name for the Saviour.

2. 'Christ Jesus' occurs only in 3^{20} (in a speech) and in 24^{24}. (5^{42} is probably to be grouped with such passages as $18^{5.28}$.)

3. *The term 'Christ,' when used alone, is always used distinctly as a Jewish title.* Except in 2^{36} it always has the article. There is no trace (as in Hebrews and in 1 Peter but principally in Paul) of its tendency to become a proper name.

4. *The term 'Christ,' whether used alone* (fourteen times) *or in combination with 'Jesus'* (thirteen times), *never occurs except in relation to a Jewish* (or Samaritan) *environment.* Its use of the preaching of Philip in Samaria ($8^{5.12}$) need not surprise, since the Samaritans looked for 'the Christ' (Jn 4^{25}), and to a Gentile writer they would seem only a particular Jewish sect. Their social observances were so like the Jewish that their admission into the Church met no such challenge as did the subsequent admission of Gentiles (cf. 8 with 9 and 15).

The other seeming exceptions are 16^{18} 24^{24} 28^{31}. But in 24^{24} attention has just been markedly drawn to the presence of 'Drusilla . . . a *Jewess*.' In 28^{31}, not only is the reading very doubtful, but the writer has just been rehearsing with singular emphasis Paul's interview with the leading *Jews* at Rome. The words of Paul (16^{18}) to the 'maid having a spirit, a python,' at Philippi, at first sight seem quite exceptional, but the Pythoness began to 'follow Paul and us' on the road to the *Jewish* place of prayer, and she may easily have been a Jewess (cf. Elymas and the Sons of Sceva). It is to be noted that this passage belongs to one of the 'we' sections of Acts. The writer recalls the very words that Paul appositely used to a Jewess, though he omits directly to name the maid's race.

In this connexion it is interesting to mark that Peter, in his address in the house of the *Gentile* Cornelius, having used the term 'Christ' in relation to the 'children of Israel' (10^{36}), at once proceeds to refer to its meaning (10^{38}).

5. The use of the name 'Jesus' alone is, as might be expected, not usually remarkable. But there is an exception in 16^{7}, 'The Spirit *of Jesus* suffered them not.' It was this text that suggested this brief examination of the use of these names in Acts. Surely any other writer in N.T. would either have said simply 'the Spirit,' as do later MSS, or 'the Spirit of Christ.' The actual phrase is unique.

To elude the use of one's own times in such common terms as these is an almost impossible feat. It might appear at first accidental that, for instance, the writer of Acts never uses 'Christ' except in relation to Jews, not having occasion to do so. But, not to mention 8^{37} and 15^{11}, the copyists have thrust it upon his text in 16^{31} (and perhaps in 20^{21}, 28^{31}), while in 9^{20} they have used 'Christ' partly as a proper name in the manner of Paul.

The facts therefore seem to show that the writer of Acts was a *Gentile* Christian of *so early a period* that in his time—

(*a*) The term 'Christ' was still used by at least some Gentile Christians purely as a Jewish title;

(*b*) The combination 'Jesus Christ' was not yet taken over by the Gentile Churches, though it was common among Jewish Christians. Here it may be noted that while each of the other three Evangelists uses 'Jesus Christ' once in opening his Gospel, no such instance occurs in Luke.

At how early a period (mainly, no doubt, under the influence of Paul's writings) these verbal peculiarities disappeared in the Gentile Churches, may be judged by the other Early Christian literature.

Further, the use of 'Jesus Christ' only in quotations seems to require, either that the writer is reproducing, at least in part, the speakers' actual phraseology, or that he was aware of the variety of usage involved, and carefully reproduced it in his book. That were 'compilation' indeed!

C. Ryder Smith.

Bombay.

Entre Nous.

A New Game.—They have invented a new game in Glasgow. They call it, 'Should I buy, or should I not buy?' The Expository Times has suggested it.

They are seated round a table, and each is provided with a sheet of paper. What book have they all been reading? When they decide upon the book, each of them seeks to hit off its characteristics. The person who does this most tersely and most memorably wins the game.

There are other places which may be less watery but are as wintry as Glasgow. We commend this game for the long evenings.

The question always is, 'Should I buy, or should I not buy?' It is the question which every reviewer should have in mind. There are reviewers who imagine it their mission to instruct the author of a book; the true mission of a reviewer is to let his readers know whether or not they should buy the book. The more tersely he hits off its characteristics, the better has he fulfilled his mission.

Deissmann's 'New Light.'—There is an able but rather antagonistic review of Deissmann's *New Light on the New Testament* in the *Manchester Guardian*. The reviewer rejoices with Deissmann in the new materials for the study of the New Testament, and believes that he has proved his central argument that the language of the New Testament is the language of the common people. But he thinks that good materials for the study of the N.T. times may be found even in literature like Martial and Tacitus, Ælian, Lucian, and Artemidorus. And he strongly objects to Dr. Deissmann's separation of the 'letter' from the 'epistle.' 'It is surely precarious literary criticism which, on the ground of local and personal allusions in the Second Epistle to the Corinthians, would treat as an ordinary letter a composition which contains such passages as, "We all, beholding as in a glass the glory of the Lord, are changed into the same image," or, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."'

Comparative Religion.—There is an article in *The Expositor* for September on 'Christian Theology and Comparative Religion.' It is written by Professor H. R. Macintosh. Its first two sentences are: 'A few years ago the editor of one of our best journals of theology, with a rare ability to discern the signs of the times, told us that in his judgment the problem certain to tax most sorely the Christian Apologetic of this generation is the problem created by the science of Comparative Religion. His foresight has been justified.'

There is no article in any of the magazines that calls for careful reading more urgently than this.

Dr. James Adam.—The early death of Dr. James Adam, of Cambridge, is a severe loss to scholarship. He has already published splendid work, but his greatest work will still be the Gifford Lectures on 'The Religious Teachers of Greece.' He had a clear conception of the difference between successful lectures and a successful book, and for his book he completely recast the lectures. He had finished this and had read most of the proofs before he died. Mrs. Adams, who had a brilliant University record, and has kept up her studies in close association with her husband in all his work, will complete the proof-reading.

Mr. Carnegie.—The following correspondence appears in *The Literary Guide and Rationalist Review*:—

'Dear Mr. Carnegie,—The new library—your gift to this town—will shortly be opened, and I desire to make it a small donation of books. But, since my object is to place scientific and modern research before those who will use the library, I approach you ere making an offer to the authorities who are to control it. This I do because the views and wishes of the founder must first command respectful consideration.

'Will you approve a gift embracing selections from the works of Darwin, Huxley, Spencer, Haeckel, Renan, Mill, Arnold, and certain other rational thinkers?

'These books open the highest portals of human thought to the rising generation, and approach vital questions of the day in a scientific, tolerant, and serious spirit. They are written in fearless

humility by great men whose inspiration is love of truth alone; for truth is a diamond that flashes varied light from its many facets. They place before us the clear issues of the time to come, and help us to apprehend, not only the scientific and social, but also the ethical and religious, problems that will cry out for solution in the immediate future.

'Trusting that you consider these books as a seemly factor in your splendid conception of international libraries.—I am, dear Mr. Carnegie, most faithfully yours,

'Eden Phillpotts.'

'Skibo Castle, Dornoch, Sutherland,
'*26th July* 1907.

'My Dear Mr. Phillpotts,—In reply, let me assure you that in my opinion no collection of books would be more valuable than that you propose—Spencer and Arnold I had the honour to call friends; but I never intrude my wishes in any form in connexion with my gifts. The authorities are left entirely free in every department. It is for them to decide.—Faithfully yours,

'Andrew Carnegie.'

It is said that Mr. Carnegie is a Scotsman.

But the writer takes him for something else, for in sending the correspondence to *The Literary Guide*, he says:

'Before this strong expression of opinion, the controlling Committees of all Carnegie Libraries should come swiftly into line. Of course, many of the authors I mention will be already found in every library seriously calling itself such, but there are others of equal value; and henceforth we have the right to demand entry for Haeckel, Paine, and the rest of the important rational thinkers.'

'Eden Phillpotts.'

A Pessimist?—Where is Mr. Bryce at present? Not locally. We know that. But philosophically, spiritually? He has published an article in *The Atlantic Monthly* for August on Progress. Its title is 'What is Progress?' But the thought that is in his mind all through is whether (whatever Progress may be) we are making any. And his answer is, apparently, no. 'The bark,' he concludes, 'that carries Man and his fortunes traverses an ocean where the winds are variable and the currents unknown. He can do little to direct its course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began.'

The Great Text Commentary.—The best illustration this month has been sent by Mr. J. Pitchford, 90 Andover Street, Sheffield, to whom a copy of Allen's *St. Matthew* ('Intern. Crit. Com.') has been sent. Illustrations for the Great Text for November must be received by the 1st of October. The text is Lk 15^{10}.

The Great Text for December is Lk 15^{20}—'And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him.' A copy of Deissmann's *New Light on the New Testament* and of Walker's *What about the New Theology?* will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Lk 16^{10}—'He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.' A copy of Davidson's *The Stoic Creed*, or of any volume of 'The Scholar as Preacher' series, will be given for the best illustration. Illustrations must be received by the 1st of December.

Those who send illustrations should at the same time name the books they wish sent them if successful.

The following have been selected as Great Texts in Isaiah:—1^{3} 1^{18} 2^{4} 6^{1-3} 6^{8} 9^{6} 11^{6} 12^{3} $21^{11.12}$ 32^{2} 33^{17} 40^{3} 40^{31} 42^{3} 50^{10} 53^{3} $53^{4.5}$ 53^{6} 55^{1} $55^{6.7}$ 57^{15} 60^{1} 61^{1} 63^{9}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of November. For the best illustration of each text a choice may be made of any volume of the 'International Critical Commentary,' or any volume of the 'International Theological Library,' or any two volumes of 'The Scholar as Preacher' series, or of the series entitled 'Religion in Literature and Life.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first article in the *Journal of Theological Studies* for July is an article by Professor Sanday on the Apocalypse. It is a review of Professor Swete's commentary. At the bottom of the page Dr. Sanday names also Ramsay's *Letters to the Seven Churches*, Anderson Scott's 'Revelation' (in the *Century Bible*), Porter's *Messages of the Apocalyptical Writers*, the same author's article REVELATION in Hastings's *Dictionary of the Bible*, and two books in German—Weiss and Bousset. And he is occupied more or less with them all. But his article is a review of Professor Swete.

Now Professor Sanday is almost the only reviewer in our day (at least of theological books) who recalls the manner of Macaulay. We mean that he is almost the only reviewer who makes his review a permanent addition to literature. In some respects he differs, no doubt, from Macaulay. It was better for Macaulay if one had not read the book reviewed. With Professor Sanday it is not so good. For Dr. Sanday is most particular to deal fairly with the book he is reviewing, while Macaulay had no keen sense of that necessity. But in this, we repeat, they are alike, that whatever the book reviewed may be, the review of it is itself a contribution to that permanent writing which we call literature.

But in a review by Professor Sanday there is more than literature. There is humanity. There is that psychological interest which arises from the recognition of a book as something which cannot properly be detached from the man who wrote it. We have scarcely begun to read the review of Professor Swete's *Apocalypse*, when we find ourselves interested in Professor Swete.

'Dr. Swete,' says Professor Sanday, 'fully shares the great Cambridge characteristics. He is, to begin with, an accomplished scholar. Perhaps he has even more literary finish than any of his predecessors. Bishop Lightfoot would come nearest to him in this respect; but the bishop's was just a plain lucid style, which said with a maximum of clearness and effect all that its author desired to say. In the case of Dr. Swete there is a touch of gentle refinement—in reference to another subject-matter I should have said, of elegance—which goes one degree beyond this: it is personal to the writer. And there is one other personal trait that cannot be suppressed, however little it is obtruded. That is, the religious feeling which runs through the commentary.'

Whereupon Dr. Sanday quotes a sentence from the preface—the sentence in which Dr. Swete expresses his hope that his book may be found a

help to the poorer clergy, to the men who are scholars at heart but cannot afford to read a multitude of books. Dr. Sanday recognizes the 'depth of sympathy' that is contained in that sentence. But there is a deeper individual feeling in the work than that. Again he finds his example in the preface. It is the concluding words of it. For in letting his book go from him Professor Swete repeats the words of Augustine's prayer, which stood at the end of the preface to *St. Mark*, 'and is even more necessary here.' *Domine Deus . . . quæcumque dixi in hoc libro de tuo, agnoscant et tui; si qua de meo, et Tu ignosce et tui.* Upon which Dr. Sanday makes this comment. 'We know how even a quotation sometimes reveals the secret of a whole character; and it seems to do so with peculiar felicity here.'

Coming to the commentary, Dr. Sanday finds a great difference between Professor Swete's work and the work of the Germans. And it is not wholly to the Germans' disadvantage. Work like Bousset's 'is admirable in its kind. No one writer has really done so much for the understanding of the Apocalypse. With the exception perhaps of Sir W. M. Ramsay, all the English and American commentators are largely indebted to him.'

It is the difference, he goes on to say, between the specialist and the scholar. The specialist is intent upon discovery, upon getting to the bottom of the problems that present themselves to him. Bousset's book is eminently 'workmanlike,' but it does not aim at the finish and grace of diction, nor yet at the mild and wise reserve, which characterize Dr. Swete.

But it is neither in what he says of the author, nor in what he says of the book, that Professor Sanday reminds us of Macaulay. In these things he is too far ahead: in his reference to the author more responsive; in his estimate of the book more unselfish. It is when he passes beyond the author and the book and takes up the subject independently. Then, though the scholarship is more and the reserve weightier, we are irresistibly reminded of Macaulay's manner of so handling his subject as to make his review worth reading for its own sake.

Now there is no book of the Bible for which recent scholarship has done more than for the Book of Revelation, and Dr. Sanday does not miss his opportunity. If the history of its interpretation were written in two chapters, the first chapter would end with the close of the nineteenth century. Whatever we are still to discover in the Apocalypse, we are never again to think of it as history written beforehand. We are never to attach the name of the Dragon or the number of the Beast to any person or institution outside the range of the writer's own political life. 'The broad meaning of the book,' says Professor Sanday, 'is now at last after all these centuries sufficiently clear.' The Neronian persecution and the enforcement of emperor-worship are 'the two main historical keys to the book.' For the rest, the canvas is filled in 'with the traditional paraphernalia of dragon and beasts and heads and horns, which were the common property of apocalyptic writings.'

As touching the emperor-worship, the pressure of that was not yet fully felt. But the writer saw it coming. This separates the atmosphere of the Apocalypse from that of the First Epistle of St. Peter and of St. Paul's Epistle to the Romans. When they were written—'there is still an element of uncertainty as to the exact date and the historical circumstances implied in the First Epistle of St. Peter, but there is practically none as to the Epistle to the Romans'—when the Epistle to the Romans, then, was written, the worship of the emperors was going on in the background, but, except in the excesses of a madman like Caligula, it was not obtrusive. When the Apocalypse was written, the imperial cultus had begun to be strictly enforced, and the writer foresaw that the pressure of it would soon

be greater than it already was. That is the first thing. That is half the motive of the book. For to this Christian prophet the worship of the Roman Emperor was idolatrous and blasphemous to the last degree. 'His whole manhood,' says Professor Sanday, 'rises in revolt against it; and he issues a trumpet-tongued appeal to all his brothers in the faith to join him in his resistance.'

The other thing is the Neronian persecution. That had taken place since St. Paul wrote to the Romans, and it had entirely altered the situation. Professor Sanday sees that it has taken a strong hold on the imagination of this writer. Had he been an eye-witness of it? Professor Sanday thinks he had. 'The tremendous chapters xvii. and xviii. seem to suggest that the writer had himself actually visited Rome, and seen with his own eyes its public places dripping with the blood of Christian victims.'

More than that, Dr. Sanday would like to think that the writer had been himself a sufferer in it. 'Of course,' he says, 'it is only a speculation, that cannot be historically verified; but I confess that in this connexion I should like to think of the story of St. John at the Latin Gate as having some foundation. The first evidence for the story is in Tertullian, who was well acquainted with Roman traditions; and there are local details in the story that go some way to invest it with verisimilitude. But the main point is that we should understand the impassioned language of the Apocalypse better if its author had been in the earlier sense a martyr or a confessor not at Patmos only but at Rome. And the details of the picture of "Babylon the Great, the mother of harlots," look as though they came from one who had himself stood at the centre of the imperial system (xvii. 2, 12–13, 17–18; xviii. 3, 7, 9, 15–19), who had moved about the crowded markets, and watched the ceaseless stream of traffic and the loading and unloading of varied merchandise. We may doubt if there is not rather more in all this than Ephesian experience will account for.'

A new interpretation has been published of the 23rd Psalm. It appears in a little book entitled *Life on the Uplands* (Hodder & Stoughton; 2s. 6d. net)—a little unpretentious book, with no scholarship to speak of, and even somewhat clumsily put together. Its author gives his name as J. D. Freeman. What is its interpretation of the 23rd Psalm, and wherein is it new?

We shall see in a moment. But first of all we ought to have said that there are two interpretations of the 23rd Psalm this month that are new. The other appears in an anonymous book with the title of *Christus Futurus* (Macmillan; 5s. net). Anonymous, yet not altogether unknown. For the author of this book is the author of *Pro Christo et Ecclesia*. Its interpretation of the 23rd Psalm will not detain us, for it occurs quite incidentally in the chapter on prayer. Its newness lies in this, that the 23rd Psalm is brought into connexion with the Lord's Prayer, the two being printed in parallel column. The author's intention is to interpret the Lord's Prayer, but the interpretation of the Lord's Prayer becomes an interpretation also of the 23rd Psalm.

It occurs, we say, in the chapter on prayer. Now the author of *Christus Futurus* never speaks about anything unless when he has some new thing to say. About prayer he says that we do not understand what it is. We have still the Pagan and Jewish conception of it. In the days of our Lord it was believed by both Jews and Pagans that God had to be 'managed.' He acted arbitrarily. He gave or He did not give, as the fancy seized Him. Prayer was the way to manage God. If He did not give what was wanted at once, more prayer must be made to Him, and more agonizingly. Although not inclined at first to be favourable, He might, after much entreaty, be prevailed upon to grant the petitioner's request.

That, says the author of this book, was the Jewish and Pagan conception of prayer in the time of Christ. Christ did not give His sanction

to it. He opposed it. He told His followers that God is their Father, knowing what they have need of, and never in His dealings with them acting capriciously, but always according to the most regular and the most reliable principles of conduct.

So in the prayer which Christ taught His disciples there is no agony of intercession. All is calmness and confidence. It is so also in the 23rd Psalm. For the most part the Hebrew psalms, says this anonymous writer, are prayers of anguish and uncertainty. But the 23rd is a great exception. Did our Lord seize upon that exception and mould the Disciples' Prayer upon it? The instinct of the Christian Church has made the 23rd prime favourite from the beginning. It has not seen, we may be sure, what was hidden from Christ's eyes. So this author sets the two down together — psalm and prayer in parallel column—in this way:

The Lord is my shepherd.	Our Father in heaven.
I shall not want. He leads me in green pastures and by waters of rest.	Thy kingdom be within and around us. Thy will be done here as in heaven.
	Give us our daily bread.
He restoreth my life.	Forgive us as we forgive.
He leadeth in right paths.	Lead us aside from temptation.
I will fear no evil.	Deliver us from evil.
Goodness and mercy shall follow me always, everywhere.	All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

These two columns, then, become a kind of interpretation of the 23rd Psalm. And we think it is new. The other new interpretation is more deliberate.

It occurs, as we have said, in a small book entitled *Life on the Uplands*. The title is well chosen. For the newness of the interpretation lies in the way in which we see the sheep following the shepherd over the hill pastures, from one place to another, throughout the hours of a single day.

Mr. Freeman believes that the 23rd Psalm is the Hebrew 'Shepheards Calender.' Or is it not rather the diary that the sheep keep? It records the doings of the shepherd and the sheep together for a single day. That day is the day of man's life with God.

Now the first thing that the shepherd does with the sheep in the morning is to make them 'lie down in green pastures.' How does he do it? Not by walking them and wearing them out, but by feeding them until they are satisfied. For sheep will go on walking long after they are weary, but the moment they are satisfied they will lie down. It may seem unlikely that early in the morning, as the very first thing in the day, the shepherd should be able to feed his flock so well that they will lie down satisfied. But that depends upon the pastures. If he gets them at once to green pastures, they will of their own accord—their appetites being sharpened by the morning air—eat and be satisfied, and lie down in a great content.

Now a day with the shepherd and his sheep in the uplands is the life of the believer with God. Its first act is the satisfaction of the soul with the things which He has provided. For the believer of to-day the great provision is the Lord Jesus Christ Himself. And Mr. Freeman thinks that no one who has tasted and seen how gracious the Lord is will deny that the very first experience of the goodness and mercy of God is well described in the first act of the Eastern shepherd's working-day,—'He maketh me to lie down in green pastures.'

The next act is described in the words, 'He leadeth me beside the still waters.' 'It is the noontide hour. Sunbeams like swords are smiting the sheep. They pant with heat and burn with thirst. It is time for the shepherd to lead them to the drinking-place and cool them at the waters.' And then Mr. Freeman describes those deep walled wells which are scattered over the Judæan hills. The shepherd carries in his mind a chart of every well in all his grazing area. For the

streams are not safe. Either their beds are dry, or else they rush tumultuously down the hillside. The sheep themselves dread the mountain torrent, so likely to sweep them away. They are waters of disquietude, not of rest. So the shepherd leads them to the still waters of some deep cool well which is spring-fed, and he draws the waters forth himself.

This well is Christ. 'If any man thirst'—but there is no need to write the homily every time.

The third act is a noontide rest in the shade. 'He restoreth my soul.' For it is still too hot to expose the flock on the sun-smit hills. The shepherd leads his sheep into the shade of a great rock. Or perhaps some old fold is near. Or a tree is standing by, with its fluttering foliage. The sheep lie down to rest. Their strength is restored. They are ready for the long way that lies before them.

For the next act of the day is an afternoon climb on the paths. 'He leadeth me in the paths of righteousness for his name's sake.' It is a long climb. The refreshment and the rest came before, and that was well. It is a path from pasture to pasture, and from fold to fold, and the way is often steep and stony. Have the sheep been this way before? They may have been; others certainly; for the way is well worn. But the shepherd does not leave the sheep to find the way. He goeth before them, and the sheep follow. The sheep follow, for they know his voice.

The way, we said, is often steep and stony. More than that, there are narrow gorges where the shadows gather even in the afternoon, where, as the sun goes westering, the gloom lies deep and dangerous. Through these darkening glens also the shepherd must lead his flock, and he must be alert, every sense on guard, for it is always an adventure attended with peril. 'Behold him, now, as, gripping his stout staff, and with every nerve at tension, he warily enters the glen, the flock following hard at his heels. Cautiously he threads the gloom, interpreting with practised eye and ear each sight and sound and movement in the enveloping shadows. With his rod he smites the ground before him and to right and left. There the soft earth yields. It is the quaking bog where a sheep may speedily be sucked to death in the black ooze. He signals the flock to halt, thrusting back the eager leaders with his body, or smartly smiting a too pushful one with his staff. Nor does he lead them forward again until he has found the safe detour.'

There are rocks also that obstruct the way, and a wolf may be lurking here, while there a panther may have made its lair. Of what is the preacher speaking? He is speaking strictly of a shepherd in the East and his sheep. But he passes easily to the life of men. For the text is, 'Yea, though I walk through the valley of the shadow of death'—not death itself, but the affliction that is dark as death—'I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'

But now the sheep have emerged from the gloom. The sun is still moving toward the west, and the evening meal must be had before the darkness comes. Now a good shepherd seeks to make the supper for his flock the sweetest meal of the day. Do they remember the early morning meal? And if they were men, would they sing—

> Where is the blessedness I knew
> When first I saw the Lord?

That was sweet and satisfying, no doubt. But the evening meal will be sweeter still. 'I have seen a shepherd in the sunset hour call his sheep from the commons and turn them into the fenced field of clover that they might go full-fed to their rest.' 'Thou preparest a table for me in the presence of mine enemies.'

'In the presence of mine enemies.' For it is the evening time, and the evening of the day, or of life, has its peculiar dangers. The wolf has come

forth; the robber creeps near; the vulture hovers over. Nor were the sheep ever so helpless as now. But the shepherd never was more courageous. The sheep have their evening meal under the very eyes of their enemies, for they and their enemies both see the shepherd, and to the one he is a savour of life unto life, to the other of death unto death.

Now the twilight hour has come. The evening bell is tinkling within the fold, calling the weary flock to rest. The shepherd stands at the door of the sheepfold, as in single file the sheep pass to their places for the night. Has the day been long, the burden and heat of it heavy? One comes with drooping head and weary step. The shepherd sees it, for he observes them every one. His low call makes the sheep lift its head, and lo! it receives an anointing. The shepherd does not carry the horn of oil at his side for nothing. Then he extends the cup which he has filled from the well by the fold. It is brimming with fresh, cool water. 'Thou anointest my head with oil; my cup runneth over.'

'Surely goodness and mercy shall follow me all the days of my life.' The sheep have passed within the fold. For the first time in all the day's proceedings the shepherd is behind them. He took his stand by the door as they entered, and he has stayed there. The sheep seem to lead now, the shepherd to follow. But they are within the fold, and they may wander at will till they lie down to sleep. The shepherd is behind them. He is there where the danger is, the only danger that can come to them now. It can come only if he should forget them. And he is goodness and mercy. 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever.'

To the series of books entitled 'The Scholar as Preacher,' a volume has been added by the Rev. W. M. Macgregor, D.D., of Edinburgh. Its title is *Jesus Christ the Son of God* (T. & T. Clark; 6s.).

Now it is true that never a month passes without its volumes of sermons, and for the most part they lightly come and lightly go. But whenever a volume of more serious import comes, a volume that seems likely to take a place in the small library of sermon literature that endures, there are two questions which we must ask. This is the first: Is the preacher interested in Redemption, or is he interested only in Life? And the second is: If he is interested in Redemption, is he interested also in Life?

For a man who is interested only in Life may be a good man and a philanthropist; but he cannot be called a preacher. And a man who is interested only in Redemption may be a preacher certainly, but he is a preacher to whom no one will listen, and whose sermons no one will read. Dr. Macgregor seems to be interested in Redemption. The title of his very first sermon is, 'The Messenger and his Message.' Its text is, 'How beautiful upon the mountains are the feet of him that bringeth good tidings.' He seems to be interested also in Life.

For when, in this first sermon, he comes to the opening up of his theme, he begins, not with the messenger, nor with the message, but with the hearer. And he says:

'What meets us first in the words is *an imagination of the hearer.* We are a race that waits; for the earth, with all its bounty, cannot hide from us the sense of something which has not come. The world is rich in kindness and in interest; we know the zest of work, we rejoice in the goodness of friendship; but not less do we find on everything some touch of elusiveness, as if it did not give us all that it promises. Something of every question remains unanswered, something of every hope is disappointed. Men are not to be taken too seriously in the account which they give of themselves; for, behind the show of contentment

with life as it is and their preoccupation with work and society, there is something else which, in hours of naked feeling, is betrayed. There are longings in men of which they themselves are unaware, but at a word they leap into clearness; there are beliefs which slumber in "the dormitory of the soul" for years, but suddenly they start awake and take command of the life. There are men who have remained throughout a lifetime amongst low things, without the wish, without the power to climb; and yet, when the word of emancipation comes, it is welcomed with a childlike gladness, as if they too—these earth-bound secular creatures—had been waiting like spirits in prison, for the word that should set them free. That is the unanimous witness of those who have worked for men; and it surely tells of a race born with eyes though born in the dark, with an endowment wealthier than any use to which they yet have put it. We do not always know the direction in which the light is to be found, but experience teaches where it is not found; and many in the world are weary because of promises which have led to disenchantment. So many mornings have brought nothing; troubles and shocks which set the heart awake for awhile have brought nothing. Of that we are well aware. But with the disappointment, there remains a deeper sense. This thing is not yet what our heart has asked for, but there *is* a word, there surely is a word, and when it comes how different life will be!'

The paragraph is a long one, but it answers our question. Dr. Macgregor is interested in Life. In the same sermon we might find an answer to the other question, Is he interested in Redemption? For Redemption and Life must both be found in every sermon. But we pass into the book.

In the second part of the book there is a sermon of which the title is 'Out of His Fulness. . . .' The text is, 'Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.' We shall quote a paragraph from that sermon also, and it will be a still longer paragraph.

'"How could Shakspere be expected to be astonished at what he did every day?" says Hazlitt; "he knew of nothing within himself of which he felt it worth while to be vain. He would as soon have been vain of his power to put one foot before another as of his power to write the *Tempest* or *Macbeth*. It belongs to genius as to beauty to think little of itself." There are words in the Gospels which hint at effort, and specially that quotation which Matthew makes from Isaiah, "Himself took our infirmities and carried our sicknesses." Matthew was a friend with a loving eye, and he saw how quickly these overcrowded days were making his Master old. Nothing was cheaply done by Jesus; His life was one continual offering of Himself in which nothing was kept back. And sometimes when we look at the work of redemption as a whole, our hearts are touched with awe at the thought of what it cost. There is a look not of effort only, but of agony: "It was damnation," cries John Duncan, "and He took it lovingly." But it is no unfamiliar thing in human life that man or woman should victoriously conceal a burdened heart; *secretum meum mihi*—the heart knows its own bitterness. A widowed mother with her children has her hidden depths of mournful recollection, fears and conflicts which are the heavier as she has no one to share them with her. But when she comes from her chamber in the morning her face bears no sign; it is part of her fidelity that there should be no sign, but brightness and cheer and mirth. And so it was with our Lord. The hilltops and stars kept His secret; night by night He renewed that awful consecration of Himself; but when the morning came, and human needs along with it, the burden of redemption was no longer visible but the joy of it. And to this day there is no effort in the operations of His grace. "Its touch," as Faber says, "is health, life, resurrection, immortality. Its sole touch is its sole work." The impression which Jesus made on His surroundings is conveyed in that exulting phrase, "As many as touched Him were made perfectly whole." His way through the world had something of the character of a triumphal pro-

cession of the powers of life and gladness; for wherever He came, people who scarcely knew by what name to call Him, hailed Him as One who was clearly adequate for His chosen task of helping men. So He journeyed from strength to strength; He drank of the brook in the way, welcoming refreshment as it came, and He went with lifted head.'

The title of the volume, we have said, is *Jesus Christ the Son of God.* That title is not taken from the first sermon, or from any other. It is the title of the book. For while there is no question of its being a volume of sermons, and while each sermon is complete in itself, the volume gives an account of Jesus Christ the Son of God, and each sermon is in its place.

The volume is divided into four parts—Preludes, Forecasts, Impressions, Reflections. Of the Preludes, the first sermon, as we have seen, is the promise of the Messenger. The other sermon in that division is entitled 'Gladness in all Tenses.' Its text Dr. Macgregor has translated (and interpreted) for himself: 'Abraham exulted because he was to see my day, and from where he lives in God he has seen it and rejoiced.'

The Forecasts open with the New Covenant and end with 'the Better beyond the Best.' Then begin the Impressions. The Messenger has come. Beyond all that was conceived of goodness He is good. The texts of the Forecasts are all taken from the Old Testament; the texts of the Impressions are all found in the New. They are all found in the Gospels. For now Jesus Christ the Son of God has become flesh and is dwelling among us. First He is 'the Pattern of Saints'—'I have need to be baptized of thee, and comest thou to me?' Next He is a friend of publicans and sinners. The third title is 'Out of His Fulness . . .,' the text being that answer of the Canaanitish woman (whom the men of the world call 'witty'!), 'Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.' There are eight Impressions in all. The eighth is 'Knowledge and Access'—'And behold the veil of the temple was rent in twain from the top to the bottom.'

The nine texts of the Reflections come from the rest of the New Testament. Is the ninth the expectation of the Apocalypse—'And the Spirit and the Bride say, Come'? No; that is but the eighth. There is a longer vision than that. It is the promise made to Saul of Tarsus. It also is a promise of the risen Christ, but it is made to the apostle who is to be sent far hence to the nations. The text of the ninth and last of the Reflections is, 'The things wherein thou hast seen me, and the things wherein I will appear unto thee' (Ac 26^{16}). Its title is 'The Sea grows always greater.'

There is a controversy being carried on at present in *The British Weekly* upon the application to daily life of the Sermon on the Mount—of the Sermon on the Mount generally, and the Law of Retaliation in particular. It is a controversy that is always going on somewhere. But we do not say that it will never be settled. We say rather that it ought never to have begun. For the meaning of the Sermon on the Mount generally and of the Law of Retaliation in particular is perfectly plain to all men, and it has never failed to work satisfactorily whenever it has been put in practice.

Has it not very often been put in practice? That is quite true. The anonymous author of *Christus Futurus* says that it has never been put in practice, except on a small scale. 'No considerable body of men,' he says, 'have for any considerable length of time attempted in the power of faith to heal the sick, to restore self-control to the hysteric, to turn the other cheek, to forgive the criminal, to give the cloke after the coat, to agree with an adversary at all cost in order to avoid the tribunal of war. No large number of Christian

preachers have ever urged that social and national life should be conducted in the spirit of these injunctions. We face the teaching of Jesus, as we stand at the end of the second Christian millennium, an untried path leading to an unknown region of human life.'

Why have we not tried it? We have not tried it because we think that it is wisdom (and we hope that it is more than worldly wisdom) not to try such experiments on a large scale unless we have some unmistakable evidence that they will be successful. Well, says this anonymous writer, we have the evidence. If we have not the evidence of this very experiment, we have the evidence of other experiments that were also vast and dangerous. In truth, all the great contributions to the working principles of the race were experiments vast and dangerous. They were stumbling-blocks to the theologian and foolishness to the philosopher until they justified themselves in practice. Such was monotheism when all the world was polytheistic; such was monogamy when all the world practised polygamy; such was the education of the serf; such was the freedom of the slave; such, above all, was trust in the Cross.

The failure is due not to the want of evidence, but to the desire for it. When the first great experiment was made—say, a whole nation, hemmed in by other and more powerful nations which practised polytheism, determining to stake its existence on the practice of monotheism—when that experiment was made, there was no evidence to go upon, and the men who made it simply walked by faith and not by sight. We fail to practise the Sermon on the Mount, not because we can *find* no evidence that it will be successful, but because we *seek* for it.

But there is encouragement. If the practice of the Sermon on the Mount has not yet been tried on that extensive scale which would decide for all time coming whether it is workable or not, it has been practised again and again on a small scale. And in all the records of history and of biography there is not an instance of failure.

The Master of Balliol is not a fanatic. We mean the late Master, Dr. Edward Caird. Dr. Caird has issued a volume of sermons. They are not fanatical sermons. He preached them at the opening of each term to students of the University of Oxford. Yet in one of these sermons the Master of Balliol undertakes to prove that if any man leaves house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's sake and the gospel's, he will receive a hundredfold *now in this time.*

Now in this time. When our Lord made the promise He added, 'And in the world to come eternal life.' Preachers have fixed their eyes on the addition. Dr. Caird is almost indifferent to the addition. *Now in this time*—he emphasizes that. And he undertakes to prove that no man ever yet left houses or lands—gave his cloke and his coat also—but he received a hundredfold—houses and lands, and coats and clokes—now in this time.

Dr. Caird, we say, is no fanatic. His book is called *Lay Sermons and Addresses* (Maclehose; 6s. net). This sermon is entitled 'Salvation here and hereafter'—we have quoted its text already. For this *is* salvation. If Christ came as a Saviour, He came to save us from grasping lands and houses; He came to give us lands and houses in return. Salvation does not consist in the abundance of the things we possess; it consists in the return of abundance of things for the things which we surrender. And if we did not get back houses and lands, Christ's salvation would be a failure and a fraud. We get them back a hundredfold.

Now here, it may be pointed out—it is pointed out by Dr. Caird—the two great motives in life which have separated men from the beginning, part company, and in parting go both astray. The one motive is the ascetic, the other the chivalrous.

The ascetic motive has induced men to abandon houses and lands and fathers and mothers and wives and children for Christ's sake and the gospel's. And that is good. But they have been abandoned without any thought for their restoration. And that is bad. Christ calls on all His followers to surrender wife and children for His sake and the gospel's, but He always says that their restoration is to be looked for. This is the meaning of the parable about the corn of wheat which falls into the ground and dies. Without this the parable has no meaning. If the corn of wheat does not bring forth much fruit in its death, why should it die? It should not die. It should abide, and be itself used up for nourishment. The hermit left wife and lands for Christ's sake and the gospel's. But he went out into the wilderness, where his 'death' could bring forth no fruit among his fellowmen.

The other motive Dr. Caird calls the chivalrous. It is the motive of the hero of the world. The hero of the world did not renounce, but rather idealized, the impulses of nature. He was one who lived for love and ambition, who was trained from his earliest years to assert himself against all rivals, to yield to no enemy, to endure no slight, to do all, and bear all, for the sake of personal honour. Shakespeare gives us the natural utterance of such a character, when he puts into the lips of his ideal king, Henry the Fifth, the words:

> I am not covetous for gold,
> Nor care I who doth feed upon my cost;
> It yearns me not if men my garments wear;
> Such outward things dwell not in my desires:
> But if it be a sin to covet honour,
> I am the most offending soul alive.

Well, the chivalrous motive is as utterly out of it with Christ as the ascetic. The hermit 'dies,' but brings forth no fruit; the chivalrous knight refuses altogether to die. He who leaves houses and lands for Christ's sake and the gospel's does so in the certainty that he will receive them back now in this time. He has the promise of the Master. And he has the invariable experience of men. For although the practice of the Sermon on the Mount has not yet been tried on a large scale, it is tried on the small every day. And we have still to find a single instance in history or biography or unwritten family tradition that is an exception to the rule of a hundredfold *now in this time.*

The Sanctification of Christ.

By the Rev. Charles S. Macalpine, B.D., Manchester.

The title of this article suggests immediately two passages in the Fourth Gospel in which the verb ἁγιάζω is used of Christ, viz. 'Him whom the Father sanctified (RVm "consecrated") and sent into the world' (10^{36}); and 'For their sakes I sanctify (RVm "consecrate") myself, that they themselves also may be sanctified in truth' (17^{19}). In the former passage the Father sanctifies the Son, in the latter Christ sanctifies Himself. The conception which we find in these two passages has its roots in the O.T. economy and theology. There persons (things, except perhaps offerings, may here be ignored) consecrated themselves to God, or were consecrated either by Him or by persons authorized by Him to His service. Persons and things thus consecrated or set apart to holy uses became *ipso facto* holy (cf. Ex 30^{29}). It is this idea of consecrating, of setting apart, rather than that of sanctification in the ordinary sense, which underlies the verb ἁγιάζω as used by Christ of Himself. When the reference passes from Christ to His disciples, as in the latter part of Jn 17^{19}, there is implied, as a condition of the consecration, a purifying from uncleanness as unfitting for the service of God.

Stier, however, contends that 'in Christ's self-sanctification (Jn 17^{19}) there must have been something corresponding to our purification and deliverance from sin, something which is the fundamental, essential ground of the latter, . . . a

certain sanctification, renovation, or restoration of human nature even in the very person of Christ, as the root or germ of our sanctification, by means of which He Himself was relieved from a certain real connexion with our sin, and thus became the Firstborn of all the brethren sanctified in and through Himself' (cf. also Godet on this passage).

I.

In Jn 10^{36} Jesus speaks of Himself as 'him whom the Father sanctified and sent into the world.' The 'sanctifying' of Christ is prior to the 'sending': these are 'two moments distinguished in complete complementary fulness' (Westcott). The sanctifying is the solemn act of ordination, in which the Son is set apart by the Father to His earthly mission. 'Sanctificare est aliquem eligere ad certum munus obeundum, eumque preparare atque idoneum reddere' (Wetstein, quoted in *E. G. T. in loco*). The words of Jesus may carry us back to the beginning of the purpose of human salvation in the counsels of the Godhead, or they may refer to the approaching fruition of that purpose in the Incarnation (cf. Gal 4^{4}). But these are rather human modes of thought than accurate expressions of Divine existence and action, and they are in the present connexion non-essential. Closely connected with this passage is an expression which occurs twice in the Gospels. At Capernaum (Mk 1^{24}, Lk 4^{34}), Jesus is saluted by a man with an unclean spirit as 'the Holy One of God' (ὁ ἅγιος τοῦ θεοῦ). The same expression is used by Peter in his answer to the Lord's question, 'Will ye also go away?' (Jn 6^{69}). The words of Jesus in v.^{27} of the same chapter embody a similar conception, 'Him the Father, even God, hath sealed.'

This thought of the Father's consecration of the Son runs through the whole life and teaching of Christ, and leads to very important doctrinal and practical conclusions.

There is first of all the large class of passages, with all that they imply, in which Christ claims to have been 'sent' by God. These occur mainly, but not exclusively, in St. John's Gospel ($3^{17.\ 34}$ $5^{36.\ 38}$ etc.; see also Mt 15^{24} 21^{37}, Mk 9^{37} 12^{6}, Lk $4^{18.\ 43}$ 9^{48}). It is absolutely impossible to limit His words to a sense in which they could be used with any propriety of another man. This is evident, for example, from that passage (Jn 16^{28}) in which He speaks of His earthly life as bounded on either side by another life, a life with 'the Father': 'I came out from the Father and am come into the world: again, I leave the world and go unto the Father' (cf. 8^{42}). This carries with it, of necessity, the doctrine of Christ's consciousness of pre-existence, which comes on several occasions to very definite expression. Of these the most striking are: 'What then if ye should behold the Son of man ascending where he was before?' (6^{62}, cf. 3^{13}); 'Before Abraham was, I am' (8^{58}); 'The glory which I had with thee before the world was' (17^{5}); 'Thou lovedst me before the foundation of the world' (v.^{24}). There are passages also in which Christ distinctly links on His earthly mission to His pre-incarnate life. This, for example, must be the force of the aorist ἐδίδαξε in Jn 8^{28} (cf. ἥκουσα $8^{26.\ 40}$, παρεδόθη Mt 11^{27}, ἔλαβον Jn 10^{18} *et al.*). Closely connected with such passages are others in which, on the ground of His consecration and mission, Christ lays claim to special prerogatives, such as 'authority over all flesh' (Jn 17^{2}, cf. Mt 28^{18}), 'power on earth to forgive sins' (Mk 2^{10} ||), the possession of, and power to impart, life (Jn $5^{21.\ 26}$), the consequent right of judgment (vv.$^{22.\ 27}$), etc. etc. There are, further, passages in which Christ, in view of His mission, claims a special relationship to God. This is, indeed, implied in the constant combination, 'Father, Son.' But the claim is in some instances specially clear. It is so in the parable of the Vineyard (Mk $12^{1ff.}$ ||), which bears directly on the mission and consecration of Christ. The earlier messengers—servants (δοῦλοι)—had been rejected, 'He had yet one, a beloved son. . . . They will reverence my son. . . . This is the heir.' These sentences are pointless unless they declare an essential distinction between the δοῦλοι and the υἱός (cf. He $1^{1.\ 2}$). There is, further, the assertion of constant oneness of the Father who sent and the Son who was sent—oneness of purpose, will, working: *e.g.* 'He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him' (Jn 8^{29}); 'I and the Father are one' (10^{30}); 'The Father is in me, and I in the Father' (v.^{38}).

We have been led, by an argument which a fuller induction from the words and actions of Christ would immeasurably strengthen, to the central question of His Person. This is, indeed, the question here at issue between Him and the Jews. They accused him of blasphemy 'because that thou, being a man, makest thyself God' (v.^{33}). On a previous occasion 'the Jews sought . . . to

kill him, because he . . . said that God was his (R.V. "his own" [ἴδιον]) Father, making himself equal with God' (5[18]). Christ Himself accepts, in the most emphatic and significant manner, the confession of Peter, 'Thou art the Christ, the Son of the living God' (Mt 16[16], cf. Jn 17[8] 20[31]). Westcott insists on the special significance of the expression ἐξῆλθον ἐκ (Jn 8[42] 16[28]):

'The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connexion described is internal and essential, and not that of presence or external fellowship.' Again (on Jn 16[28]): 'No phrase could express more completely unity of essence than the true original of these words. . . . Thus the Lord, while He recognizes the faith of the disciples, lays before them a revelation of deeper mysteries. The verse is, indeed, a brief summary of the whole historic work of Christ: clause answers to clause: the Mission, the Nativity; the Passion, the Ascension.'

II.

All that has been said on the first, bears on the second of our two main passages, 17[19]. Christ had lived His life, ever in unclouded fellowship with the Father and in perfect fidelity to His mission; now His earthly life is closing, and He is face to face with death. That His words have reference to the Cross, now immediately before Him, cannot be doubted. This had been the underlying thought in His farewell conversation with His disciples. The present tense of the verb (ἁγιάζω) points to something imminent. It is the moment of self-consecration of Him who was at once Sacrifice and Priest: He is about 'to give his life a ransom for many' (Mt 20[28], Mk 10[45]). This view of our Lord's words is confirmed by the reference to the disciples: 'for their sakes . . ., that they may be sanctified in truth.' There is a difference of opinion among exegetes whether ἐν ἀληθείᾳ is equivalent to ἐν τῇ ἀληθείᾳ of v.[17] (Stier, Tholuck, Luthardt, Wendt, *E.G.T.*), or is simply = ἀληθῶς (Westcott, Plummer). In either case, the consecration of Christ is to issue in a like consecration of His disciples, conditioned in their case by a sanctification, a cleansing from sin, which was unnecessary and impossible in His. His consecration is not merely an example which the disciples are to imitate, but a dynamic. It is a means essential to their consecration. 'Thou hast redeemed (R.V. "purchased") us *to God* by thy blood' (Rev 5[9]). The Cross is, in Christ's own teaching, at once the symbol and the means of the consecration of His disciples. By His death—to borrow the thought of the Apostle Paul—they are to be brought into fellowship with God and into like devotion to His will and service (Eph 5[2], cf. He 10[10. 29] 13[12]). Christ's words about the brazen serpent, the heavenly bread, the shepherd giving his life for the sheep (Jn 3[14] 6[51 etc.] 10[15]), may be set beside this passage as explaining and confirming its meaning.

It has been contended (Wendt and others) that the words of Jn 17[19] sum up the life of Christ. If this contention is meant to do away with, or to diminish the force of, the reference to the Cross, we cannot accept it. But if it means that in His death the life of Christ reaches its climax, that Calvary is the final goal and the explanation of the Incarnation, the contention has great value. And, indeed, the two passages here dealt with, the heavenly ordination and the final consecration on earth, are linked together by many words of Christ and by many incidents of His life. The incident in the Temple (Lk 2[41-51], esp. v.[49]) may be so regarded, though it occurred long before His entrance on His public ministry. But the first great incident of this kind is the Baptism (Mt 3[13ff.] ||)—Christ's consecration of Himself to His ministry and His acceptance of all that it involved (cf. v.[15]). The Temptation may be regarded as the completion of the baptismal consecration (cf. Jn 14[30]). The Transfiguration, when He spoke with Moses and Elijah of 'his decease which he was about to accomplish at Jerusalem (Lk 9[28ff.] ||), the supper at Bethany, when He accepted the anointing by Mary as 'against the day of my burying' (Jn 12[1ff.]), the day on which 'certain Greeks' desired to see Him, when resolute acceptance of the issue of His mission brought calm to His troubled soul (v.[20ff.]), the sacred communion of the upper room, and especially the institution of the Lord's Supper (ch. 13 ff.), the Agony of Gethsemane and the strong peace that followed it (Mk 14[32ff.] ||)—these are the great moments of Christ's self-consecration. They are the outstanding incidents of a life which was one unbroken act of consecration and of perfect obedience, a life fitly summed up in His own triumphant words, 'I glorified thee on the earth, having accomplished the work which thou gavest me to do' (Jn 17[4]).

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XV. 10.

'Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.'—R.V.

EXPOSITION.

'There is joy.'—We need not be afraid of attributing to God something corresponding to the special pleasure which we know on the recovery of lost things. Unless Christ had thus spoken we should not have ventured thus to think; but He has thus spoken, and the truest reverence is to accept, with lowly wonder, this revelation of a love which draws so near ours, and deigns to express its depth in such a fashion. A God who can rejoice is a wonderful thought. A God who does rejoice when wanderers are brought back is more wonderful still. Christ as man is glad when men return to Him; as God, He is glad with a deeper and more awful joy.—MACLAREN.

'In the presence of the angels of God.'—The *presence of the angels* may be explained in two ways: either by giving to the word *joy* the meaning *subject of joy*,—in that case this saying refers directly to the joy of the angels themselves,—or by referring the word *joy* to the joy *of God* which breaks forth *in presence* of the angels, and in which they participate. The first sense is the more natural.—GODET.

It is not merely the angels rejoicing. There is some joy which is found in their midst, first witnessed by them, and then shared too, we may suppose. This must be the joy of God Himself overflowing and filling heaven.—ADENEY.

'Over one sinner that repenteth.'—This is the moral throughout—the value of a single sinner. The Pharisees condemned Jesus for trying to reclaim multitudes of sinners. They had a saying, 'There is joy before God when those who provoke Him perish from the world.'—PLUMMER.

THE SERMON.

The Crisis of a Soul.

By the Rev. G. T. Purves, D.D., LL.D.

What a contrast we have in this text between the estimate of things which prevails on earth and that which prevails in the world of spirits. To the angels the pleasures of most men are saddening and the world seems all awry—insane with its self-love and self-applause. Jesus had spoken such words as 'Blessed are the poor in spirit, for theirs is the kingdom of God,' and in so doing He reversed the ordinary judgment of the world.

Let us ask ourselves why there is joy in heaven over every sinner that repents.

i. I suggest that the angels know the full value of a human soul. We do not realize this. We make more of institutions—the Church, the school, the State—than of individuals. We often think reputation worth more than character, and show than substance. We worship externals and forget that the spirit is the reality. Besides having no illusions of this kind, the angels know two very important facts. The one is the fact of immortality, the other is the capacity of every soul. To us the immortality of the soul is a faith; to them it is a vision. Angelic spirits know that spirits do not perish; the souls which God has made He has made to live for ever.

And they realize the capacity, as well as the immortality, of the soul. It is this capacity that makes its immortality so full of significance.

ii. I suggest further that in the presence of the angels there is known the curse which sin brings to any soul under its power. The higher we rise in moral life, the more clearly we see the baleful character of sin, but in what a light it must appear in the presence of the angels of God! Heaven knows the necessity of God's punishing sin. It may weep over the offenders and long to save them, but it sees clearly that God's government and God's nature require that sin should meet its penalty.

iii. We may now enter fully into the Saviour's meaning when He said, 'There is joy in the presence of the angels of God over one sinner that repenteth.' For repentance is the crisis of a soul. It means that a man has become awakened to his danger, seeing the immorality of sin. But a man may see his danger and not fly from it. He who repents has had a debate within himself concerning sin and righteousness, and in that debate is the crisis of his soul. God calls, sin pleads. The soul feels not only its danger, but the wickedness of its sin. The Divine Spirit also works. And in the sorrow for sin because it is sin, we see the soul becoming renewed. Belief in God's forgiveness comes, belief in Christ as God's anointed Saviour for the sinner. The immortal soul turns again towards home. Is there not joy for angels and men in such a sight?

The Choir Invisible and their Music.

By the Rev. W. L. Watkinson.

In the higher universe the true value of things is known, and this peep into glory is instructive. We are taught three things by it.

i. *The significance of the individual.*—'Over *one* sinner.' Christ always concentrated attention on the unit. He referred, for example, to the lilies, saying that Solomon in all his glory 'was not arrayed like *one* of these.' He did not say that he was not arrayed like gorgeous landscape or blooming meadow. And in the text the angels rejoice over one sinner—not over a penitent orb, or a Day of Pentecost. Christ discovered the individual, for until He came there was no recognition of the value of the single soul.

Christ has taught us the supreme worth of personality. To-day we are in danger of forgetting the individual. We are dazed by arithmetic. We are assured that worlds and histories turn on vast hinges. We think only of the mass. Christ did not do so. He wrote across the sky in blazing letters, *One*. The lowliest must not forget his mysterious greatness, or the fact that in the highest world his fortune is followed with impassioned interest. He knew, who told us this.

ii. *The importance of the individual lies in his moral life.*—'One *sinner*.' The angels concern themselves only with our moral and spiritual side, while here on earth we survey things from the standpoint of success or failure in social and material life. But it is in heaven that the true value of things is known. Earth scans the surface of history; Heaven studies the soul of history, which is the history of the soul.

iii. *The most important event in the individual life is the restoring of the lapsed soul to God.*—'One sinner that *repenteth*.' He who came into the world to revalue all our values declares that the return of the prodigal son is the most momentous of all acts.

How vividly this narrative brings out the blessedness of repentance! God rejoices. 'In the *presence* of the angels.' We are enabled to understand His joy when we remember that the human heart is the best mirror of God. And what does the human heart rejoice at more than at the return of the lost?

What a powerful encouragement to repentance this passage affords! The penitent finds it a severe task to overcome the difficulties which lie in his path. The hostile elder brother stands for many disheartening influences. But 'the morning stars' are elder brothers who stand by the penitent. 'The angels laid hold upon his hand' (Gn 19^{16}). Beautiful scene! So now, repentant sinner, if Sodom mocks there is with you a vast world of divine, angelic, and saintly sympathy. More are with you than can possibly be against you.

Illustrations.

The repentance of Guinevere.

> 'Ye know me then, that wicked one, who broke
> The vast design and purpose of the King.'

She vows her life to the lowliest service. She will nurse the sick and minister to the poor.

> 'And so wear out in alms-deed and in prayer
> The sombre close of that voluptuous day,
> Which wrought the ruin of my lord the King.'

Her repentance was accepted in heaven, and justified on earth.

> They took her to themselves; and she
> Still hoping, fearing 'is it yet too late?'
> Dwelt with them, till in time their Abbess died.
> Then she, for her good deeds and her pure life,
> And for the power of ministration in her,
> And likewise for the high rank she had borne,
> Was chosen Abbess; there, an Abbess lived
> For three brief years, and there, an Abbess, passed
> To where beyond these voices there is peace.
>
> Tennyson, *Idylls*.

Rev. R. F. Horton, M.A., D.D., Lyndhurst Road Congregational Church, Hampstead.

'Over every sinner that repenteth.'—When Lazarus died we read that his soul was borne by angels to Abraham's bosom. It is not surprising that there should be joy among the angels on such an occasion, but that is not the joy the text speaks of. It is not the sinner's safe arrival at home that produces this joy, but the mere fact that he has just started homewards.

A few years ago, during a terrible gale, a ship ran ashore on the Welsh coast,—so far ashore that there was scarcely any hope that she would ever be seen afloat again; the tide at its ebb left her dry, and she sank deeper and deeper into the sand. But at the approach of the next spring tide, deep trenches were dug around her, and it was hoped that the waves would fill them and float her out to sea.

On the long expected day, crowds of interested spectators stood on the shore, eagerly watching the incoming tide. It rose higher and higher, but the ship remained as firm as a rock. At last, however, there arose a mighty shout of joy from the multitude on the shore. What had happened? Had the ship sailed out to sea? Oh no! Was it floating,

then? Not at all. But why that shout? Simply because she had begun to move a little.

A sinner that repenteth.—What is that? The ship that was buried deep in the foreshore of sin just beginning to move, the high tide of God's love encompassing her so that she yields even a little. And that slight movement produces joy among the angels of God.—Translated from a Welsh sermon by the late Rev. EDWARD MORGAN, of Dyffryn, Merioneth, North Wales.

DR. THOMAS CHALMERS came to the Tron Kirk, and the Glasgow streets got black with crowds that gathered to hear him. But while he delivered those eloquent discourses in the blaze of popularity, his heart was much discouraged, and on this night in particular he was despondent. On the way home, slipping as unobserved as he could through the shadows of the streets, one of his elders quietly took his place beside him, and asked if he might walk a little way home with him to-night.

'Yes, indeed,' says the doctor, 'I'll be glad of your company, for oh! I am so sad and discouraged to-night.'

'Do you remember the sermon you preached three sabbaths ago in the evening?' rejoined his companion. 'Well, I know of one soul brought to the Saviour through that sermon that night.'

The great and good man stopped, clasped his hands, and looked up to the stars, 'Oh, thank God! Do you know I was wondering whether, after all, God had really sent me to Glasgow? but now that one soul has accepted the Lord Jesus as I have preached Him, I dare believe He has sent me here, and it is a joy to my heart.'

GOD lets us go our way alone,
Till we are homesick and distressed,
And humbly, then, come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks and feel the smart,
Till we come home with empty hands
And swelling heart.

But then for us the robe, the ring,
The Father's welcome and the feast,
While over us the angels sing—
Though last and least.

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The Old Testament Books and their Redactors.

BY PROFESSOR THE REV. W. F. LOFTHOUSE, M.A., HANDSWORTH.

AMONG the first and also the most recent arguments urged against the 'higher critical' view of the Pentateuch is one which is seldom quite fairly met. How can we seriously imagine (it is asked) 'the excessive multiplication of sources' demanded by the literary critics—'the new divisions and the gradual resolution of the original J, E, etc., into the nebulous series, J^1 J^2 J^3, E^1 E^2 E^3, P^1 P^2 P^3 P^4, R^1 R^2 R^3, etc., or equivalents; all of which have now become part of the recognized apparatus of the critical school?' (Orr, *Problem of the Old Testament*, p. 205).[1] This question certainly does not touch the main critical position; nor does it of itself enable us any more easily to believe that the whole of the Pentateuch, as it now stands, was written by Moses. But we can hardly deny that it scores a point against the minute critical analysis now much in fashion in certain quarters (not merely with regard to the Pentateuch alone); and we can hardly be surprised that it is used to discredit the 'critical' school as a whole.

Two considerations ought to be pointed out at once. First, the rival theory, if it can be called a theory, has not got rid of the 'redactor.' Dr. Orr himself admits that 'in the collation and preparation of the materials' for the Pentateuch 'many hands and minds may have co-operated, and may have continued to co-operate, after the master-mind was removed;'—a suggestion which might seem to involve as much literary difficulty as that

[1] In the August *Contemporary Review*, Dr. Orr again presses this point, in two quotations from Cornill dealing with the place of the giving of the Law and the narrative of the golden calf (p. 207).

of the critics; but Dr. Orr sees, as every one else must see, that 'its composition has a history.' And secondly, in spite of their cumbrous J^1 J^2 J^3, E^1 E^2 E^3, etc., the critics are not necessarily doing more than trying to make clear the stages in that history. Is it needful to remind ourselves that the letters are symbols, calling attention, not to the sources of the changes, but to the changes themselves?

The question we desire to ask here is this: Does the critical method which long ago gave us the 'documents' of J, E, and P, compel us to postulate the successive J's, E's, and P's (to the fourth and even the fifth powers) of which Dr. Orr speaks? Does each discovery of a fresh point of view in a 'document' lay a fresh burden upon the already heavily weighted shoulders of literary analysis? Few will have looked at a copy of the 'Polychrome Bible' for the first time without an involuntary shudder at the 'scissors and paste' work that seems to be implied by its brightly coloured pages; and readers of Kent's delightful *Beginnings of Hebrew History* will occasionally be troubled by the small print in the text and certain passages in the notes. Surely, we are inclined to say, if the literature of Israel grew up like that of other nations, we should expect to find parallels to all this editing and redacting in other literatures.

This appeal to other literatures has hitherto been seldom urged, and without conspicuous success. In the *Contemporary Review* for June, the Rev. T. H. Weir used it as a basis for an attack upon the whole critical position. The Old Testament, he said, exhibits inconsistencies, contradictions, variations of religious sentiment; but so does the Koran. In the case of the Koran, however, we do not conclude that it was written at different eras, and by a number of different men; we know that such was not the case; why, then, should we conclude that the Old Testament was so written? Why should not Mohammed's achievement have been possible for Moses? Dr. G. B. Gray replied by pointing out, very pertinently, that the cases are by no means parallel; the books of Judges and Samuel (and, we may add, of Genesis) are for the most part historical narratives; the Koran is not; the divergences of view in the Koran are such as might easily have been impressed on a single mind; with regard to those in Samuel and Genesis, this assertion is far more difficult; and Dr. Gray adds that the glaringly unhistorical character of the allusions in the Koran may well deter us from going to the Koran to prove unity of authorship for the disputed books of the Bible.

But there is another parallel; less close than Mr. Weir holds that of the Koran to be, but not less suggestive. Homer is an example of an author whose unity was once believed as an axiom, but who has now been split up into so many authors by various scholars that we can well forgive the perplexity of the schoolboy who said that the *Iliad* was not written by Homer, but by some one else of the same name. In antiquity, a few bold but uninfluential critics ventured to think that the *Iliad* and the *Odyssey* were written by different people, and hence gained for themselves the nickname of the 'Chorizontes' or Separators. In modern times, the first to doubt the unity of Homer was Wolf, the Vatke—or shall we say the Astruc?—of Homeric criticism. The Homeric poems, Wolf maintained, were handed down from the tenth century B.C. (considerably before the usual date assigned to J and E) by oral tradition, and owed their literary unity to the artificial treatment of revisers; there was, however, one poet who made the 'greater part' of the individual songs, forming the basis of our present 'Homer.' How Wolf's labours were carried on by Lachmann, Nitzsch, Christ, and others, as those of Vatke and Graf were carried on by Wellhausen, Kuenen, Robertson Smith, and other 'critics,' is well known. But in the criticism of Homer there has been less fundamental agreement than in that of the Bible. Some have made the 'first great poet' more influential, others less; some have regarded him as the author of lays, others as their compiler, and at present, Homeric study, temporarily surrendering the problem of author or authors, is concentrating on the antiquities of the Homeric age, and the consequent problems of revision of the text; in other words, the literary critic is giving way to the archæologist, and the archæologist is proving himself (may we here detect a parallel to Winckler and Cheyne?) a redoubtable foe of received readings.[1] But this

[1] Dr. Orr is aware that his 'anti-critical champion,' Winckler, has the gravest doubts about the historical existence of Moses. Winckler's arguments do not prove that P existed in the twelfth century B.C. in Israel, but only that elaborate ceremonials were familiar in the Eastern world at that time—a very different thing.

transference of interest from the 'higher' or literary to the 'lower' or textual criticism, does not mean that we have done with the difficulty of the documents, either in Homer or in the Old Testament. The defenders of the traditional view, who hear with joy the hard words which the archæologists speak about the literary critics, soon find that they are only looking for help from Scylla to Charybdis. For an alteration of text implies some one to make the alteration, and also a 'document' to be altered, and another to contain the alteration; and between alteration and compilation of existing documents there does not seem much to choose. The textual critic who allows us to laugh at the documents only gives us back our J^1 J^2 J^3 and E^1 E^2 E^3 under other forms.

We began this paper with a reference to Dr. Orr's defence of the unity of the Pentateuch against the literary critics;—with regard to the textual critics, such as Cheyne or Briggs, Dr. Orr has little to say. The unity of Homer has found an even stauncher defender in Mr. Andrew Lang. Mr. Lang,[1] whose argument makes little reference to the reconstruction of the text, urges that the archæology of Homer, rightly understood, is uniform; and he supports this by a consideration of the 'loose feudalism' implied in the Homeric poems, and their references to burial, domestic architecture, and weapons. For example, he contends that bronze, and never iron, is the material for swords; iron was as yet only used for domestic purposes. But it is doubtful whether these and similar assertions can be consistently maintained. In particular, Mr. Lang acknowledges an apparently contradictory instance. Twice over in the *Odyssey*, with reference to weapons, a proverb is quoted which amounts to this, 'the sight of iron is enough to make a man want to fight.' Mr. Lang is bound to admit that if the text is correct, the instances are fatal to his assertion; and here, accordingly, he would suggest that the passages are really a later insertion, as the explanation of his difficulty. Such an explanation is, of course, thoroughgoing, but it is also suspiciously easy. 'When in doubt, abuse the text' is a maxim that may end by doing more harm to the writer who obeys it than good to his problem.

An acute comment on Mr. Lang's argument has recently been made by Professor R. M. Burrows. Mr. Burrows, as the title of his book (*The Discoveries in Crete*) implies, is not dealing directly with the Homeric question; but the unearthing of the wonderful civilization which flourished in Crete in the third and second millenniums before Christ has thrown light on Homer, and on several much disputed Semitic questions as well. In the East Cretan tombs—and in others which date from about the same period—weapons *both* of bronze and iron have been found; *i.e.* the iron age did not at its entrance expel the bronze at once, but for a time at least lived more or less peaceably by its side. 'What they (the East Cretan tombs) really suggest,' says Mr. Burrows, 'is that the overlapping here and there, in actual fact, of the old stages of culture with the new, prevented the younger generation of poets from seeing any difference in the epithets and descriptions that they inherited from their predecessors.' 'If these latter poets,' he continues, 'wrote in days when iron weapons had not yet completely supplanted bronze, they would see nothing odd in their predecessors' language, and they would associate with it, without any feeling of incongruity, the proverb that had already grown round the dominant use of their own day.'

Every age, it has been wisely remarked, is an age of transition. But some ages, and some places, show the results of transition more clearly than others. So it was in the eleventh and tenth centuries before Christ in the island of Crete, whose civilization is reflected in the Homeric poems; and so it was, as we have long recognized, at the same period, and for two centuries and more subsequently, in Palestine.[2] In Crete, and elsewhere, iron entered, dwelt side by side with bronze, and then, according to the principle of the survival of the fittest (which is, in this case, that which answers most fully to the needs of man), slowly replaced it. In Palestine, as is universally admitted, the purer religion of Jahweh entered the country with the nomadic Israelite invaders, dwelt side by side with the already existing Canaanite religion, sometimes more, sometimes less peaceably, at times all but coalesced with it, and was only separated and made victorious over it by the bold and mighty efforts of the greater prophets.

[1] See especially his last book on the subject, *Homer and his Age*, and the September *Classical Review*.

[2] See, for a concise exposition of this 'mixture of religions' in Israel, the latest history of Israelite religion, Marti's *Geschichte der Isr. Rel.*, 1907.

But that is not to assert that the prophets discovered Jahweism. It existed centuries before Amos. What Amos and his successors did was to emphasize its characteristic elements, and to make explicit the contradiction, otherwise unsuspected, between the worship of Jahweh and of Baal. It was really a case of the same choice between Jahweh and Baal as that which Elijah flung before Israel a century previously. And the prophets no more discovered monotheism than they discovered Jahweism. Monotheism was there before them. 'Transition' has no meaning at all unless it means Evolution. And Evolution means, not that we have first A and then B, but that first we have a more or less formless AB, in which the necessary elements of both A and B are present, and that out of this 'potentiality' (to use the Aristotelian phrase) either A or B becomes increasingly prominent and organized. But who shall draw the line between the different stages of the process? It cannot be drawn; there is no such line. Who will say when the growing human being ceases to be a youth, and becomes a man? Who will say at what moment a race becomes civilized? The treatment to which the Saxons subjected the Britons in the seventh century A.D. is the exception and not the rule in the history both of nations and creeds. The different stages are not successive but contemporary. You notice very little change; you only see the confused struggle of opposing elements, till suddenly you say, 'Why, the youth has become a man'; 'this nation has grown civilized.'

And why cannot we say the same with regard to the Old Testament? To refer to two familiar instances; when David spoke of residence in another land as involving a worship of other gods, did he necessarily cherish a definite belief that Dagon was the peer of Jahweh? When Jephthah told the Ammonites to be content with the land that Chemosh their god had given them, did he regard Jahweh, Chemosh, and the rest, as so many rival deities, parcelling out the earth 'by lot' between them for their descendants and worshippers? Religious consistency is not so universal a phenomenon that any breach of it must betoken either a succession of stages in belief or else textual error. If this were the case, our own hymns would fare badly. We know that God is 'within no walls confined,' and yet we sing that we love the place wherein his 'honour dwells.' Assured that those who lend to Him will be repaid a thousandfold, we tell Him that we will gladly lend to Him, even while we may sing that the reason that we love Him is not because we even 'hope for heaven thereby.' Ezekiel was doing precisely the same thing when, in his eighteenth chapter, he laid it down as an axiom that a man only dies for his own sins, and in the twenty-fifth began to speak of the doom of whole nations for their national and collective wickedness. In the ages of the Judges and the Kings, both monotheism and polytheism were 'in the air'; it is no wonder that the same men used language which implied now the one and now the other; and it would not be strange if the writers of the more systematic narratives, J and E, living in days when Jahweism had not completely superseded Baalism or the mixture of the two faiths, saw nothing odd in the fact that the language which they repeated from their predecessors assumed a faith which, in strictness, they could no longer hold.

This is not to suggest that the literary analysis of 'documents' has been a mistake. The time is gone by for that. Such a consideration might indeed strengthen the caution, which cannot be too often heard, that even the distinction between J and E must in many places be doubtful; but against the main grounds for their separation, as regards independence either of vocabulary and style or of historical tradition, it has not a word to say. It necessitates no change from the historical order of Prophets, Law, Psalms, to that of Law, Psalms, Prophets, which Dr. Orr curiously call the order of the Bible itself. But it asserts that the minuter variations, which have split up the 'documents' of J and E among a host of redactors, t the amusement of the foes of criticism, can be more naturally explained; and that references to what we recognize as distinct stages of faith do not prove that the passages containing them were not contemporaneous, and even derived from the hand of the same author. As to the main documentary analysis, there is little difference of opinion; we should have more faith in the minuter analysis, if the results of those who work at it more frequently coincided.

The same thing may be said of the Prophets and the Psalms. Is it reasonable to expect in a prophet, whose fragmentary remains were perhaps delivered at considerable intervals, more consistency than we demand in a popular preacher

or statesman of to-day? And can we really speak so certainly of what was held and what was not held in Israel at certain times, as do Cobb and Briggs?[1] The same age, and even the same man, may have spoken the language of quite different 'universes' of thought. To urge this is not to appeal to obscurantism; it is simply to caution against the exaggerated method which produces different results in different hands, and so conceals and even belies the agreement hitherto attained. The Old Testament scholar has to study the work of living and active minds; least of all men can he afford to dispense with the lessons of psychology. Let him study other leaders of religious thought, such as Dante or Wesley, and see how they could change their point of view, and even speak the language of two different points of view at the same time; and he will be less ready to challenge the hostility of friend and foe alike by ignoring the venerable law of parsimony, and by attributing to hypothetical redactors expressions of which his authors were quite capable themselves.

It would seem that little more is to be expected, at present, from the purely literary analysis of documents. When the fifth edition of Cornill's *Introduction to the Old Testament* appeared two years ago, it was a matter of remark that no important changes of view on large points had been introduced by the last ten or even fifteen years. It is reasonable to hope that we have more to gain at present from an eagerly prosecuted study of archæology and history. It is only as the ancient world gradually arises before our eyes, as it has been doing at Gezer and Lachish and Taanach, that we can understand the conflict and welter of ideas both of religion and of civilization into which the monotheism of the early Hebrews was introduced, from which it emerged safe at the last, and in the midst of which was produced a body of writings, tentative and incomplete, but unchallenged by the proudest literatures of antiquity. When this is done, and the scattered hints in the Bible have been far more fully compared with the records which the earth's surface is still hiding for us, we shall hardly be disappointed if we have to conclude, in words which Wolf used more than a century since with regard to Homer, 'perhaps it will never be possible to show, even with probability, the precise points at which new filaments or dependencies of the texture begin.'

[1] See, for example, the comments of the former on Ps 74, and the textual alterations of the latter on Ps 68.

'Things New and Old.'

By the Rev. David Smith, M.A., Tulliallan.

'Ο δὲ εἶπεν αὐτοῖς. Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.—Mt 13^{52}.

It will clear the way toward an understanding of this remarkable saying of our Lord, if we seek first of all to define certain terms which He employs.

1. The Scribes were a learned order of the Pharisees. Their business was the study and exposition of the sacred Law, and they prosecuted it with amazing assiduity. They were called in Hebrew הַסּוֹפְרִים, which means properly 'the Counters'; and they got this title because they actually counted the words and letters of the Law. The middle letter, they found, was the ו of גָּחוֹן in Lv 11^{42}.[1]

[1] Lightfoot on Lk 10^{25}.

2. The A.V., following the reading of T.R. *μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν*,[2] renders: 'instructed unto the Kingdom of Heaven.' The true reading is *μαθητευθεὶς τῇ βασ.*, and it means 'made a disciple to the Kingdom of Heaven.' Cf. Mt 27^{57}: Joseph of Arimathæa *ἐμαθητεύθη τῷ Ἰησοῦ*, 'was Jesus' disciple.' The Kingdom of Heaven is here personified. It is viewed as the teacher, and, just as young men who desired to be Scribes resorted to the Scribal College, the *House of Midrash*, and sate at the feet of the Rabbis (cf. Ac 22^{3}), so the Christian Scribe must go to

[2] ℵBC *ἐν τῇ βασιλείᾳ*. Jer.: *doctus in regno cœloram.*

school with the Kingdom of Heaven and receive its instruction. And, since Jesus is the Lord of the Kingdom of Heaven, this means that he must sit at Jesus' feet (cf. Lk 10^{39}).[1] Jesus is the teacher. Thus, 'a Scribe that hath been made the Kingdom of Heaven's disciple,' signifies a religious teacher who has sate at Jesus' feet, learned His method, and caught His spirit.

3. Such a teacher the Lord likens to 'a householder who flingeth forth[2] from his store things new and things old.' These words recall Horace's 'exilis domus est ubi non et multa supersunt.'[3] They are a description of a well-furnished house—a house where they do not live from hand to mouth but have good store laid by, ample for any sudden demand. Should a visitor arrive after nightfall, the householder does not need, like the man in our Lord's parable (Lk 11^{5-8}), to knock up a neighbour and borrow a loaf. He has abundance in his store—relics of the last meal, a spare garment, whatever a weary wayfarer may require; and he produces it with lavish hand and lusty joviality: he '*flingeth it forth.*'

The occasion of this saying was a fresh departure which Jesus had made. He had begun to teach by parables. It was a new method with Jesus, but it was by no means original. It had been much employed by the ancient prophets (cf. 2 S 12^{1-6}, Is 5^{1-6}, Ezk 17^{3-10} 24^{3-5}), and the Rabbis were very fond of it.[4] This would rather commend it to Jesus, who was ever wont, if haply He might reach the hearts of His contemporaries, to adapt Himself to their ways, linking new things to the old and making the old stepping-stones to the new; but it would surprise His disciples. His teaching had hitherto been absolutely unique, amazing all who heard it and impressing them with a sense of its 'authority' (cf. Mt 7^{28-29}). It was 'a new teaching' (Mk 1^{27}), utterly unlike that of the Scribes; and, when He adopted the common method, it would seem to the disciples that He was descending to the level of the Scribes and becoming a teacher of the common order. And there was this danger in the new departure, that the familiarity of the method might conceal the originality of the message. Jesus knew what His disciples were thinking, and He inquired: 'Have ye taken in all these things?' 'Yes,' they replied, their glibness betraying how imperfectly they had comprehended what they had heard. 'On this account,' He said, 'every Scribe that hath been made a disciple of the Kingdom of Heaven is like a householder who flingeth forth from his store things new and things old.'

Such was the primary application of the saying, but, of course, this by no means exhausts its significance. It expresses a deep and far-reaching truth—*the continuity of old and new, past and present, and the insufficiency of either by itself.* By 'things old' the Fathers understood the Old Testament, and by 'things new' the New Testament. 'We must in every wise try,' says Origen,[5] 'to bring together in our heart, by attention to the reading, the exhortation, the teaching, and by meditation in the Law of the Lord day and night, not only the new sayings (λόγια) of the Gospels and the apostles and their revelation, but also the old ones of the Law which had a shadow of the good things to come, and of the prophets who prophesied in sequence with them.' And St. Chrysostom in his discourse on the passage makes a significant remark. 'Heretics,' he says with evident reference to the Marcionites, 'are outside of this benediction.' The Marcionites rejected the Old Testament and accepted the New, at least in part, holding that there were two Gods—the evil God of the Jewish Scriptures, the δημιουργός, the creator of sinful matter, and the good God, the Heavenly Father of Jesus. They rejected 'things old' and accepted only 'things new.'

Marcion did not appear until the middle of the second century, but the spirit which animated him is ever operative. He represented an intellectual tendency which manifests itself in every generation and which in our Lord's day found its exponent in John the Baptist. John had broken with the old order. He had forsaken Temple and Synagogue. He assailed the Pharisees and Sadducees with fierce denunciation, and pictured the Messiah as a stern reformer who would come with axe and winnowing-fan to demolish and sweep away the old order and inaugurate a new and better era. Over against John, representing the opposite tendency, stood the Rabbis, those conservers of the past, those blind sticklers for orthodoxy, who

[1] Euth. Zig.: μαθητευθεὶς τῷ βασιλεῖ τῶν οὐρανῶν, ὅς ἐστιν ὁ Χριστός.

[2] Orig.: προφέρει.

[3] *Epp.* I. 6, 45.

[4] Cf. Lightfoot on Mt 13^{3}.

[5] *In Ev. Matth.* x. § 15.

counted no doctrine authoritative unless it were prefaced with 'R. So-and-so saith.' It is related in the Talmud that Hillet once propounded a doctrine and, though he discoursed for a whole day in demonstration of its truth, his hearers would not accept it until at last he said, 'So I heard from Shemaiah and Abtalion.'[1] John the Baptist had in his store only 'things new,' the Rabbis had in theirs only 'things old.'

Jesus stood midway between those antagonistic tendencies, at once condemning and combining both. At the very outset of His ministry He defined His attitude. Apprehensive lest He should be identified with His iconoclastic Forerunner, He protested that He had not come to 'pull down' the ancient Faith (Mt 5^{17}). And all through His ministry He vindicated His loyalty to the Law and its institutions. It was His custom (Lk 4^{16}), wherever He might be, to repair to the Synagogue and take part in its worship; and year by year He went up to Jerusalem to keep the Feast. He might have claimed exemption from the Temple-tax, since the Temple was His Father's House (Lk 2^{49}, Jn 2^{16}) and not on Him should rest the burden of its maintenance; but, had He claimed exemption, it would have seemed to such as knew not who He was a mere violation of the Law, and therefore He paid the half-shekel, 'lest we make them stumble' (Mt 17^{24-27}). This was His constant manner. He neither with the Rabbis idolized the past nor with the Baptist contemned it. He bade His disciples cherish the old and welcome the new, recognizing their continuity and the insufficiency of either by itself. The Law, He told them, was the word but not the final word of God, and He had come to complete it, enlarging its content, filling in its outline, and reinforcing it with fresh sanctions.

[1] Lightfoot on Mt 7^{29}.

Jesus Christ and Missions to the World according to the Gospels.

By the Rev. H. U. Weitbrecht, Ph.D., D.D., Lahore, India.

II.

The apparent discrepancy of the statement in Mt 10^{23}, 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' with the prophecy of the universal diffusion of the gospel before the end lies on the surface, and the difficulty of explaining it is a real one. But we may note two facts—first, that these words form part of the same discourse, in which occur later the sayings already referred to (vv.[17. 18]), which, indeed, precede this saying and indicate an eventual mission to the Gentiles following upon that to the Jews. 'They shall deliver you up to councils (συνέδρια), and in their synagogues they shall scourge you; yea, and (καὶ δὲ, indicating something further than the first) before governors and kings shall ye be brought,' etc. A careful and pragmatic writer like St. Matthew does not easily introduce a plain *contradictio in adjectis*. Second, when, as a matter of history, did the visitation of the cities of Israel by Christian evangelists come to a stop, while their task remained unfinished? Clearly, at the destruction of Jerusalem, which brought the connexion of the Jewish Christians with the non-Christian Jews to an abrupt conclusion. This leads naturally to the interpretation followed by innumerable Christian divines, that in speaking of the 'coming of the Son of man' Christ is here referring to the destruction of Jerusalem as the first act in the drama of judgment on those who reject Him. Do the results of modern exegesis preclude us from still taking this view? In other words, is it inconceivable that Jesus should have used the same phrase, with different, though parallel meanings? We have an analogy in Lk 17. 'Ye shall desire to see one of the days of the Son of man' (v.[22]) refers, doubtless, to the days of His bodily presence among them, while the 'days of the Son of man' (v.[26]) still more plainly indicates the time of His second advent. And again, in v.[20], the Saviour, in answer to the question when the kingdom of God

cometh, expressly says, 'The kingdom of God cometh not with observation,' while in v.[24] he no less plainly avers: 'As the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven, so shall the Son of man be in his day.' The conclusion from these two pairs of passages is not that one set must be spurious if the other is to stand as genuine, but that the identical or analogous phrases are used with a different scope. Why should not the same hold good of the phrase, 'till the Son of man come' (Mt 10^{23}), as compared with the analogous phrase (Mt 24^{14}), 'then shall the end come,' if the trend of eschatological sayings—as it does—points this way?[1] Then the incompatibility between the provisional and particularistic command of Jesus to His disciples during His Galilean ministry and His permanent world-embracing charge to them after His resurrection will have no really historical basis.

But whatever the view taken of this particular passage, it is sufficiently clear that the universalist element in the recorded utterances of Christ greatly outweighs that which may be called particularist. Why, then, in the face of such exegetical difficulties, should Professor Harnack maintain that Christ can have had no thought of a mission to the world, and therefore gave no command to undertake it? He does not state the reason explicitly in *The Mission and Spread of Christianity*. But we shall hardly do him wrong, if we suppose that this view has been propounded in order to gain a more logical apprehension of the origin of the world-wide mission of the Christian Church, based on a conception of her Founder's attitude, which should be more psychologically true than the idea hitherto held, and from which the world-wide efforts of the Church have sprung. Let us suppose, then, for a moment, that 'missions to the heathen cannot have lain within the purview of Jesus,' and see what we gain in logical consistency and psychological truth.

The first chapter of Dr. Harnack's book is entitled 'Judaism: its Spread and Emancipation' (*Entschränkung*). After showing how the Jews probably formed 7 per cent. of the population of the Roman Empire, he remarks that to account for this 'the propaganda of Judaism in the provinces must have been extremely vigorous' (p. 6); 'that Christianity inherited its missionary zeal, in part at least, from Judaism.' 'We must suppose that great numbers of heathen, especially low-born Semites of kindred race, went over to the religion of Yahweh in multitudes. . . . Judaism as a religion had already become emancipated in virtue of an internal transformation. . . . The Jew was possessed by a proud consciousness that he had a message to deliver and a boon to offer which concerned all mankind—the ONE spiritual God, and His holy Moral Law. . . . In many cases he might be concerned merely with the snaring of souls; still, Judaism was seriously desirous to overthrow the idols and to bring men to the acknowledgment of their Creator and Judge; for in this the honour of the God of Israel was involved. . . . Judaism developed its great propaganda as the philosophical religion, equipped with "the oldest book in the world." Josephus relates of the condition of things at Antioch: "The Jews in that place constantly attracted a great multitude of Greeks to their services, and made them in a certain sense members of their people"; and this applies to their entire missionary activity.' But few Gentiles became full proselytes by circumcision. 'More necessary even than circumcision was the baptismal bath.'[2]

It was no part of Professor Harnack's plan to go further back and trace the germs from which this remarkable development of Jewish propagandism sprang; but no laboured explanation is needed to show that it had its source in the 'prophetic universalism' to which he refers later on. For this purpose it is unnecessary to go into the age and composition of the Old Testament writings. We are merely concerned with them as they were at the time of Christ, when He studied and expounded them. As they stand, the thread of universalism that runs through them from end to end is unmistakable. The seed of the woman, through whom deliverance is to come from the power of evil, symbolized by the serpent, is of her who is the mother of the whole race. 'In thee shall all the families of the earth be blessed (or bless themselves)' is the promise to the great ancestor of the chosen people. In the Psalter, which

[1] Attention has often been drawn to the similarity of the phrase, 'the day of Jehovah,' in the O.T. prophets describing sometimes a more particular judgment on a historical nation of the prophets' age (*e.g.* Babylon, Is 13^{6}), sometimes indicating a more general future judgment of all powers opposed to the majesty of Jehovah (*e.g.* Is $2^{12ff.}$).

[2] This would render it all the more probable that Jesus ordained the use of the 'baptismal bath' by His disciples.

expresses the deepest adoration and the highest aspirations of Israel, we may take one Psalm,—the very shortest, 117—for many, in which all nations are bidden to praise Jehovah for His mercy to Israel, which they could only do because the kingdom of the Merciful One rules over all (Ps 103^{19}). And in the prophets, what an embarrassment of riches! Take only the great prophet of the Exile, whose first concern is for the salvation of his own little nation from the grip of a foreign power. Yet he is bold to say in Jehovah's name, 'Look unto me and be ye saved, all the ends of the earth' (Is 45^{22}); and, 'It is too light a thing that thou shouldest be my servant to raise up the tribe of Jacob, and to restore the preserver of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth' (Is 49^{6}). In a word, the salvation of Jehovah could only come truly *to* His chosen, as it also came *through* them to all. Truly this was a universalism that must needs overleap all racial barriers; and if at any time it should be ignored by the followers of the O.T. prophets, the last must become first, and the first last.

We go, then, a step farther from the universalism of the prophets and its partial realization in the Jewish propaganda before and after 1 A.D., to the Prophet whom even the Moslem acknowledges as greater than all that went before. He is a reverent student of the Law and the Prophets: He claims to fulfil them completely. He applies their words to Himself, when He first begins to teach in His childhood's home at Nazareth, and repeatedly He refers to them throughout His ministry. Yet 'missions to the Gentiles cannot have been contemplated by Jesus.' He rises high above the prophets who went before Him, both in example and teaching; but in His conception of the scope and destiny of the kingdom of God, He is immeasurably behind them. In this respect Jesus is far less open to the teaching of those who had gone before Him than Muhammad, and His religious outlook is incomparably narrower than that of the Arabian prophet, who recognized from the first that his religion must not be less world-embracing than that of the Christian. *Credat Judaeus!* If this is logical consistency and psychological truth, then those sciences must recently have acquired new standards.

If, on this hypothesis, Jesus falls below His predecessors, how much more below His disciples! It is the part of the disciple to develop the germinal thoughts and impulses of his master; to give them a local habitation and a name. But the greatest of all the ideas so developed by the immediate successors of Jesus, was one which their Master did not so much as entertain.

Saul of Tarsus, who had known Christ after the flesh, was deluded in thinking that He had sent him 'far hence unto the Gentiles,' for his Master, strange to say, though conscious of the Jewish propaganda (Mt 23^{15}), had never thought of bidding His disciples carry on a similar mission in the true spirit. Paul and others could bear to endure not only hardship from without, but much obliquy from within the Church, in order to carry a free gospel to the uncircumcision, yet without warrant from their Lord. And, indeed, the missionary activity of the Church generally has sprung from a misapprehension. For it is not the example of St. Paul, in the first instance, that moves the missionary to go forth,—that might be merely a subjective and individual instance of religious genius—it is the conviction that the will of his Lord is embodied in the commands that He gave to make disciples of the nations, and to preach the gospel to every creature.

Professor Harnack writes: 'Christians were "to let their light shine, so that the Gentiles (*Heiden*) might see their good works, and glorify their Father in heaven."' As a quotation, the words are inaccurate, but the turn given to them is perfectly true. Even in the Sermon on the Mount Jesus has His eye on the Gentile world. He condemns its caste spirit ('Salute your brethren only,' Mt 5^{47}), its formalism in religion ('vain repetitions,' Mt 6^{7}) accompanied by entire secularity in conduct ('all these things do the Gentiles seek,' Mt 6^{32}); and in the midst of that Gentile darkness He constitutes His followers the light of the world, with the object that men may see the brightness which radiates from them, and trace it to its source in the Heavenly Father, who is and acts as the Father of *all*, the evil and the good, the just and the unjust (Mt $5^{14.\ 16.\ 45.\ 48}$). The world mission of the gospel, instead of being a superadded element, separable by a sound analysis from the personality and teaching of Jesus, is in fact inseparably interwoven with both, a factor imperatively demanded by that which preceded Him, and the necessary condition of that which followed from His life and teaching.

In presenting the facts of the Gospels to non-Christians, the Indian missionary is by this time not unaccustomed to be met by his opponents with arguments taken from the *Encyclopædia Biblica* and by the name of the Oriel Professor of Divinity; but the overwhelming mass of Christian scholarship gives him ample material to vindicate the historical credibility of the Gospels. If, as is likely enough, he is now met with the thesis under discussion, he will have little need to concede that he is working in the name of a Master who never contemplated the world enterprise of His servants.

Literature.

THE THEORY OF GOOD AND EVIL: A TREATISE ON MORAL PHILOSOPHY. By Hastings Rashdall, D.Litt. (Oxford), Hon. D.C.L. (Durham), Fellow and Tutor of New College, Oxford. In Two Volumes. (Oxford: *At the Clarendon Press*. 14s. net.)

IT may be well to state in the words of the author himself his aim in writing these volumes. 'The scope of the present work is perhaps made sufficiently obvious in the title-page. It is an attempt to deal with the chief topics usually discussed in books bearing the title "Moral Philosophy" or "Ethics." It is on a larger scale than the books described as "Text-books," or "Introductions," and it is occupied to some extent with difficulties and controversies which can hardly be called "elementary." Still, I have in writing it had chiefly before my mind the wants of undergraduate students in Philosophy. I have endeavoured, as far as possible, to assume no previous acquaintance with ethical or general Philosophy; but it has not, in all parts of the work, been possible to avoid alluding to the arguments and objections of writers whose systems cannot be fully explained or examined in a book like the present' (Preface, p. v). It is well to have given this explanation, as it indicates many of the merits of the book. It explains, for instance, its great lucidity, its aptness, and its intelligibility. The undergraduate, always in the view of the author, has constrained him to use, when possible, untechnical language, or to explain in ordinary English the technical terms he does use. There is never any doubt as to the meaning of the author, nor any lack of lucidity in his statement. Add to this that Dr. Rashdall is the master of clear, racy, idiomatic English, and that his statement often rises to real eloquence, and the reader is assured that in the present work he has literature as well as philosophy. From this point of view his work is a contrast to those of many writers on philosophical topics. In their works, lucidity and felicity of expression are too often conspicuous by their absence. Nor is this lucidity obtained by a refusal to look at the ultimate issues involved in the discussion. Dr. Rashdall has the faculty of stating these in language that may be understood by the undergraduate, or even by the man in the street. It is a great advantage to the reader, and we hope that readers will abound, for this is one of the greatest contributions to the study of Ethics in our time.

The title itself is suggestive. It is the Theory of Good and Evil, which means that, in the view of the author, Good and Evil are the decisive contrasts, the ultimate forms of ethical inquiry. The ultimate terms might conceivably be held to be those of 'Right or Wrong,' or 'Virtue or Vice,' and some account of the nature and working of the moral consciousness might be given from those points of view. Or it might be said that Right and Wrong regard conduct from the point of view of reference to a standard, that Virtue and Vice regard conduct in relation to character, and that Good and Evil regard conduct in reference to the end. Is it possible to find a point of view which will harmonize all these, and to state the ethical contrasts so as to have a central position which will make Right, Virtue, and Good aspects of the same ethical reality? It may be well to set forth, in the first place, the aim and method of this important work.

He begins with the obvious remark that the exact scope and object of a science is only arrived at as the science itself makes progress. What is true of science, is also true of philosophy and its branches. Thus he does not begin with a definition of Moral Philosophy. He is content to say that he is investigating the meaning and

application of the terms Right and Wrong. The plan of the book may be stated in the author's words:—

> To arrive at a clearer and more definite conception of the Moral Criterion—a clearer and more definite answer than is contained in the common moral consciousness from which we must all start to the question, 'What ought I to do, and why ought I to do it?' will be the object of our first book. In the second book I shall enter at greater length into some of the current controversies connected with our subject, by the examination of which I shall hope further to elucidate and define the results arrived at in the first book. Most of these controversies may be said to centre round the question of the relation of the individual and the individual's good to society and a wider social good. I have therefore styled the book 'The Individual and Society.' In the third book I shall deal with some of those wider philosophical issues which are ultimately involved in any attempt to think out fully and adequately the meaning of the words 'right and wrong,' 'good and evil'—in other words, with the relation of Morals and Moral Philosophy to our theory of the universe in general, to Metaphysic and Religion, to the theory of Free-will, to the facts of Evolution and theories of Evolution, and finally to practical life. The subject of this section may be described generally as 'Man and the Universe' (pp. 4–5).

It is a fairly large programme, and it is carried out with ample knowledge and with consummate skill. In the first book he begins with a statement and criticism of psychological Hedonism. The criticism is all the more telling from the fact that Dr. Rashdall, while demonstrating the insufficiency and inadequacy of psychological Hedonism, is forward to admit that there are elements of truth in it. He admits that the gratification of every desire gives pleasure, that pictured or experienced pleasantness strengthens desire, that there is such a thing as desire of pleasure, and that the paradox of Hedonism. 'If you aim at pleasure you will not get it' has some truth in it, though it is often exaggerated. But this recognition only serves to strengthen the argument which affirms the Moral Criterion cannot be derived from Hedonism.

Passing from the criticism of psychological Hedonism, he deals with Rationalistic Hedonism, from this to Intuitionism, and then to the Categorical Imperative, then to Reason and Feeling, and to Ideal Utilitarianism. Thus slowly and critically he leads the reader through a criticism of theories of the ethical end, to his own view of what the ethical end is. Briefly his view is, Moral judgments are primarily judgments of the value of ends. A moral judgment says, 'this is good,' and only inferentially says, 'this is right.' The system he advocates is teleological, though the teleology is set free from the assumptions of Hedonism. Ideal Utilitarianism teaches that actions are right or wrong, according as they do or do not tend to produce in society a well-being or a state of welfare. But the welfare produced is of many kinds, or rather consists of many elements, such as morality, pleasure, truth, and other goods, the values of which are discerned by the moral consciousness. How is the Good discerned? and what is the relation of the Good to the Right? In answer to these questions we may quote the following: 'In previous chapters I have sought to show that the way to find out whether such an action is right or wrong, when we are forced to consider such a question for ourselves without reference to some established rule, is to consider whether it will tend to produce for society in general a Well-being or ἐνδαιμονία or good which includes many elements possessing different values, which values are intuitively discerned and compared with one another by the moral or practical Reason. The right action is always that which (so far as the agent has the means of knowing) will produce the greatest amount of good upon the whole' (vol. i. p. 184). The right action is thus that which will produce the greatest amount of good on the whole. The good, however, consists in many elements, and each of these has to be intuitively discerned, and compared by the practical reason. Dr. Rashdall is aware that 'The position implies that all goods or elements of the good are in some sense and for some purposes commensurable.' He knows that this position is keenly contested, and he has an elaborate argument to establish the contention. Into that argument we do not enter. It is mainly conducted against Professor Mackenzie, but it is by no means conclusive. Apart from that, the ethical view of Dr. Rashdall is what he calls Ideal Utilitarianism. 'According to this view, actions are right or wrong according as they tend to produce for all mankind an ideal end or good, which includes, but is not limited to, pleasure.'

In illustration of this contention he proceeds to illustrate, 'how the moral judgments implied by the special virtues, and in particular by those which are *primâ facie* most unutilitarian, are explainable upon the supposition that they are ultimately judgments as to the value of ends.

'He dwells on the importance of the three axioms of prudence, benevolence, and equity, and points out that all virtues may be included in benevolence regulated by justice, but it is convenient to give distinctive names to special kinds of contributions to general good. Thus he names knowledge, culture, æsthetic, and intellectual activity and the accompanying emotions, purity, humility, and on these he has much to say which is true and good and beautiful. But the main discussion, from this point of view, is devoted to Justice, and to Punishment and Forgiveness. To this discussion he gives all his strength, and the conclusions he reaches has importance for ethics, as well as for theology. The summary of his conclusions is as follows:—

Justice, as the immediate duty of the individual, consists in (1) seeking to promote a nearer approach in social arrangements to the ideal of equality of consideration, (2) observing the principle in private relations so far as is immediately practicable, (3) respecting the existing social and political order so far as it cannot be immediately changed for the better. In this connection one passage is so refreshing in a philosophical book that we quote it. 'What I have contended for is simply equality of consideration; and an absolute equality of conditions would involve a diminution of general welfare which would be inconsistent with the good of all members of the society or the great majority of them, and would therefore be condemned by the formula itself. Moreover, I have admitted the superior rights of the superior kind of well-being, and therefore of the superior man who is capable of enjoying it. I have only insisted that even the claims of the superior man must be estimated with due regard to the claims, be they small or great, of other people. If any one likes to regard the highest development of a few superior beings as an object compared with which immense masses, so to speak, of commonplace virtue and happiness may be treated as a negligible quantity, such a view would to my mind misrepresent the actual verdict of the healthy moral consciousness, but it would be quite consistent with the formula of equal consideration, if we assume that he was right in his judgment of comparative value. But if (to return to the social side of the objection) by the allegation that my view is inconsistent with the organic character of human society, it is implied that human society has a good which is distinct from the good of the individual persons composing it, if this "good" or "development" of society is made a sort of fetish to which whole hecatombs of individual lives are to be ruthlessly sacrificed, I can only reply that such a view seems to me a pure superstition—a widely prevalent superstition which is responsible for much of the stupidity and mismanagement with which the world's affairs are often conducted. With the Philosopher the mistake may sometimes be an honest blunder: translated into practical politics this vague talk about the interests of the "social organism" generally carries with it the assumption that society is to be organized in such a way as to secure a maximum advantage to the limited class which is actually in possession of the lion's share of good things, and that those who threaten to disturb this arrangement are to be shot down forthwith. In practice it means *Beati possidentes*: the existing Prussian constitution in Church and State is the final and highest development of the idea' (vol. i. p. 280).

This chapter endeavoured to show the reader in what sense it is a duty for the individual, both in his private relations and as a member of the community, acting in concert with them, to aim at rewarding virtue. The chapter on Punishment and Forgiveness is an inquiry in what sense, and on what grounds, it is a duty to punish vice. The conclusions arrived at in this chapter have far-reaching consequences in ethics and in theology, but into an examination of these we cannot enter. It deserves careful study and a detailed examination which we cannot give to the chapter at present. Suffice it to say that the criterion which Dr. Rashdall uses in all his argument, seems to fail here. The retributive theory seems to have in it more elements of truth than those which he recognizes, nor is it self-evident that it cannot be right to inflict pain or other evil save as a means to good. While we admit that there is a general duty to promote social welfare, yet there are other than social considerations which determine the application of resentment and forgiveness. In truth these are objections to his ideal utilitarianism which he has not met, and which are as fatal to it as those which he has brought against hedonism are to it.

With regard to the second part of the treatise, we can only say that in it he deals with the hedonistic calculus, with the commensurability of all values, with self-realization and self-sacrifice, with vocation, with moral authority and moral autonomy. Here, too, there is the same living practical interest, combined with speculative ability and ethical insight. There are many things in this part which call for description, and perhaps for criticism. Every chapter in it deserves close study, and the whole discussion is stimulating and instructive.

The third part which deals with Man and the Universe has the following chapters: Metaphysic and Morality, Religion and Morality, Morality and Evolution, Free-will and Casuistry, its possibility and limitations. In this third part the social eudæmonism of humanity becomes the good of the whole universe. This is the good which moral

consciousness demands. But the transition is tacitly made. It may be that the moral consciousness postulates the existence and realization of absolute good for the whole universe, but it might be shown how the social good of humanity is absorbed into the larger good of the whole universe. As to the relation of morality to metaphysic, he points out two directions in which ethical conclusions may be impugned on metaphysic grounds. One is on the basis of a theory of knowledge, which cannot admit an objective absolute morality. The criticism of various forms of empiricism are cogent and decisive. Of even more importance is the criticism of those forms of absolute idealism, which deny the reality of the continuous self implied in morality. He points out that it is not enough to admit the existence of the self and its activity in knowledge, the self must be admitted to be the cause of its own actions. The individual self must not be absorbed into the 'universal self-consciousness.' The relation of God to the universe is not that of a thinker to his thought. This theory denies causality even to God, but the primary postulate of ethics is that actions may be attributed to the individual self. 'God must be thought of not merely as a universal Mind, but as a universal Will, for Morality has no meaning for a being who is thought and not Will.' 'If the end imperfectly revealed in Morality is the end of the Universe or God, it must be fulfilled at least sufficiently to make the existence of the Universe better than its non-existence. The amount and distribution of evil in the world prevent our believing this without the further postulate of immortality.' These propositions are taken from the summary of the argument in the table of contents, and they are quoted mainly that our readers may have in his own words the thought of the author. But it is one thing to read these summaries, it is another thing to read the unfolded argument, which we wish the reader to do. These chapters in the third book are of the highest value, ethically, scientifically, and metaphysically. The postulates of ethics are the conclusions of metaphysics. The judgments of the practical reasons are valid, but they neither contradict nor supersede the judgments of pure reason. Rather through these judgments of value which it is constantly making, it adds the conception of purpose, and through this conception, and by these value judgments it gives to pure reason and its judgments the concreteness and reality which make them real. The author's view of Postulates is not Pragmatic, he holds that the postulates may be proven by metaphysics. Into the discussion of these postulates we do not enter, nor do we enumerate them.

We had marked many passages of which we highly approve, we had noted others which seemed to deserve criticism, and others still which deserve the study of all interested in morality and religion, but our space is exhausted. We can only say that the book is one which places the author among the foremost thinkers of our time. It is full of courage, it is learned and thoughtful, it is in sympathy with the highest interests of man and the universe, and it has the courage of its convictions. In view of the present state of thought we make in conclusion one quotation.

> The Absolute is the Being which alone truly is and of which all other beings may be treated as attributes or predicates. Our consciousness cannot be intelligently treated as the mere attribute or predicate of another consciousness. The Infinite is that Being beside which and beyond which no being exists: our consciousness cannot be intelligibly treated as included in or part of a divine consciousness, though undoubtedly there is a totality of Being in which both are comprehended. Even a single moment of consciousness possesses a certain uniqueness, and is no mere predicate or adjective or something else, though it be also an element in, and so far supplies, a predicate of a larger being. Still less can a permanent and conscious self, combining together and relating to one another a succession of such unique experiences, be treated as the same thing as another more comprehensive consciousness, no matter how well the content of the lesser consciousness is known to, or 'penetrated' by, the greater. The notion that God includes in Himself all the individual selves of the Universe seems to have arisen chiefly from a forgetfulness of the essential difference between our knowledge of a thing and our knowledge of other selves. A thing is simply what it is for the mind that knows it: it exists for other, not for itself: what it is for the experience of a mind is therefore its whole being. The essential characteristic of a conscious self is that it exists not for others only, but for itself. Its true being is not merely what it is for another mind, but what it is for itself. Uniqueness belongs to the very essence of consciousness. The 'content' of the consciousness may be shared by another consciousness, may be common to many minds: but this is only because a 'content' consists of abstract universal qualities taken apart from the being whose experience they describe. The 'content' is common to many minds just because in speaking of it we have made abstraction of the uniqueness which belongs to the experience when it was living, present, conscious experience, not yet reduced to abstract universals by the analytic work of thought (vol. ii. pp. 238–9).

JAMES IVERACH.

THE CAMBRIDGE MODERN HISTORY.

THE CAMBRIDGE MODERN HISTORY. Vol. x. The Restoration. (Cambridge: *At the University Press.* 16s. net.)

'THE Cambridge Modern History' is recognized as the best example of what is now understood by the writing of history. It is a standard which future historians will set before them. If the ideal of Lord Acton has not been altogether realized, it will nevertheless be recognized that in this work is reached a higher attainment than ever before, from which no future historian must go back. In the matter of mere interest for the average easy reader, it has no place. Froude is beyond all comparison the pleasanter book to read. And even Freeman can be followed more contentedly. But it is not the fluent pen, or the picturesque adjective, that makes the historian. It is truth of fact and narrative.

It is truth of fact. In that respect no history ever surpassed the Cambridge Modern History. For the whole world has been ransacked for original documents; and if an author is fallible, the editors are there to restore his infallibility. But it is also truth of narrative. And although the Cambridge Modern History has been attacked occasionally for prepossession, although it is attacked this very month by Mr. Coulton in the new edition of his 'Salimbene,' yet it cannot be denied, unless by eccentricity, that the body of writers and editors who are engaged on this great work have so checked one another's natural bias as to enable every chapter to make its true and proper impression upon the reader.

The new volume goes by the name of *The Restoration.* That name is used to cover the whole of the history of Europe for a period of thirty years, that is to say, from 1815 to 1845. It is a period of excessive difficulty for the historian owing to the abnormal number of new births which took place—new births in the region of idea and in the realm of action. With its opening year there was born that great and fertile idea of the Concert of Europe. Towards its last year there came into actual and active existence a movement which has had a most momentous influence over the prosperity and the politics of all the advanced nations of Europe—the movement known as Trade Unionism.

But the difficulty of this period of European history lies not only in its new births. A greater difficulty is encountered in the persistence of the movements thus brought into being. The Concert of Europe and Trade Unionism are with us still. To write their history is to enter upon present controversy, which no history can safely or by any proper right attempt to do. It is even to penetrate into the future. And whatever else the modern historian has discovered about himself, he has discovered that he is no prophet.

The method of the Cambridge Modern History is very clearly seen in this volume. That method is to take the countries of Europe separately, place each in the hands of a special student of its history, and let him tell its story for the period in one chapter. Then, if there are great topics which demand separate treatment, they are treated separately. So 'Great Britain' from 1815 to 1832 is written by Mr. H. W. V. Temperley, of Peterhouse, but the story of 'Catholic Emancipation' is separately told by Mr. H. W. C. Davis, of Balliol College, Oxford. And then 'Great Britain and Ireland' from 1832 to 1841 is given to Mr. G. P. Gooch, M.P.

The last three chapters are of the greatest literary interest. One is entitled 'The Revolution in English Poetry and Fiction.' It is written by Dr. Courthope. Another is 'Economic Change,' by Professor Clapham. The last is 'The British Economists,' by Professor Nicholson.

Notes on Books.

The essay-sermon or sermon-essay is with us still, as much with us almost as the sermon pure and simple. The first we have to take account of this month has the title—literary and alluring, as all sermon-essay titles should be—*The Secret of the Stream* (Allenson; 2s. 6d. net). The author is the Rev. John Brown Maclean, B.D. Are these essays really preached? Or are these sermons only published? They are crammed with literary allusions and quotations, the most difficult of all things for a congregation to follow. But here they are in a book, and the reader, having the privilege of reading over again every sentence of 'The Mount of Vision,' or 'The Garden of God,' or 'The End of the Day,' or any of the rest of these essays, is himself to blame if he does not understand and enjoy them.

Some Women of the Old Testament (Allenson; 2s. 6d. net) are described by Jeannette Simeon in a way to make the chapters suitable readings for mothers' meetings. Very likely that is the origin of the book.

The Rev. George V. Reichel wrote a book *What shall I tell the Children?* and it did so well that he has made haste to write another, *Bible Truth through Eye and Ear* (Allenson; 3s. 6d. net). Did the first do well in Scotland? The second will not do so well. For it contains this story. 'A Scotchman once planted his favourite plant, the Scotch thistle, in Australia. Now the weed may be seen covering mile after mile of land there, and has become a great and costly pest.' It is bad enough to call the thistle a plant and a pest, but no Scotchman will forgive him for calling it a weed.

Martineau's *Endeavours after the Christian Life* may now be bought in a cheap volume (Allenson; 1s. 6d. net).

A thorough and unprejudiced study of *Elevation in the Eucharist*, its History and Rationale, has been made by the Rev. T. W. Drury, D.D., Principal of Ridley Hall, Cambridge (Cambridge Press; 3s. 6d. net). It is a work worthy of a University Press and a University don. In spite of the heated atmosphere in which he has written, Dr. Drury has kept his temper and left history to speak for itself.

Messrs. Cassell have issued new editions of Dean Farrar's *My Object in Life* and Bishop Boyd Carpenter's *My Bible* (1s. net each). They are beautiful within and without. We hope the rest of the series will follow.

In a handsome volume containing eight coloured and sixteen other full-page plates, Messrs. Cassell have published *The Child's Life of Christ* (5s. net). The illustrations, we are constrained to say, are the best of it. No one can say beforehand what a child will take to, but it is nearly certain that there is too little incident here and too much reflexion. What will a child do with this, for example?—

'O thou of little faith, wherefore didst thou doubt?

'Ah! if he had not doubted he would not have sunk.

'Had he walked on the waters, not thinking of himself, but with a perfect faith in Jesus, he would not have sunk.

'Peter must have been very sorry, and very much ashamed of himself. The vanity and desire for distinction that made him dare the waves, must also have made him very unhappy and very much mortified when he failed.

'He had throughout thought of himself, not of Jesus. But it was all over now—the chance of a splendid success, and the failure—and as soon as Jesus and he got into the ship, the wind went down, and the sea was calm, and they sailed quietly on to the land of Gennesareth.'

The most authoritative statement on the New Theology will be found in a series of papers under the title of *New Theology and Applied Religion*, published at the *Christian Commonwealth* office (6d. net).

To produce a critical edition of *The Itinerary of Benjamin of Tudela* (Clarendon Press; 5s. net) is to do almost as great a service to the geography of Palestine as to dig in the mounds of Gezer or Taanach with the spade. This service has been done by Mr. M. N. Adler, M.A. He has reprinted the Hebrew text after the most careful collation and correction; he has printed a translation of the same; and he has appended notes to the translation, in which he takes account of all the facts and inferences which exploration has gathered for the better knowledge of the geography of the Holy Land. It is the edition of the *Itinerary* to which all future reference must be made.

Let it be understood that henceforth the Methodist Publishing House is to go under the publisher's name of 'Culley.' Lately it was 'Kelly.' We shall remember. The first volume that has reached us with Mr. Culley's name is a novel by Mr. Mark Guy Pearse. It is called *Bridgetstow* (3s. 6d.).

To 'Everyman's Library' there has been added a copy of the Old Testament. It includes the Apocrypha. It is in four volumes (Dent; 1s. net each). And it is arranged in sections and paragraphs. The editor is the Rev. R. Bruce Taylor, M.A.

The first arresting feature, then, is the division into sections. The sections are—(1) Pentateuch (2) Early Historical Books, (3) Later Historical Books, (4) Prophets, (5) Apocalyptic Literature, (6) Poetry, (7) Wisdom Literature, (8) Homiletic

Narratives. The second thing is the inclusion of the Apocrypha—not set in a section by itself, but placed here and there among the canonical books—on which the editor remarks that 'the inclusion was made in order that readers may have before them those books upon which believers for at least fifteen centuries fed their Faith.' The third thing to notice is the translation. It is the Authorized Version, but it is the A.V. changed wherever modern scholarship says change is imperative. Well, it is a wonder in many ways. But the most wonderful thing about it is the accuracy of its proof-reading. It is something to read the Old Testament; it is more to proof-read it. We congratulate Mr. Bruce Taylor on a work of excellent scholarship and enormous toil so successfully accomplished.

In the volume of Lay Sermons noticed this month the late Master of Balliol gives his estimate of University distinctions. What University distinctions are really worth for the battle of life is shown scientifically in the latest Memoir of the Francis Galton Laboratory for National Eugenics. Its title is *The Promise of Youth and the Performance of Manhood;* and it is further described as 'A Statistical Inquiry into the Question whether Success in the Examination for the B.A. Degree at Oxford is followed by Success in Professional Life' (Dulau; 2s. 6d.). The author is Mr. Edgar Schuster, M.A. Mr. Schuster has taken the degree, and has followed it by success in professional life.

It was a happy thought of Professor Bennett's to write *The Life of Christ according to St. Mark* (Hodder & Stoughton; 5s.). In the pages of *The Expositor* we have followed its chapters month by month. That was not so good as the reading of the book at a sitting or two. But even so, we found that from St. Mark's Gospel alone a very clear and impressively complete view of the human life of our Lord could be drawn. As a manual of devotion we heartily commend the book; we commend it as a commentary on this Gospel; but its best use is as a Life of Christ, a modern scholar's reading of 'the Good News after Marcus' Telling.'

A volume of Communion Addresses by Professor Hugh Black, under the title of *Christ's Service of Love*, has been published by Messrs. Hodder & Stoughton (6s.). Now it is our opinion that Professor Hugh Black is at his very best in the Communion Address. There is always the sacramental atmosphere (if we may say so); there is always the helpful homely thought expressed in unobtrusive language; and, above all, there is always the sense of the mystery, passing knowledge and yet known.

The Rev. A. R. Henderson does not say so, but it is evident that his volume, *God and Man in the Light of To-day* (Hodder & Stoughton; 5s.), is one of the by-products of the New Theology. And if the New Theology had done no other good thing than this, this thing is so good that we shall call the New Theology no more names. First there are in the volume five views of God—the Atheistic, the Pantheistic, the Deistic, the Agnostic, the Christian. Next there is, in six chapters, a description of the God of Salvation. And lastly there is, in five chapters, the Christian experience of God. To the last chapter of the book, Mr. Henderson, after the New Theology manner, gives this title: 'Is Christianity played out?' It is short, but it gets in the whole modern apologetic.

The Rev. William Dickie, D.D., is a master in the art of writing the sermon-essay. Volume after volume, and the last is more welcome than the first. Its title is *Life's Ideals* (Hodder & Stoughton; 3s. 6d.). What are its topics?—The Pursuit of Ideals, Idealism in Life, The Religious Appeal to Youth, the Significance of Doubt, the Ethics of Work, the Problem of Pleasure, an Apology for Amusements, the Blessing of Friends, the Love of Books, and the Scylla and Charybdis of Youth. But the secret of success is in the handling. And Dr. Dickie, a most accomplished artist and preacher, is in such touch with life and the gospel that he always handles his topic with fairness and with firmness.

'Ezekiel,' in the *Century Bible* (Jack; 2s. 6d. net), is edited by Professor W. F. Lofthouse, of Handsworth. Dr. A. B. Davidson once edited Ezekiel, but Professor Lofthouse has not been dismayed. He has studied Ezekiel for himself, and he has been able to use the accumulation of archæological and expository material which has been made since Dr. Davidson wrote. What a task the editor of Ezekiel undertakes! This editor

has made it easier for the editors that are to follow.

Professor Findlay has now published the third volume of his 'Books of the Prophets' (Kelly; 2s. 6d.). It is entitled *Jeremiah and his Group*. He has also issued a revised edition of his first volume, containing some new notes. Together these three volumes are the best commentary on the Prophets that has been published in English since Dr. G. A. Smith's *Book of the Twelve*.

Mr. Kelly has published an American volume of sermons with the subtitle 'A Study in the Culture of the Spiritual.' The title is *The Throne-Room of the Soul* (3s. 6d.). Their author is the Rev. Carl G. Doney, Ph.D. Their note is ethical. The emphasis is on this life and its pressure.

To your 'Preacher's Shelf' add Silvester Horne's *The Ministry of the Modern Church* (Kingsgate Press; 3s. 6d. net). He is not only one of our greatest preachers, he is one of our most living and vitalizing men; and when he writes on preaching he writes in thorough sympathy with the 'Old Gospel,' but with a strong sense of the need of always making the Old Gospel new. Does he say that the modern minister 'bravely repudiates the externals of authority and trusts absolutely to the self-evidencing truth of his message'? He does. And even then he is not out of touch with the Gospel.

Messrs. Longmans have issued a new and cheaper (5s. net) edition of Professor Du Bose's *Soteriology of the New Testament*. The book is unaltered. But there is a new preface, and in that preface Dr. Du Bose explains what he means by the human personality of our Lord. For it seems that some of his readers have misunderstood him.

There is no book for boys like the right missionary book. To the average boy, of course, the average missionary book is a fraud. But the right book exists, and the careful will find it. It exists, and it occasionally comes again. Here it is, written in captivating English by one of our contributors, Mr. Claud Field, embellished with stirring illustrations, and published by Messrs. Seeley. Its title is *Heroes of Missionary Enterprise* (5s.).

Mr. C. W. Whish, late of the Indian Civil Service, is issuing a series of volumes under the rather clumsy title of *Reflections on Some Leading Facts and Ideas of History* (Luzac; 5s. each). The third volume (we have not seen the first two) deals with the Graeco-Roman World. The plan is novel, and Mr. Whish has time and some scholarship. But who will read reflexions? And for a good reason—we can reflect for ourselves. It is facts we want, facts gathered and sifted and set forth.

The Bible Story (down to the death of Jacob) has been told 'For Children of all Ages,' by Helen N. Lawson (Macmillan; 3s. 6d.).

An explanation, as distinguished from an exposition, of the Word of God, has been attempted by E. M. Knox, Principal of Havergal College, Toronto. The first volume, before us, covers *Genesis* (Macmillan; 1s. 6d.). Principal Knox has written for schools, written steadily, clearly, simply, with ample knowledge and much liberty.

The annual volume of addresses delivered and deeds done at Keswick is called *The Keswick Week*. It is published by Messrs. Marshall Brothers (2s. net). In 1907 was held the 33rd Convention. The most attractive speaker was Prebendary Webb-Peploe. His and all the other addresses are given word for word, to recall to those who were there the thrill of hearing, but also to instruct those who were not there.

Every magazine should have some feature of distinction. *Great Thoughts* has probably several features. But among all its other good things the best thing in it is the last thing—its Index of Texts. There is nothing like this anywhere else. The texts are quoted; then the topics suggested by them are mentioned, and there is a reference to the page of the magazine wherever any exposition or illustration occurs. This is the first volume of the sixth series (Horace Marshall; 4s. 6d.).

Messrs. Horace Marshall are the publishers also of *The Christian Age*, of which the 71st volume has appeared (5s. 6d.). *Great Thoughts* is to be taken in mouthfuls, as a stimulant; *The Christian Age* is solid food. Among the sermons, which are usually good enough to give this

magazine distinction, there is one by the Rev. Ivor J. Roberton, M.A., of Regent Square Presbyterian Church. The text is misquoted, and the sermon is given in epitome; but, in spite of all that, it will maintain the Presbyterian reputation for scholarship and evangelicalism.

On some subjects, and for the moment it is Mysticism most of all, there cannot be too many books. The Rev. W. Major Scott, M.A., has written *Aspects of Christian Mysticism* (Murray; 3s. 6d. net). Once more, but independently, he has described the great mystics, from St. Paul to Peter Sterry, and he has introduced his description with a sound elementary definition of mysticism. At last please understand what mysticism is.

Mr. Murray has published the second edition of Dr. Julian's great *Dictionary of Hymnology* (21s. net). The advantage of the second edition over the first begins at page 1599, with the words 'New Supplement.' For the first edition, being stereotyped, could not be disturbed beyond a correction on the plates here and there. But the 'New Supplement' contains so many corrections of the first edition, and such a mass of new material, that every student of hymnology will have to be satisfied that he has already got his money's worth out of the first edition, and take unto himself a copy of the second.

Look at this as a new item—

'*When I survey the wondrous Cross.*—At the time of the publication of this Dictionary in 1892, no copy of the 1707 edition of Watts's *Hymns and Sacred Songs* was known to be in existence. Since then three copies have been found. On collating the 1709 edition with the 1707 edition we find the opening lines of the hymn were originally—

> When I survey the wond'rous Cross
> Where the young Prince of Glory dy'd.'

Under their proper titles are recorded the contributions which each of the Churches has made to hymnology since 1892. But these articles are not all of equal value. The Methodist article has been written by Dr. A. E. Gregory, and it has been written very well indeed. The article on Scottish Hymnody, on the other hand, which has been written by an English vicar, is inadequate. Dr. Gregory mentions that a million and a half copies of *The Methodist Hymn Book* were sold within twelve months of publication. If the article on Scottish Hymnody had been intrusted to Mr. Tainsh, he would have told us, we believe, that the sale of *The Church Hymnary* within the same time was not far short of that. And yet they say that churchgoing is going out of fashion.

We have not had time yet to search the book for blunders. When we find them we shall let the editor know. But this one thing has caught our eye. On the hymn, 'My Jesus, I love Thee, I know Thou art mine,' we are told: 'This anonymous hymn was given in *The London Hymn Book*, 1864, and later in several other collections.' Now we have been told that that hymn was sung, and sung more than any other hymn, at the great Castle Park meetings which were held at Huntly in the years 1860 to 1863. Can any one confirm this, and so trace the hymn farther back than 1864?

Mr. Nutt has published a second edition, revised and enlarged, of those translations from the Chronicle of the Franciscan Salimbene which Mr. G. G. Coulton has made, and called *From St. Francis to Dante* (12s. 6d.). Mr. Coulton is a little surprised that his book has reached a second edition; for he knew that it was too outspoken to be acceptable to any party in the Church, and too accurate in its facts to be refutable. He counts himself no enemy of the Church, as surely the monk Salimbene before him was no enemy. But he counts it his business, if he is to be an historian, to get rid of prepossessions, whether pro-mediæval or anti-mediæval, and record his facts as he finds them. And in all this he follows Salimbene.

Now Salimbene was a friar of the Order of St. Francis, who lived in the days in which both St. Francis and Dante lived, and knew personally many of the foremost figures in that age; and when he wrote his autobiography, he wrote down frankly what he knew about his age and the figures in it. He wrote it down if it were good or if it were bad. And since so much of it was bad—so much of what Salimbene wrote even about popes and cardinals—is it any wonder that the manuscript has so long been inaccessible, or that it was bought into the Vatican library in order to render its publication impossible? The wonder is that, through the liberality of the late Pope Leo XIII., it has at last been given to the world.

Mr. Coulton does not simply translate Salimbene. He does less than that, and he does more. He

makes selections from the manuscript for translation, and he adds illustrations from other sources. Indeed, it would not be possible to translate the manuscript as it stands. Salimbene is unconscious of any offence, but the manners of his age were not our manners. As for the age itself, this is Mr. Coulton's verdict of it: 'The whole Middle Ages cry out to us from Dante's great poem, "Who shall deliver us from the body of this death?" and I have chosen Salimbene's Chronicle for my main theme because he shows us more clearly than any other what was the Body of that Death.'

Has the time come for telling the story of the Chinese massacres? The time has come, and the story has been told by Dr. E. H. Edwards, a medical missionary, who has spent twenty years in China, and would no doubt have perished with his relatives Mr. and Mrs. Pigott, and the rest, in Shansi, if it had not been for the 'accident' of his being home on furlough at the time.

Dr. Maclaren introduces the author, and Mr. Meyer adds 'an appreciation.' But the reader of the book discovers the author's fitness. Two things he makes clear. First, that Boxerism, as he calls the movement, was not anti-Christian at the beginning, but anti-foreign. And second, that far more terrible was the martyrdom of those who did not die than of those who did. Let us also thank the publishers for making the series of illustrations so complete and so satisfactory as works of art. The title of the book (which has already reached a second edition) is *Fire and Sword in Shansi* (Oliphant, Anderson & Ferrier; 2s. 6d. net).

When the Prime Minister was receiving the freedom of Montrose a few weeks ago, the Provost of the burgh ran over the list of distinguished burgesses. He named Erskine of Dun, he named Andrew Melville and James; but there was no sign of recognition in the audience till he named the name of Joseph Hume. If Montrose is an average for Scotland, what hope of success has the Rev. D. C. Macnicol, B.D., in publishing a handsome biography of *Master Robert Bruce* (Oliphant; 5s. net)? Hume was great, and Montrose has always had its pride in him. But what did Hume do for Montrose or for Scotland in comparison with that which John Erskine of Dun did, or Andrew Melville? Robert Bruce, Minister in the Kirk of Edinburgh, is the link says Mr. Macnicol, connecting Melville with Alexander Henderson. But what if the people of Scotland are asking, Who is Melville, and who is Alexander Henderson?

Mr. Macnicol, however, has his own opinion of the greatness of these men; and he has written a book worthy of Robert Bruce, worthy of the man whom Dr. Alexander Whyte describes as 'by far the most finished figure among all the makers of Scotland.' The book is of course both history and biography, and the author has taken much pains, not only to make Robert Bruce live again before us, but also to be accurate with his facts and dates. The volume contains eleven very fine illustrations.

If one would see in the life of to-day the difference which Christ makes, one should read *China in Legend and Story*, by Mr. C. Campbell Brown (Oliphant; 3s. 6d. net). Mr. Brown, who was formerly Davis Scholar of Chinese in Oxford, has been ten years in China. His great aim in the book which he has written is to show that China is in need of a Saviour, and that the Saviour is Christ. He shows this in a most original and interesting way. First he relates certain legends or tells certain true stories of the life and character of the heathen Chinese, and then he draws some faithful and charming pictures of Chinese who have accepted Christ. On both sides of the great dividing line there is thrilling interest; but only on the gospel side is there joy and peace.

The Rev. Albert G. Mackinnon, M.A., has the gift of 'straight talk' supposed to be so much appreciated by young men. His first book, *Spiritually Fit*, has been followed by *Tangible Tests for a Young Man's Faith* (Oliphant; 2s. 6d. net).

To their 'Living Thoughts' series Messrs. Oliphant, Anderson & Ferrier have added three volumes: (1) *The Four Words of the Great Ministry*, by John G. Train, Hull; (2) *The Religious Significance of Home*, by the Rev. G. A. Johnston Ross, M.A., Cambridge; (3) *The Daily Cross*, by Dr. Alexander Whyte, Edinburgh (6d. net each).

Mr. Andrew Allan has written 'A Reconciliation of Science and the Bible' with the title of *Matter and Intellect* (Owen; 5s.). Now the man who is to reconcile Science and the Bible must be free from

bias. Without taking upon us to say how it stands with science, we can certainly affirm that Mr. Allan is free from prejudice on behalf of the Bible. The Bible is full of angels. See how he gets rid of them. He says: 'The existence of angels good or bad in heaven before the creation of the world seems to be founded on a reference in the New Testament which is quite unsupported by any evidence. Christ was the only person who could have given authoritative information on the subject, and He was silent in regard to it. The twelve legions of angels which He said were at His command were probably the souls of departed human beings, and when He was transfigured on the Mount, it was not the angels Abdiel and Gabriel, but the angels of Moses and Elias, who comforted Him.'

Who was A. K. H. B.? And they all with one consent made answer, 'A great story-teller, and he lived in the nineteenth century, and he was known by the name of the Dean of Ramsay.'

This confusion took place a hundred years after Dr. Boyd's death, and it was due to a delightful book published in 1907 and entitled *Sermons and Stray Papers by A. K. H. B.* (Pitman; 3s. 6d. net). The author of the book was Dr. W. W. Tulloch, who loved good stories himself, having learned to love them from this friend of his—a friend (we think he somewhere says) of forty years' standing.

The book contains sermons and stray papers; but Dr. Tulloch has made the fatal mistake of placing the stories first. For Dr. Boyd had endless stories to tell. He had stories even about the prayers of 'the brethren,' and Dr. Tulloch repeats one of them. It is the story of how old Dr. Muir, 'kirking' the Town Council, prayed 'Lord have mercy upon the magistrates of Glasgow, such as they are. Make them wiser and better.' And when the Town Clerk called to say that the magistrates were much aggrieved at being prayed for in this manner, the answer was instant—'Dr. Muir's compliments to the Lord Provost and magistrates, and he is very sorry to find that his prayer has not been answered.'

Professor James has been telling us that God is not a gentleman. His intention is not irreverent. But does he not misuse the grand old name of gentleman? Why let it descend to designate the idle and the ne'er-do-well? When some one spoke to David Livingstone about his loneliness in Africa, the great missionary-explorer said, 'I am not alone. Christ said that He would be with me always. It is the word of a gentleman of strictest honour, and there's an end of it.' That is the right use of the name of gentleman.

The anecdote occurs in a striking volume entitled *The Religion of the Incarnation.* The volume contains the Cole Lectures for 1903, which were delivered by Bishop Hendrix of the Methodist Episcopal Church, South (Revell; 3s. 6d. net). We sometimes complain that the Theology is done on this side of the water, and the Ethics on the other. But here is theology, and it is at once historical and individual. No one could detect a heterodox hint in Bishop Hendrix, and yet very strong is the impression that he has thought out every doctrine for himself.

Are there not pastors and evangelists, and are they not distinct? Dr. Charles L. Goodell says they are distinct at present, but they ought to be united in one. His object in writing a book on *Pastoral and Personal Evangelism* (Revell; 3s. 6d. net) is to encourage every pastor to become his own evangelist. He does not see why any pastor of a flock should stand aside while another preaches the gospel to his people. He would have the pastor become an evangelist in the very act of doing his pastoral work. And if any pastor would become an evangelist, this book is written for his instruction. With the study of it and with prayer he will succeed.

Dr. James M. Gray, minister in the Reformed Presbyterian Church and Dean of the Moody Institute, has written *The Antidote to Christian Science* (Revell; 2s. 6d. net).

The student lectures on missions at Princeton were last winter delivered by the Rev. E. M. Wherry, D.D. Dr. Wherry has been for thirty years a Presbyterian Missionary in India, and he chose as his topic *Islam and Christianity in India and the Far East* (Revell; 4s. net). Well, the final struggle is to be with Islam, and Dr. Wherry, who knows, does not make light of the fierceness of it. Nevertheless he has no fear. He sees that the most intelligent Muslims already know what the issue is to be. For they know that those new movements which are meant to make Muham-

madanism fit for the conflict—the improvement of the position of women and opposition to slavery—are really an acknowledgment of the superiority of Christianity, and must end in an acknowledgment of the supremacy of Christ.

The Foreign Missionary (Revell; 5s. net) is a large subject and a thorny one. As for the thorns, Mr. Arthur Judson Brown ignores them. The Foreign Missionary is his hero. Other men may attack him; the true defence is to show what he is. And yet he would have him better. So he writes this book, first to show what the Foreign Missionary really is, and next to make the Foreign Missionary still better than he is.

Mr. Brown would take the Foreign Missionary and educate him for his work. First he would select him out of a host of applicants—select him for his physical fitness, his intellectual ability, his proofs that the grace of God is upon him. Then he would educate him. And every step of the education is described in this book.

Having educated him, he would send him out with a library. And this is the library: an English Dictionary; a Bible Dictionary; a Concordance; Beach's Geography and Atlas (who is Beach?); several Commentaries on the Bible, if the purse will permit, 'so that one will not be at the mercy of one man's opinion'; Greek and Hebrew Testaments, Grammars, and Lexicons; the 'Encyclopædia of Missions'; a book on Comparative Religion, such as Menzies's *History of Religion* or Jevons's *Introduction*; and a few volumes on the country in which he is to live.

Mr. Thynne has published an edition of *Cranmer on the Sacrament of the Lord's Supper* under the editorship of Dr. Charles H. H. Wright (3s. 6d. net). The republication is from Jenkyns's Oxford edition. The Dean of Canterbury has written a Preface, to which Dr. Wright has added a few Prefatory Remarks, and here and there a Footnote. In the controversy over the true doctrine of the Lord's Supper, which we all deplore but few of us try to put an end to, Cranmer will now take his place again.

Mr. John Campbell Oman, formerly Professor of National Science in the Government College, Lahore, has made himself a name by popularly (and not too particularly) describing the religious and moral customs of modern India. His previous book on the Ascetics has gone into a second edition, if not a third. The new book is entitled *The Brahmans, Theists and Muslims of India* (Fisher Unwin; 14s. net).

It is a popular book, as the first was. Professor Oman goes to see the popular sights (what a story he tells of the Holi Festival!); and he describes what he sees in very popular language. And just in this way he succeeds in conveying to the ordinary ignorant Englishman (and the ordinary Englishman is very ignorant) some idea of the welter of superstition and immorality which goes by the name of religion in India. He has no dislike to the Hindu. He has no Christian or other axe to grind. He is simply an interested onlooker. He says what he sees. To add that he is just a trifle plain-spoken now and then, is not to condemn his book to oblivion. For, after all, it is the common people that do these things; and it is right that the common people in this Christian country should see what the name of Christ has delivered them from.

For the rest, it is enough to say that Professor Oman must not be taken as an authority on the past history of Indian religion, whether literary or traditional. But in the present he is as safe as he is entertaining.

Messrs. Washbourne have published the first volume of the second series of Fr. de Zulueta's *Letters on Christian Doctrine* (2s. 6d. net). The second series will describe the Seven Sacraments. The first volume describes Baptism, Confirmation, the Holy Eucharist, and Penance. There is no appropriateness in calling these expositions 'letters,' unless their easy style entitles them to the name. Every chapter is clear and convinced. And if it does not produce conviction, that must be the reader's own fault or blessing. In a book noticed on another page, Mr. Silvester Horne rejects all external authority in things of the Spirit, calling it unfair and out of date. Fr. Zulueta, without one moment's hesitation, rests his complete case on external authority.

Children's Books.

SUNDAY SCHOOL UNION.

THE Sunday School Union have issued the 28th annual volume of *Young England* at the very modest price of 5s. The price is modest indeed, for the book contains three serial stories by such well-known writers as Robert Leighton, A. E. Mack, and W. M. Elkington; seventy smaller ones; and a huge number of articles, verses, and illustrations. The illustrations are exceptionally well executed.

The Child's Own (1s.) is attractive, with its bright covers and coloured frontispiece. It contains a pleasant serial story by W. E. Cule.

MELROSE.

There need be no dull evenings this winter. Here is the new volume of *The Girl's Empire* (5s. net). It surpasses the volumes of the same magazine which preceded it. Besides entrancing tales by such well-known writers as Evelyn Everett-Green, Louise Mack, and Mary E. Wilkins, we have practical articles on almost every subject of interest to girls, such as 'Cycling,' 'Hints on Home Dressmaking,' 'Profitable Poultry-Keeping,' 'Round my Garden,' 'Hints to Young Singers.'

S.P.C.K.

The Society for Promoting Christian Knowledge is always up to date—in both senses of the word. It has already issued its first instalment of Christmas books for the young, and they are most attractive. Let us glance at a few of them. *The Invaders of Fairford* (2s. 6d.), by Edith E. Cowper, is an historical tale. And is not the historical tale the very tale we most dislike? For does it not pretend to amuse while really intended to instruct? To this book, however, the objection does not apply. *The Invaders of Fairford* is historical only in so far as its heroes and heroines lived in the stirring years of 1642 instead of living in the calm twentieth century, and their adventures are all the better worth recording. Still it has its historic value. For, though it gives us no account of the policy of either side, or of the battles which were fought, it makes us realize vividly and naturally what was going on in the homes—how the mothers and wives lived and waited there.

Crags of Duty, by Emilie Vaughan Smith (1s. 6d.), is the story of a young girl of fifteen, named Muriel White, who was getting on well at school, and whose ambition was to be a teacher, but who made up her mind to go home and help her delicate mother with the younger children. She made many mistakes, which will afford the happy readers of the book much amusement; but she struggled on, till at last she was mistress of her household duties. We have not read a brighter story or one with a more healthy tone than this for some time.

In *The Forgotten Door* (1s. 6d.) Mr. Frank Cowper has given us a good picture of Jerusalem, torn as it was by internal dissension in the year 70 A.D.—the year preceding the great siege. It is very suitable for reading to the young people on Sunday afternoon.

The Heart of Sylvia (2s.) is a delightfully told story for the older girls. Sylvia is a fascinating heroine. And no doubt Sir Brian Langdale is all that could be desired for a hero.

Bessie Marchant's name ensures a warm welcome for her latest story, *Darling of Sandy Point* (2s.). It should prove a favourite with girls; while *Philip Okeover's Page-Hood*, by Gertrude Hollis (2s. 6d.), will be appreciated by boys.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

Mr. By-ends and his Friends.

THIS is a satire upon what many counted the besetting sin of the age. The *Plain Man's Pathway* has a particularly lively chapter upon Covetousness, in which we are told that: 'Moreover, it spreadeth far and near; it dwelleth in every house, in every town, in every city; it pryeth into every corner, it creepeth into every heart, it annoyeth our physicians, it infecteth our divines, it choketh our lawyers, it woundeth our farmers, it baneth our gentlemen, it murdereth our tradesmen, it bewitcheth our merchants, it stingeth our mariners.'

At this point the general subject of by-ends sharpens to the particular detail where it is most commonly exhibited, the question of money. There is also a parallel kept up throughout the allegory, though not by any means with minute exactness, between the pilgrimage and the life of man. This vice is naturally brought on at the present stage, as it is one which in most cases attacks men in middle-age.

It is probable that Bunyan had comparatively little personal temptation to covetousness. His own affairs were sufficiently prosperous, but for his losses on account of religion, to give him a comfortable position in the world at the age of twenty-

five. His tastes were simple, and his desires well in hand. Francis Spira may have impressed him with the danger of this vice. 'I was,' said he, 'excessively covetous of money, and accordingly, applied myself to get it by injustice; corrupting justice by deceit, inventing tricks to delude justice; good causes I either defended deceitfully, or sold them to the adversary perfidiously; ill causes I maintained with all my might: I wittingly opposed the known truth, and the trust committed unto me I either betrayed or perverted.'

The whole of the considerable passage which records these dialogues was added by Bunyan to his book in its third edition, and it is in his sprightliest vein. One wonders, for instance, what he is hinting at by his note that the county of Coveting is in the North. Again, it is noteworthy that these gentlemen so vigorously preserve the courtesies of speech, and that none of their names is ever mentioned, either by one of themselves or by the author, without the title 'Mr.' being duly prefixed. Men who are living solely for self-interest insist upon receiving honour one of another. Their type of character needs all the outward show of respectability it can get. In the words of the *Plain Man's Pathway*, they are 'muckish-minded men,' and they know it.

The three represent three of the baser aspects of worldliness. Mr. Hold-the-World is an elderly person hardened by experience, who has arrived at the settled conviction that this is the only sensible way to live. He is a low-bred Worldly Wiseman; full of wise saws, but after the manner rather of Sancho Panza than of Polonius. Mr. Money-love is the kind of miser who has fallen under the delusion that money is of value in itself, and not for what it can buy. Mr. Save-all is miserly in the wider sense of general greed. His narrow soul finds a delight in hoarding. He dreads all expenditure and keeps everything under lock and key. To each of the three Christianity presents a direct contradiction which has to be ignored, leaving a maimed religion as the only possible one for them. Mr. Hold-the-World must get rid of its spirituality and idealism. Mr. Money-love has to ignore its distinction between means and real ends in life. Mr. Save-all finds the apparent wastefulness of the Cross his stumbling-block. He sees men throwing away chances of advancement, wealth, time, life itself for their faith and duty, and he regards them as Judas regarded the woman with the alabaster box of very precious ointment. To him Christianity appears dangerous as a kind of spiritualized Socialism, which would make thrift not only unnecessary but illegal: and thrift is the virtue whose abuse has transformed it into his besetting sin. All these have in common only this, that selfishness in one form or another is the key to their plan of dealing alike with this world and the next.

Of all the conversation that follows, the finest stroke of Bunyan's genius is in the first sentence of Mr. By-ends, describing Christian and Hopeful: 'They are a couple of far countrymen, that after their mode are going on pilgrimage.' In that sentence there is an immense amount of the observation of human nature. The man's charitable admission that such different men from himself are still, after their mode, going on pilgrimage, expresses exactly the point of view of a certain type of cheap popular talk, which really means nothing more than the libertinism of Lippo Lippi's song:

> Flower o' the pine
> You keep your manners and I'll stick to mine.

But the designation far countrymen is finer than Mr. By-ends had it in him to know. Even he had felt the remoteness—that indescribable sense of souls in a world apart—which there ever is about spiritually minded men. Of all Christian men journeying through this world, the beautiful words in which Bacon closes his *New Atlantis* are true, 'For we are here in God's bosom, a land unknown.'

Their Conversation.

In the conversation that follows, we come at once, as was to be expected, upon that much-abused text of Ecclesiastes about being righteous overmuch, which has been responsible for so much parsimony of righteousness. Intended as a rebuke to the pedantry, narrowness, hardness, or hypocrisy that sometimes call themselves Righteousness and shield their ugliness under its cloak, the words are open to any interpretation which the enemies of righteousness choose to put upon them. They throw light upon this whole talk in defence of a Christianity with reservations, and a Church which is a Limited Liability Company. Here as elsewhere so often, Bunyan's doctrine is that the only safety is in taking the full risk, and that the dangers of the half-hearted are the deadliest dangers of all.

It will be noted how unreserved and frank Mr. By-ends has suddenly become in this congenial company. And that too is a stroke of fine analysis of character. There is no more accurate test of what is within a man, than the company to which he finds it easy to reveal his heart. As for Mr. Hold-the-World, his opening speech is a lesson on the danger of proverbial philosophy, and the falseness of truisms. Proverbs, except in the mouth of those who are both honest and intelligent, serve only to close a case which should be left open, giving an air of authoritative finality which is as deceptive as it is cheap. The enemies of Jesus persuaded themselves, no doubt, that they had said the last word about His claims, when they quoted the familiar adage, 'Can any good thing come out of Nazareth?' In By-ends' demand for *security* we come to the heart of this mercantile religion. To him faith is good only when it is backed by endowments. But the Christian man's real security lies neither in his two coats, nor staff, nor purse, nor scrip, but in the command of Jesus Christ.

Test Cases.

The two test cases, of the minister and the tradesman, which are now discussed, are masterpieces of playful satire on the casuistry of worldliness. The story of Demas will soon give us the same truth in high tragedy. These arguments, with their real significance cunningly concealed in this mass of special pleading, have no doubt behind them many a discussion in which Bunyan had taken part, and many an instance which he could have quoted. The case of the minister is, of course, left general; but under the Act of Uniformity there was only one Church in England that would offer its ministers preferment of the sort that is here described. Mr. Froude has a curious remark about the Church of England. He says: 'To a man of fervid temperament suddenly convinced of sin, incapable of being satisfied with ambiguous answers to questions which mean life or death to him, the Church of England has little to say. If he is quiet and reasonable, he finds in it all that he desires. Enthusiastic ages and enthusiastical temperaments demand something more complete and consistent.' This seems to an outsider a somewhat unfair and a still more inaccurate estimate of that Church whose glory it has been to provide for England an expression of Christian faith as wide and many-sided as the national life. But there is little doubt that John Bunyan had in view the Anglicanism of his day, and it is little wonder. In his interview with that 'old enemy to the truth, Dr. Lindale,' the learned doctor accused him of making long prayers to devour widows' houses. 'I answered, that if he got no more by preaching and praying than I had done he would not be so rich as now he was.' Yet the case applies to a minister in any Church. Antilegon, in the *Plain Man's Pathway*, declares that he 'cannot see but that these preachers and professors, these learned men, and precise fellows, are even as eager of the world, and as covetous as any other.' More than a hundred years later we find 'Jupiter' Carlyle of Inveresk naïvely entering in his autobiography, 'I stayed over Sunday and preached to his Grace (*i.e.* of Argyll), who always attended the church at Inveraray. The ladies told me that I had pleased his Grace, which gratified me not a little, as without him no preferment could be obtained in Scotland.' The stricture of this passage applies to all churches everywhere, and can by no means be passed on to any one church or set of churches. One annotator of Bunyan makes the curious remark, that 'Satan never did a cleverer thing than when he got it believed that the clergy are gentlemen by profession, and must live in a genteel manner.' To which it might be replied that Satan came pretty near doing it when he persuaded any clergyman that he could afford to be anything less than a gentleman.

The second case is that of a layman, a shopkeeper, who is similarly tempted. The cases are practically identical, and Mr. Money-love thinks he sees to the bottom of the question. As a matter of fact he sees no deeper than the web of subtleties with which his ingenious mind has hidden the true issues of the case. 'Some men's hearts,' says Bunyan, in his *Righteous Man's Desire*, 'are narrow upwards, and wide downwards: narrow for God, but wide for the world. . . . A full purse with a lean soul is a great curse. Many, while lean in their estates, had fat souls; but the fattening of their estates has made their souls as lean as a rake as to good.' These friends of Mr. By-ends were bottle-minded men of lean soul. They saw the full breadth of religion so far as a good living, a rich wife, or an increase of customers was concerned. They absolutely missed the point of

the question, which was that religion must either be a means towards other ends or an end in itself. If it be but the former, it is no true religion. To affect religion is not to become religious. Religion is God taking hold on a man, not the man taking hold on what he chooses to select among the things of God. It is his 'apprehending that for which also he has been apprehended of Christ Jesus.' In a word, the whole question is ultimately that of purity of motive and not of outward act and profession.

It is, indeed, seldom that such frankly confessed types of worldliness as those are met with among the professors of religion now. This is one service which the oft-lamented lapsing of many from Church-membership in our day has done society. On the whole, we know better where we are, and many who in former times would have found it to their advantage to be within the membership of the Church, now find that they can very well afford to dispense with such advantages. Yet the old distinction remains between means and ends, and many others than Becky Sharp have sighed that it would be easy to be good on £10,000 a year!

Christian's Answer.

Christian, when the men repeat their sophistries to him, makes short work of them, going at once to the question of motives. Old Mr. Hold-the-World had quoted convenient instances from the Old Testament—Abraham and Solomon and Job. Christian knows his Bible too, and gives them a biting Old Testament rejoinder, and three from the New Testament that must have made their ears tingle. The hypocritical Pharisees, Judas the devil, and Simon the witch—these are their co-religionists. Religious people may be prosperous or the reverse so far as this world's goods go. It is neither a sign of grace nor of the want of it that a man be either rich or poor. But the living and eternal question is whether the man's estate, such as it is, be consecrated to his religion, or his religion be regarded as a feeder of his estate. It is an ancient ruse of huntsmen to conceal themselves behind their horses when stalking game. The question is, what is it that a man is really out after? Is the quarry heaven or earth? If it be earth, it is safer hunting to go afoot than to borrow the heavenly steeds of faith for stalking-horses. In the end they may prove very dangerous to the huntsman.

John Bunyan has a profound distrust of all mercantile religion. Long afterwards, Adam Smith was to expound his doctrine that the trader should not be sovereign. Bunyan believed that for the kingdom of the soul. He knew well how deceitful the love of money is, and with what perverse ingenuity it persuades and deceives; until there would actually seem to be one system of morality for all things else, and another for this department of life. When the taint of it comes upon a man's religious life, the genuineness of his religion and its permanence are over. 'That man that takes up religion for the world, will throw away religion for the world.' These words were put into the mouth of his hero by one who knew well in his own experience the blessedness and the trials of the whole-hearted. 'It is in very deed a certain truth,' he elsewhere says, 'it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven.'

Christian's last words are characteristic: 'If they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?' The fires, that were to try all things and to punish the wicked, were never far from the dreamer's remembrance. In a passage regarding Nebuchadnezzar he says, 'Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.' Indeed, Bunyan had not a little of the fire as well as the clay in him. In his *Hall of Phantasy*, Nathaniel Hawthorne has thus happily described him: 'In niches and pedestals around about the hall stood the statues or busts . . . Shakespeare, Spenser, Milton, and Bunyan, moulded of homeliest clay but instinct with celestial fire.'

As a last word upon such worldliness as that of these professors of religion, we may quote some sentences from Dr. Watson's *The Mind of the Master*: 'One can imagine how the penitent thief might become suddenly fit for Paradise, because he did homage to goodness—when goodness was obscured by the shame and weakness of the cross. One cannot imagine Ananias obtaining entrance by the unwilling gift of all he possessed, or by an act of mercenary faith. Foresight will win heaven, but it is not the foresight of a mercantile speculation.'

Demas and his Mine.

The importance of this temptation and sin of covetousness, in Bunyan's estimation, is evidenced by the fact that he devotes to it not one incident of the pilgrimage, but three. Mr. By-ends and his friends, Demas, and Lot's wife—each of them sets before us its own aspect of the evil. Of course, in the wider meaning of the word, covetousness brings us back to St. Paul's Epistle to the Romans, where we find in it the essential element in all sins of every kind. But in this passage the usage is more restricted, and the form of covetousness is the quite commonplace and sordid thirst for wealth. This is the form in which it is chiefly treated in the *Plain Man's Pathway*, where covetousness is 'the second sign of damnation.' 'He is a wonderment in the world,' says Dent in that volume, 'that is not moved with money.'

The travellers have now come to 'a delicate plain called ease.' Peace and conflict alternate in this allegory as they did in Bunyan's life, as witnessed to by *Grace Abounding*. This is the first of several pleasant places traversed by Christian in company with Hopeful, for this part of their journey is very different indeed from the now adventurous and dangerous journey in Faithful's company. Even to such a writer as Bunyan, a pleasant season of ease is regarded as permissible. And yet it is to be noted that for him ease is never free from peril, and is regarded rather as a place of temptation than of refreshment.

Thus, though that plain be but narrow, it has the hill of Lucre in it with the silver mine. It is expressly described as a *little* hill. For this is one of those insidious temptations that lure their victims on from less to more. Or perhaps Bunyan would have us observe that money is essentially a little thing, though it be so often taken for a great. It is a little thing, and one that belittles the souls of men. Those who yield to its temptation grow absorbed among matters unworthy of their souls, until their interests become cramped and all their horizons narrow. It is not, indeed, money in itself that is thus evil and dangerous, but the excessive devotion to it. 'Seek not proud riches,' says Bacon, 'but such as thou mayst get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract nor friarly contempt of them, but distinguish.' The love and craving for money, set here as a temptation of later life, seldom begins there. A miserly youth is indeed a monstrous creature. But this, like all other such enslavements, is a habit which grows very gradually on those who allow themselves through the various stages of their life to set their affections on things on the earth. It is the final form of a worldliness which often turns to this miserable comfort from the burnt-out fires at which in earlier days it warmed itself.

The silver mine is a blot on the landscape, as such mines are on many a fair scene of lands rich in precious metals. Too often they have been blots on the moral landscape also—places where avarice is concentrated until it has become the master-passion. And avarice does not dominate a community without bringing its attendant train of other vices. Where money is god, nothing is denied to it. The prices are high, but anything may be bought or sold. 'The ways to enrich are many, and most of them foul.'

Yet that silver mine in the little hill of Lucre is not obtrusive. For most pilgrims some one is needed to call them to it, and to point out the path. So here Demas stands, gentleman-like, a little off the road. The name and the type are borrowed from 2 Ti 4^{10}. That Demas had departed to Thessalonica for his silver mine. But this one lingers near the road of pilgrims—yet *a little off the road*. It is a significant touch, and one to be laid to heart by all who are tempted to take part in doubtful trades, or to buy shares in questionable enterprises.

The folk in the mine are hard-working people, busy digging in it for treasure. The picture recalls with all its pathetic grimness the thought of the countless generations of the dead, who spent their strength in that greedy and feverish toil for wealth. Two passages of the *Plain Man's Pathway* are irresistible here, and in their quaint way tell the long and dreary story. 'When men have swinked and sweat, carked and cared, moiled and turmoiled, drudged and droiled, by night and by day, by sea and by land, with much care and sorrow, much labour and grief, to rake together the things of this life; yet at last all will away again, and we must end where we began. For, as Job said (1^{21}), "Naked we came into the world, and naked we must go out." For even as a windmill beateth itself, maketh a great noise, whistleth and whisketh about from day to day, all the year long; yet at the year's end standeth still

where it began, being not moved one foot backward or forward; so when men have blustered and blown all that they can, and have even run themselves out of breath, to scrape up the commodities of the earth, yet at last they must, spite of their beards, end where they began; end with nothing, as they began with nothing; end with a winding sheet and began with swaddling clouts.' 'The grudges and snudges of this world may very fitly be compared to a king's sumpter-horse, which goeth laden all the day long, with as much gold and treasure as he can bear; but at night his treasure is taken from him, he is turned into a sorry dirty stable, and hath nothing left him but his galled back. Even so the rich cormorants and caterpillars of the earth, which here have treasured and hoarded up great heaps of gold and silver, with which they travel laden through the world, shall in the end be stript out of all, let down into their grave, and have nothing left them but their galled conscience, with the which they shall be tumbled down into the dungeon of eternal darkness.'

But Demas himself is not a working-man. He only stands, gentleman-like, to call to passengers to come and see. He manages the mine by proxy, while he himself occupies his time in advertising and exhibiting it, and putting its stock upon the market. He is a superior person, who does not himself dig, but (in Bacon's phrase) 'eats his bread in the sweat of another man's brow.' Especially is he occupied in persuading men to Come and see. Here is the rarest of sights, that he can show to any that will. Here is the Grand Industrial Exhibition of the labour and the triumph of the world in material things, that Carlyle scorned; and here is the 'gigman' of it, whom Carlyle scorned still more bitterly. His great argument is just the mine. Mr. By-ends and his friends exercised their ingenious brains to construct a plausible case for the world. Demas has a shorter argument and a far more convincing one. There are no subtleties here, but only one obvious fact—that solid fact of men at your side who are actually tapping the wealth of the world. Come and see, says Demas.

Recent Foreign Theology.

Luther's Position in History.

Professor Loofs's Rectorial Address.

On the 12th of July last Dr. Frederick Loofs entered upon his duties as Rector of the Halle-Wittenberg University. Ninety years ago Wittenberg was amalgamated with Halle, and in his inaugural address[1]—now published in pamphlet form—Dr. Loofs began by recalling the fact that nearly 400 years have passed since that epoch-making period in Martin Luther's career,—his occupancy of a professorial chair in the University of Wittenberg (1508–1517). It is obvious that this happy reminiscence alone would have suggested a fruitful theme of discourse.

But Dr. Loofs also remembered that he was speaking a few weeks after the 200th anniversary of the death of Christopher Cellarius (4th June 1707), the first Halle Professor of Rhetoric and History. This learned philologist has an enduring reputation as an historian. 'It is true that he did not invent the term "mediæval"; before his day *medium aevum* was used to designate the period of barbarian, post-classic and pre-humanistic Latinity. But Cellarius was the first to introduce the term into universal history.' In 1685 he published his *historia antiqua*, and at the same time announced a *historia medii aevi* which appeared in 1688, and a *historia nova* which was completed in 1696.[2]

In the history of 'The Middle Ages,' Cellarius included the period from Constantine to the Conquest of Constantinople and the end of the fifteenth century. But he regarded the Reformation as the most essential factor in the introduction of a new era. Hence arises the comprehensive question which Dr. Loofs proceeds to investigate

[1] *Luther's Stellung zum Mittelalter und zur Neuzeit.* Rede gehalten beim Antritt des Rektorats der Vereinigten Friedrichs-Universität, Halle-Wittenberg am 12 Juli, 1907. Von Friedrich Loofs. Halle-a-S.: Verlag von Eugen Strien.

[2] 'Haec tripertita universae historiae divisio . . . Cellarii libris si non primum inventa, at certe ita confirmata est, ut inde ab illo tempore communi omnium usu comprobaretur.' Keil, *de Chr. Cellarii vita*, etc. p. vii.

and to answer: Is Cellarius correct in his estimate of the historical significance of the Lutheran age? It is rightly urged that the judgment of Cellarius has been accepted even by historians who have frankly recognized mediæval elements in Luther's teaching. Conrad Ferdinand Meyer did not exaggerate when he said that Luther's mind was 'the battleground of two ages; no wonder that he saw demons!' In 1883 Heinrich von Treitschke characterized the attempt to begin the history of modern times with the French Revolution as 'quite useless.' With this Protestant judgment in regard to the far-reaching influence of the Reformation, it is shown that Roman Catholic opinion during the *Aufklärung* was in positive accord. Negative support is also found in the Roman Catholic denunciations of Luther both before and after the 'Illumination era.' They yield evidence of 'the conviction that it is not easy to overestimate Luther's share in the origin of the modern world.'

A different note was sounded in a lecture delivered in 1906 at a Conference of Historians by Professor Troeltsch, of Heidelberg. Luther was represented as differing from the Middle Ages only in a few particulars, but as separated from the modern era by a great gulf. The 'true Middle Ages' included Luther, according to Troeltsch, who would so far remove the ancient landmarks as to extend the boundary of the Middle Ages to the beginning of the eighteenth century.

In discussing *Luther's Relation to the Middle Ages*, Dr. Loofs finds a truer appreciation of the significance of the Reformation in the Essays of Dilthey, a Berlin philosopher by whom Troeltsch has been greatly influenced. But even Dilthey holds that the influence of the religious ideas of Luther has been too highly appraised, and that the kernel of the Reformation is neither the Reformers' theory of Scripture, nor their doctrine of justification by faith. More stress is laid on such ideas as the value of the individual and the dignity of the earthly calling; these are said to be 'the central thoughts' of Luther, and they are regarded as the religious expression of a general movement of thought throughout Christian Europe.

In maintaining, against Dilthey, that 'the doctrine of justification by faith is unquestionably the starting-point and the kernel of Luther's thought,' Dr. Loofs refers to recently discovered documents[1] which cast light on Luther's religious development after 1509. They furnish him with the data for the following finely-wrought contrast:—'Luther and Zwingli were led by quite different paths. Zwingli was familiar with humanistic opposition and humanism had his approval, before he grasped those new religious conceptions which were common to him and to Luther; he was an Erasmian before he was a reformer. Luther's development was narrower, but religiously it was richer. The waves of general intellectual advance made but a very feeble splashing against the convent-cell in which he prepared his lectures, and in which his inward struggles were fought out. Already, before the beginning of the Reformation campaign, what reminds us of the later Luther is solely his doctrine of justification and a series of religious ideas immediately connected with it.' These religious ideas, it is maintained, exerted a powerful influence on every contemporary movement of thought and life. Therefore, to prove that Luther was 'the most significant personal factor in the formation of new relations,' all that is needful is to show that 'his religious ideas were new' as compared with mediæval thought, and that 'they exerted a decisive influence' on the revolution which inaugurated a new era.

Troeltsch emphasizes the connexion between Luther's doctrine of justification and the mediæval Augustinian tradition. Dr. Loofs grants that Luther did more than reproduce the Pauline teaching; nevertheless his thoughts on justification are new, although their genesis can be understood only in the light of the mediæval development. It is erroneous to say that Augustine, St. Bernard, and Tauler taught the same doctrine as Luther. The thesis that man is justified by faith alone was, indeed, upheld in the East in the age of Augustine, but what was signified thereby is that 'from the man who comes to Baptism and seeks therein the forgiveness of all his past sins, God requires nothing more than faith, that is to say, the acceptance of the doctrine of the Church. For Luther the thesis had an altogether different meaning.' What he understood by the gospel was the joyful news of

[1] For a fuller treatment of this and other subjects, Dr. Loofs refers the readers of this pamphlet to the new (fourth) and greatly enlarged edition of his valuable *Leitfaden zum Studium der Dogmengeschichte* (Halle-a-S.: Max Niemeyer). It is now an elaborate volume of more than 1000 pages, full of material for the student of the History of Doctrine.

God's grace, and not the sum total of the moral precepts of Jesus, as mediæval theologians and humanists taught. 'To believe meant not to hold as true, but to trust the living God; and to be justified was to be brought into a right attitude to God on the ground of His grace realized in experience.'

As to the influence of these ideas, they are described as furnishing 'the Archimedean pivot for the lifting of the papacy off its hinges.' One after another, Luther cast aside the ecclesiastical traditions which did not harmonize with his experience of grace. He was, of course, the child of his age, and was influenced by its spirit. But his reforms originated neither in the intellectual impulses supplied by the era of 'illumination,' nor in social aspirations, nor in political considerations; they are to be ascribed to 'the courage of a personality made strong to stand against the world by its religious experience.' Such a leader could not but mightily influence his contemporaries. Many of his countrymen groaned beneath the burden of the Papacy; Luther was the first who had 'the heroic energy to accomplish what many had long desired; and this energy sprang from his fundamental religious ideas.'

All this may, however, be granted without acknowledging that the Lutheran Reformation divides the modern era from the Middle Ages. Troeltsch traces to the influence of Luther only the older Protestantism, and this he regards as 'the later flowering of mediæval culture.' In his view the overthrow of the older Protestantism, after the close of the seventeenth century, marks 'the real beginning of the modern era.' Dr. Loofs recognizes that there was a mediæval tinge in the older Protestantism, and that the last two centuries form 'a new period in the modern era.' But on two questions he joins issue with Troeltsch, who holds that the older Protestantism was 'more mediæval than modern,' and that Luther's influence on the development of the last two centuries has not been decisive.

Troeltsch charges the older Protestantism with perpetuating the compulsory methods of the Middle Ages. Dr. Loofs is content to point out that Luther decisively broke with the principle of compulsion, as indeed, with his conception of faith, he could not but break with it. 'The true Church, the society of Jesus Christ, the kingdom of God, is not, according to Luther, to be identified with any earthly organization: it is not visible to profane eyes. When he says that it becomes visible during the preaching of the Word and the administration of the Sacraments, he is thinking only of its being visible to faith. Because God's Word "does not return void," faith can and should see that there is the Church, just as from God's work in nature and in history it may be seen that God is there, although He remains invisible.' Whatever may be said of post-reformation Protestantism, Luther does clearly distinguish, on the one hand, between moral and religious duties which are non-compulsory and legal demands which may be compulsorily enforced; and, on the other hand, between the invisible Church and the visible organization which can be called a church only when the word is used, in an inexact sense, to describe that *corpus Christianorum* which includes many who, although baptized, were not regarded by Luther as Christians.

In describing the difference between the modern mind and Luther's thought-world, Troeltsch is said to have overshot the mark. These are his contentions: Luther's theology, like that of the Middle Ages, went back to Paul, but not to Jesus; the reply is that throughout the last two centuries there have been, and to-day there are many theologians who, like Luther, fail to recognize the necessity of separating Jesus and Paul in their thoughts. Again, the older Protestantism is said never to have overcome mediæval asceticism; the reply is an acknowledgment of the difference between its attitude towards the world and that of modern Christians, but it is maintained that this difference is slight so long as piety is real, for the interests of the true Christian cannot be confined to this world. Another link with the Middle Ages is found in Luther's doctrine of sin; the reply is that Luther is not so mediæval, nor the modern mind so anti-Lutheran, as they are respectively represented to be. More importance is attached to the statement that Luther's belief in the supernatural stamps his mind as mediæval and therefore as distinctly non-modern; but again it is not difficult to show that the gulf between him and ourselves is neither so wide nor so deep as Troeltsch's estimate implies; moreover, the decisive battle between pantheistic immanence and vital Theism has not yet been fought out.

On the whole subject Dr. Loofs maintains that although thought has not remained stagnant since the days of the older Protestantism, Luther's

influence can be plainly traced in many subsequent developments. His religious ideas involved issues which could not be developed until later. For example, when Pietism found itself in conflict with Wittenberg orthodoxy, a friend of Spener wrote in defence of his teaching and called himself *Luther redivivus*. Again, the theology of Albrecht Ritschl cannot be rightly appreciated, if his indebtedness to Luther is underestimated.

Apart from the evolution of theology, it may be said that ideas foreign to Luther's system of thought have guided the intellectual progress of the last two centuries. This cannot be denied, although Luther did, directly or indirectly, influence such thinkers as Thomasius, Lessing, Kant, Arndt, and von Stein. Nevertheless, Luther's religious ideas had an emancipating and inspiriting effect on the general development; his interpretation of Christianity prepared the way for the advance in scientific knowledge which has dissolved many traditional beliefs that were part of his own mental environment.

Finally, in a powerful passage, Dr. Loofs acknowledges that Dilthey is right when he insists that Luther, by his emphasis on the historic revelation, did set himself in opposition both to the Theism of the Humanists, especially of Erasmus, and to that of the Spiritualists of the sixteenth century. This opposition is sometimes wrongly ascribed to Luther's mysticism; it is true that he passed through a mystical period, but in the writings referred to there is no trace of genuine mysticism from which he afterwards separated himself completely.

To the peroration of Dr. Loofs's address justice cannot be done without verbatim quotations. They will serve to illustrate the candour and the wisdom with which the lessons of the past are read and applied to present-day conditions of religious thought. 'Those who look for the religion of the future in the direction of a mystical and pantheistic religious universalism, severed from historic Christianity, cannot but regard Luther's influence as retarding progress, as intervening between the humanistic illumination and the beginnings of a universalistic naturalism.' Elements contributing to such a system are discovered in the eighteenth century *Aufklärung*, in Spinoza, in Goethe, and the German Idealists. 'But historically considered, the mystic spiritualism, which rests on this basis its religious ideas, is more mediæval than Luther in his entirety. Neo-Platonism was an under-current in post-Augustinian Catholic thought.' The closing argument is that 'a more or less pantheistic Idealism,' is not adapted to the needs of the modern mind. 'It may well be that the basal thought of Luther, that man is really without God until he finds Him in the historic revelation, is more in accord with the spirit of the age and richer in promise for the future.' No truer estimate of Luther can be found than is expressed in Goethe's words to Eckermann: 'Already we owe to him many a good day, and it is impossible to imagine when the days will come in which he will cease to exert a productive influence.'

J. G. Tasker.

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Contributions and Comments.

A Moot-Point of Pauline Christology.

For the reader's convenience the following texts shall be set down in chronological order:—

1 Co 11[7] ἀνὴρ μὲν . . . εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων.
2 Co 3[18] ἡμεῖς δὲ πάντες . . . τὴν αὐτὴν εἰκόνα μεταμορφούμεθα.
4[4] . . . τοῦ Χριστοῦ ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.
Col 1[13] . . . τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ . . . [15] ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.
3[10] . . . κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.
Ph 2[5] . . . ἐν Χριστῷ Ἰησοῦ. 6. ὃς ἐν μορφῇ Θεοῦ ὑπάρχων.
He 1[2] . . . ἐν υἱῷ . . . [3] ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.

It will be seen that four words are used to describe the relation of the Son to the Father:

εἰκών.
μορφή.
ἀπαύγασμα τῆς δόξης.
χαρακτὴρ τῆς ὑποστάσεως.

2. εἰκών is a word often used in the N.T. μορφή is used once again in Mk 16^{12}. ἀπαύγασμα and χαρακτήρ are never again used.

3. To signify the relationship between the Son and the Father the word εἰκών was somewhat unfitted. Not only could it be applied to the only-begotten Son; but it could be applied to all mankind. And, in fact, it was thus applied in 2 Co 3^{18}.

Moreover, it signified for the most part a likeness to an object which a man made in some material, such as wood, stone, etc. But the likeness between the Son and the Father was not the work of an outside artist. It was essentially an esoteric likeness, springing from the personal characteristics of both.

4. In Ph 2^{6}, an effort to express this esoteric likeness seems to have been made by using the word μορφή. No doubt the phrase ἐν μορφῇ Θεοῦ . . . μορφὴν δούλου λαβὼν conveyed a more accurate meaning than εἰκών. Yet it was far from expressing the relationship which constituted the personal character of the Son.

5. The writer of the Epistle to the Hebrews is so full of St. Paul's theology that his witness may be taken to be, at least, Pauline. In seeking to express the relationship between the Son and the Father we can hardly doubt that he had full knowledge of St. Paul's terminology. He even distinguishes most subtly between σκιά and εἰκών when he says that 'The law was a shadow [σκιὰ] of the good things to come; not the very image' [εἰκών].

6. To express the internal nature of the Son's likeness to the Father he uses two words nowhere else used in the New Testament, ἀπαύγασμα, χαρακτήρ.

Ἀπαύγασμα τῆς δόξης might almost be rendered the 'Glow of God's glory.' It is essentially a manifestation of God's being made by itself; and not a mere likeness made by hands.

7. No doubt it might be looked on as a reflexion; and might thus be taken to be one remove from the divine nature. To correct this fault in expression the writer makes use of the striking phrase χαρακτὴρ τῆς ὑποστάσεως, which removes almost all misunderstanding. For χαρακτήρ is essentially an 'impression' made by a thing on a plastic substance, such as might be made by a seal on soft wax.

8. Moreover, the writer contrasts not merely ἀπαύγασμα with χαρακτήρ but δοξή with ὑποστάσις; that is, he contrasts a glow or reflexion with an impression; and an appearance with the reality.

9. There is then a gradation in the words used; and a growth in precision. εἰκών may be an image made not by the object but by a third person. μορφή would seem to signify generically any formal likeness. ἀπαύγασμα is essentially a likeness or effulgence made by the object itself. χαρακτήρ is an impression of the substance of the object without any intermediary.

10. There was still a margin of unsettled and ambiguous thought; seeing that ἀπαύγασμα and χαρακτήρ might be a likeness received like sunlight on the fringe of clouds, or like a king's head on sealing-wax.

There remained the further task of finding a word to express the fact that the Son's likeness to the Father was not a glow or cast received on some primal created matter outside the Godhead; but was an effulgence and impression, so to speak, of the Godhead upon itself. The task seemed an impossible one. And it remained for the apostle who leaned upon the bosom of the Master to find the Word in Λόγος.

VINCENT M'NABB, O.P.

John's Difficulty in knowing the Christ—'And I knew him not.'

IT would be interesting if one could trace the spiritual history of John the Baptist.

There was no prophet with a 'burden' like his. Other prophets intimated the coming of a Redeemer, and described His work. John had to point to one in the crowd and declare him to be Christ, not on the guarantee of an outward sign merely, but from personal conviction of his saving work. John was Christ's first convert. *This* preacher was not outside his message. 'To prepare the way of the Lord' was to make men's hearts ache for a Saviour, and John's heart ached sorest of all. He could not preach repentance to so great effect without being chief penitent himself. This is apparent as soon as the question is faced, 'How was John certified that Jesus was the Christ?' The commentaries and 'Lives of Christ' find no problem here. Is it possible, then, that the descending of a dove made the selection easy and sure? Was it the material

embodiment of a dove that John saw? Plainly the crowd did not see it, for he tells them, '*I* saw the Spirit descending like a dove, and it abode upon him.' It required a spiritual eye to see on Jesus the 'Spirit like a dove.' John had the moral refinement that is overcome by gentleness. How did he come by it? What was *John's* preparation?

Is there not a pathetic ring in that repeated confession, 'and I *knew* him not, and I *knew* him not.' Is there not the wail in these words of John's cry *de profundis*, which proves that John had his agony in the desert, as Jesus would have His agony in the garden? Were not shepherds by the brink of the Jordan startled, more than once, to see a figure prostrate on the earth, as the paschal moon shone down that would lighten Gethsemane; and to hear the moanings of a man, as if he said, 'O God! How shall I know him? How shall I know him? Save me, O Rock of Israel; Guide me, O Shepherd of the flock, lest I deceive them?' From such a night of wrestling John came forth to meet the multitude and the 'Deputation,' who asked him, what seemed comparatively a trifling question, who he was. As Jesus would come forth from His Temptation in the power of Spirit, the Baptist from his retreat of prayer came with his nature strung like a well-tuned harp—'There is one among you whom ye know not.'

> For spirit with spirit can meet:
> Nearer is he than breathing, closer than hands or feet.

'There standeth one among you whom ye know not.' That was one step onward—the sense of that Glory present which is full of grace and truth. Yet even that was far from pointing to one and saying from *experience*, '*This* is he that taketh sin away.' The truth seems to be that *John* did not know him yet. It was at a later time that with overpowering assurance the revelation came, and John stood and cried, '*Behold* him!' as he pointed to one man. It happened 'the next day after.'

There was a 'breaking down' among the people. Men felt their sin. Penitents passed through the river; and as the Baptist assured himself of which were worthy, one came to him, so full of grace and gentleness that John felt his unworthiness: 'I have need to be baptized of thee, and comest thou to me?' Was Jesus forty days in the wilderness, and John, and did they never meet? Room must be found *somewhere* for that personal acquaintance between Jesus and John which gave him his experimental warrant to speak of Jesus as the 'Lamb of God that taketh away the sin of the world.' John must first have known his own sin taken away before he could so declare Him. The dove had to fly into John's heart. The lion had to lie down with the lamb in John's nature before he could give Jesus that name 'Lamb of God,' which sent the crowd to Him, even John's own disciples,—and the Baptist was left alone. Yet that was the success and crown of his mission. He had found the Christ and had declared Him! For Jesus' first convert was John.

A. Crawford Watt.

Comrie.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. R. F. Horton, M.A., D.D., Lynhurst Road Congregational Church, Hampstead, to whom a copy of Gwatkin's *The Eye for Spiritual Things* has been sent.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Lk 15^{20}.

The Great Text for January is Lk 16^{10}—'He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.' A copy of Davidson's *The Stoic Creed*, or of any volume of 'The Scholar as Preacher' series, will be given for the best illustration. Illustrations must be received by the 1st of December.

The Great Text for February is Lk 18^{8}—'I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?' A copy of Macgregor's *Jesus the Son of God* or of Purves's *The Life Everlasting* will be given for the best illustration. Illustrations must be received by the 1st of January.

Those who send illustrations should at the same time name the books they wish sent them if successful.

The following have been selected as Great Texts in Isaiah:—1^{3} 1^{18} 2^{4} 6^{1-3} 6^{8} 9^{6} 11^{6} 12^{3} $21^{11.12}$ 32^{2} 33^{17} 40^{3} 40^{31} 42^{3} 50^{10} 53^{3} $53^{4.5}$ 53^{6} 55^{1} $55^{6.7}$ 57^{15} 60^{1} 61^{1} 63^{9}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of November. For the best illustration of each text a choice may be made of any volume of the 'International Critical Commentary,' or any volume of the 'International Theological Library,' or any two volumes of 'The Scholar as Preacher' series, or of the series entitled 'Religion in Literature and Life.'

A Saving Sense of Humour.—The Rev. C. H. Grundy writes in the *Church of Ireland Gazette* on 'Humour in the Pulpit.' And approves of it. 'The fact is that the graver side of the clergyman's life is so very grave that, unless he can see also the ludicrous side of things, he is not unlikely to become a sanctimonious bore, or a melancholy man whose mind is always parochially on duty.' So he says. And he concludes that 'a saving sense of humour is an inestimable gift for a clergyman.'

But is a saving sense of humour exactly the same as seeing the ludicrous side of things? If a sense of humour is a man's salvation, a keen sense of the ludicrous is just as often his damnation. Especially if he cannot control his countenance, or his tongue. Some day Mr. Chesterton must write an essay on the disadvantages of good gifts. There was a congregation in Scotland in our day that refused a candidate for its ministry because he could 'sing a good song.'

The examples which Mr. Grundy gives are not to the purpose. They are all of the unconscious variety. 'A clergyman, giving a sermon in the chapel of a county gaol, and ignorant that the men were obliged to attend the service, began, 'I am very glad to see so many of you here this morning.' 'Dr. Parker once told me that sometimes the most common statement of fact comes to an ignorant person almost as a revelation. Once, after a Thursday morning address, a worshipper remained behind to thank him, and said: "Dr. Parker, you always give me something new to think about. Until I heard you this morning, I always thought that Sodom and Gomorrah were man and wife."'

Mr. Grundy touches another subject when he encourages the use of everyday language in the pulpit. 'An uncle of mine told me that in the days of the great famine in Ireland no clergyman dared to say the word "potatoe" (Mr. Grundy adds the *e*). It was spoken of as "that root on which so many inhabitants in the Sister Island depend for their daily support, but which now, owing to the mysterious wisdom of Providence, has for a time ceased to flourish." One preacher called it "that esculent succulent now denied to the Emerald Isle by the Creator, whose ways are not our ways;" but no one said "potatoe."'

Dr. Gadesby did better. Once at Oldham he took for his text that verse about every man dwelling in safety under his vine and under his fig-tree, and he said, 'We have no vines or fig-trees in Oldham. It is just as if the Lord had said to you: You shall all sit by your own fireside and toast your own cheese.'

In Palestine.—The best popular account of the recent discoveries in Palestine is that which was given in Dr. E. W. G. Masterman's paper, read at the last meeting of the Palestine Exploration Fund and published in the *Statement* for July.

That the Jews killed Christ.—In the *Jewish World* of September 13th, 1907, there is a notice of *The Trial of Jesus from Jewish Sources*, by Rabbi A. P. Drucker, of New York. This is the notice:—

'*The Trial of Jesus* is a counterblast to the common Christian idea that the Jews killed Christ. Rabbi Drucker proves conclusively enough that, taking the Gospel records as authentic, the Court which condemned Jesus cannot possibly have been a Jewish one, as his trial was in every respect contrary to Jewish law. The whole blame rests on the Roman Governor, Pilate, and the renegade High Priest, Caiaphas, who was nothing more than a paid spy of the Romans. The picture which Rabbi Drucker draws of Jesus is that of a Jewish national leader of intense patriotism, wide human sympathy, and wonderful

personal charm, who used his influence with the people to restrain the eagerness of the Zealots—the Jewish Nationalist party—and prevent them from a precipitate rising against the Romans which could only end in disaster. Pilate, having determined to goad the Jews into rebellion, found that Jesus was his greatest stumbling-block, and accordingly formed a plot with Caiaphas to dispose of him, and that in such a way as would most deeply wound the feelings of the Jews. Such is Rabbi Drucker's version of the fate of Jesus, drawn from a close study of the Gospels looked at through Jewish eyes—eyes that are acquainted with the state of Judæa at that time from the contemporary references in the Talmud. We think that Rabbi Drucker has effectively disposed of the "Jews killed Christ" myth, and his little work should be an effective appeal to all right-minded Christians who may inadvertently have allowed themselves to read their Testament through the spectacles of traditional prejudice, and have conceived utterly false ideas of the Jews from that source.'

Professor Dick Fleming.—Professor Peake has discovered Professor Dick Fleming, of Manitoba. He reviews his *Israel's Golden Age* in the *Primitive Methodist Quarterly* for October: 'The author, who is Professor of Systematic Theology and Apologetics at Manitoba College, Winnipeg, is otherwise unknown to us, except for a discussion of Ritschlianism in THE EXPOSITORY TIMES, but we shall look forward to future contributions on the Old Testament from his pen.'

The Study of Religion.—The leading article in *The London Quarterly Review* for October deals with 'Sin, Sacrifice, and Atonement in the Religions of the World and the Cross of Christ.' It is written by Principal Garvie. In the same number there is an article on 'East and West'; and a discussion of the religious beliefs of the Masai. For this subject will soon have the chief place in our thinking. It is surely significant that Professor George Adam Smith, a few Sundays ago, preaching in Aberdeen a post-communion sermon, preached on the place of Christianity in the history of Religion. The subject has passed its vague stage: it has become practical and vital; even the common people feel it and listen gladly.

In the article on 'East and West' in *The London Quarterly* this quotation is made from Mr. T. E. Slater's *Hinduism*: 'The West has to learn from the East, and the East from the West. The questions raised by the Vedanta will have to pass into Christianity if the best minds of India are to embrace it; and the Church of the "Farther East" will doubtless contribute something to the thought of Christendom on the science of the soul, and on the omnipenetrativeness and immanence of the Deity.'

In THE EXPOSITORY TIMES for October, the name of the Rev. Richard W. Seaver, B.D., is misprinted.

Professor Cheyne. — *The International Journal of Apocrypha* has reached with October its eleventh quarterly part. It contains articles by Professor Cheyne, Dr. Axon, the Dean of Llandaff, Mr. Oesterley, and others. Dr. Cheyne discusses the question of Maccabæan psalms. Besides the 'four certain ones of Cornill and his companions,' namely, the 44th, 74th, 79th, 83rd, he finds three others 'not much less certain'—the 60th, 110th, and 118th. But even the Maccabæan psalm will not now draw Dr. Cheyne away from the emendation of the text. 'We have two Old Testaments, one represented by the common text, the other underlying this, and still waiting to be extracted for the purposes of the historical student. Both have an equal right of existence.'

A Mother's Heart.—In the *Methodist Review* for September is quoted a poem by Jean Richepin —'gruesome, mordant, but unforgettable.' It is called 'A Mother's Heart'—

A poor lad once, and a lad so trim—
A poor lad once, and a lad so trim,
Gave his love to her that loved not him.

'And,' says she, 'fetch me to-night, you rogue,
Your mother's heart to feed my dog!'
To his mother's house went that young man—

To his mother's house went that young man,
Killed her, and took the heart and ran.
And as he was running, look you, he fell—

And as he was running, look you, he fell.
And the heart rolled on the ground as well.
And the lad as the heart was a-rolling heard—

And the lad as the heart was a-rolling heard
That the heart was speaking, and this was the word:
The heart was weeping and crying so small—

The heart was weeping and crying so small,
'Are you hurt, my child, are you hurt at all?'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Advent of the Father is the title of a book which has been written by the Rev. Archibald Allan, M.A., minister of Channelkirk, and published by Messrs. MacLehose (6s. net). Are there other ministers of the Church of Scotland who are thinking the things which Mr. Allan has written? If there are, then difficult times are on us. But it may be that Mr. Allan is alone.

'The Advent of the Father' means the discovery of God's Fatherhood. Now it is quite appropriate for a minister of the Church of Scotland to advocate the Fatherhood of God in the wider sense. For in the great controversy of the last generation in Scotland that was the side taken by Crawford against Candlish. But Crawford would have stared aghast at the length to which Mr. Allan stretches the Fatherhood. For, according to him, God is the Father of all men and all things. He is the Father of a stick or a stone in the same sense—and a very literal sense it seems to be—as He is the Father of Dr. Crawford himself, or even of the Lord Jesus Christ.

Let us quote his words. 'Nature is a child even as Jesus, and is a child by the same Father; and Jesus, always acknowledging His kinship to her, builds His religion on the same Fatherhood as Nature has confessed, and draws His life and power through the same umbilical cord.'

What is the meaning of this? Is Mr. Allan handling language with more than Oriental liberty? Or is he reducing Oriental metaphor to Western physical fact? Jesus, he says again, 'does not acknowledge any division between Mind and Matter. He addresses everyone and everything *as a person* [the italics are his own]. The child and the stone have the same Father, and the same relationship to Him through the same life of the Father. . . . He is not emitting mere rhetorical apostrophes when He addresses the Disease, the Stone, the Sea, the Mountain, and the Tree in the same personal language which He uses to His disciples. To Jesus they are all children of the same All-Father, all conscious enough of Him, but not so conscious of each other. For while the Father makes Himself visible to the babes and sucklings, and gives them their perfected praise, He lays His finger of repressive silence upon the stone and dooms it to dumbness. Otherwise, its crying out would quickly reveal to all the child it is.'

The references are not given, but they may be guessed. Christ said to the sea, 'Peace, be still'; He said to the tree, 'No fruit grow on thee henceforth'; and He told His disciples to say to the

mountain, 'Be thou removed.' Did He take the sea and the mountain and the tree as children of God? One reference, however, is more openly hinted at, and we may understand Mr. Allan better when we examine it.

'He lays His finger of repressive silence upon the stone and dooms it to dumbness. Otherwise, its crying out would quickly reveal to all the child it is.' The reference is evidently to the Triumphal Entry and the words, 'If these shall hold their peace the stones will cry out.' Now the first thing to notice is that Jesus does not here address the stones directly, but speaks of them in the third person. He does say that they will cry out, however. Why does He say that they will cry out? As 'emitting mere rhetorical apostrophes'? No, by no means, but as using a most familiar and intelligible figure of speech. The things of nature are always crying out, 'Hosanna to the Son of David.' But what is gained by turning the well-recognized metaphor into literal fact?

So far as we can see, Mr. Allan gains nothing. But he loses something. He loses the use of figurative language; and what is he to do without it? And he loses the sense of sin.

He loses the sense of sin. Certainly Mr. Allan's book is full of words and sentences about sin. But what do they come to? They come to this, that there is no sin against God. Jesus, he says in one place, and he puts the words in italics, '*never denounces any one for having sinned against the Being whom He accepted to be His true God and Father.*' That is to say, all sin is against man. If it is against Jesus, it is against Jesus as a man. That is why we say that he loses the sense of sin.

And that is why we have said that if Mr. Allan speaks for others there are difficult days before us. But we do not know that he speaks for any one but himself.

'You would not venture to preach at this time of day a sermon on predestination.' So says the Principal of Hackney College. He was addressing students of theology in America, some of whom must have shaken their heads, or even uttered an emphatic denial. For in America they can preach predestination still. Dr. Forsyth spoke to students training for the American pulpit, but he was thinking of the pulpit at home. It is in this country that it is no longer possible to preach a sermon on predestination.

Why is it not possible? Is predestination not true? Dr. Forsyth does not say that it is not true. We fear he would say of the modern pulpit that it does not consider so much whether a doctrine is true as whether it is popular. Dr. Forsyth believes that the doctrine of predestination is true. He believes that we ought to preach it. And the very purpose of his touching the subject is to tell us how to preach predestination still.

Well, how are we to preach predestination? We are to begin by preaching about the soul. The modern preacher stops Dr. Forsyth at once, and asks where the people are who care to hear about the soul. And then Dr. Forsyth's own soul rises in indignation. 'You are there not simply to speak what people care to hear, but also to make them care for what you must speak.'

We begin, then, by preaching about the soul. We speak of the value of the soul—'its absolute value, its pearl of price for whose sake all other pearls are but a currency, and all other ends but means.' Now, in the New Testament times, when it was desired to emphasize the absolute value of a thing, they spoke of its *pre-existence*. Did not the Jews speak in this way about their Law and about their Temple? They did not desire to press the pre-existence of the Law or the Temple, but to urge their absolute value. So when we speak of the absolute value of the soul, we are encouraged to follow the New Testament example and speak of its pre-existence.

And the very next step is its predestination. For while Plato might speak of the soul as a separate substance and immortal in itself, no Hebrew could do that. In the thought of a Hebrew the immortality and perfection of the soul were given to it by God. Its destiny was there as the result of the will and the choice of God. Its destiny? The word is used. The destiny of the soul is not carried by the winds of chance and circumstance, it is in the keeping of God. It is a purpose and choice of God. It is the will of God for the soul. And that God, whose will it is, being from all eternity, it is a predestiny, and the doctrine of it is predestination.

And as to this matter of predestination, says Dr. Forsyth,—we are dealing with a page of his Yale Lectures on Preaching, to which he gives the characteristic title of *Positive Preaching and Modern Mind* (Hodder & Stoughton; 7s. 6d. net)—as to this matter of predestination, he says, there is a way of preaching it so that even to-day some will listen; so that some few will listen even with a rising soul and a swelling heart.

Dr. Edwin Abbott is the most industrious scholar of our day. He has issued another volume. It contains a series of Notes to 'Silanus the Christian,' and two detached essays. The one essay is on the title 'Son of Man,' the other on the 'Self-manifestations of Christ.' The book is called, somewhat unhappily, *Notes on New Testament Criticism* (A. & C. Black; 7s. 6d. net). Let us look at one of the Notes to 'Silanus.' It is a note on the title 'Alpha and Omega.'

In the article on ALPHA AND OMEGA in the *Dictionary of the Bible*, Professor R. H. Charles says that of the three occurrences of that phrase in the Bible (they are all in the Book of Revelation) one (Rev 1^8) refers to God the Father, the other two (21^6 22^{13}) to Christ. In the fuller article under the same title in the *Dictionary of Christ and the Gospels*, Professor B. W. Bacon says that not only in Rev 1^8, but also in 21^6, is the title applied to the Father, and only in 22^{13} is it applied to the Son. But in the Notes to Silanus, Professor Abbott holds that in all the three passages it is applied to the Son.

Now even Professor Swete refers Rev 1^8 to God the Father, and that without a moment's hesitation. The translation of the verse, according to the Revised Version, which is nearly according to the Greek, is 'I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.' Professor Swete says that the title 'the Alpha and the Omega' must refer to the Father on account of the words 'the Lord God' and 'the Almighty' which follow. Professor Abbott examines these words.

First 'the Almighty.' Is it only God the Father that can be spoken of as the Almighty? The word translated 'Almighty' (παντοκράτωρ) is used in the Septuagint as the translation either of *Shaddai* or of *Sabaoth*. Now Shaddai occurs, says Dr. Abbott, as a title *inferior to Jehovah* in Ex 6^3, 'I appeared unto Abraham . . . as *God Almighty*' (*El Shaddai*). We may therefore 'put aside the supposition that John would derive his use of Almighty (παντοκράτωρ) from Shaddai—an inferior revelation.'

Dr. Abbott accordingly believes that St. John uses this word 'Almighty' as the equivalent of *Sabaoth*. The Greek word (παντοκράτωρ) is so used exactly one hundred times in the Septuagint. Sabaoth means 'Hosts,' and to the Early Christians the 'Hosts' were not armies on earth, but powers in the heavens. Now Christ is already declared in the Epistle to the Ephesians (1^{21}) to be 'above every name.' Dr. Abbott believes that St. John deliberately gives this title, 'the Almighty,' to Christ in order to place Him above all principalities and powers, 'above all that are called Gods, whether good or bad.'

But how can St. John speak of Christ as 'the Lord God'? That is the other difficulty. The

objection is to 'Lord.' There is no difficulty in his calling Him 'God.' But in the New Testament it is customary to use 'Lord' *without* the article when it applies to the Father, and *with* the article when it applies to the Son—'Lord' for the Father, and 'the Lord' for the Son. Here it is without the article. Dr. Abbott's answer is that the usage is not invariable. In this very book, he says, 'the Lord' is used once at least of God the Father. He refers to Rev 21^{22}, 'For the Lord God Almighty, and the Lamb, are the temple thereof.'

It is certainly in Dr. Abbott's favour that throughout the literature of the Church the title 'Alpha and Omega' is consistently used of Christ alone. Nor did the Early Christians stagger at the title Almighty here. On the contrary, it is probable that they saw a special point in the application of the title 'the Almighty' to Christ. For there was a word of similar sound and haughty meaning (αὐτοκράτωρ) which the Roman emperors applied to themselves. Domitian, who claimed to be 'Lord and God' might call himself ὁ αὐτοκράτωρ, the Absolute, if he would; Jesus Christ was ὁ παντοκράτωρ, the Almighty.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified.

So the hymn says. But no traveller or explorer has ever found it. How is it that we have come to speak of Calvary as a hill? There is no hint in the New Testament that it was a hill. In Matthew, Mark, Luke, and John it is simply called a 'place.' Mr. Stewart Macalister, who discusses the subject in an article on 'The Garden Tomb' in the *Palestine Exploration Fund Quarterly Statement*, agrees with Sir Charles Wilson that, whatever its origin may have been, the idea that Calvary was a hill has been spread through the English-speaking world by means of this very hymn. And, although it is 'a charming child's poem,' he thinks that in the interests of truth it should be expunged from our hymn-books.

This is not the only hymn that Mr. Macalister would expunge. There is another which begins—

By cool Siloam's shady rill
How sweet the lily grows.

'In the whole vast range of English literature,' says Mr. Macalister, 'there is probably not to be found another sequence of ten words containing a greater number of inaccuracies.' But to return to Calvary.

Mr. Macalister does not believe that the crucifixion could have taken place on a hill. For that would have been contrary to the ordinary Roman practice. We have the direct testimony of Quintillian that when crucifixions took place the most frequented roads were chosen for the purpose. If that practice had been departed from in the case of Jesus, one or other of the Evangelists was sure to have remarked upon it. But that the ordinary Roman practice was not departed from is indicated by the words in Mt $27^{39.40}$, 'They that passed by reviled him . . . saying'—*saying*, not calling or shouting, as would have been necessary had the cross been erected on a hill over which ran no path.

Well, then, where did the crucifixion take place? And where was the tomb in which He was laid? Mr. Stewart Macalister cannot answer. He believes that no one else can. In this article he proves conclusively that the so-called 'Garden Tomb' of General Gordon will not do. There are certain conditions which must be met, and it does not meet one of them. He can point out five-and-twenty tombs round Jerusalem in every respect more suitable. No, the 'Skull Hill' is not 'the place of a skull,' and the 'Garden Tomb' is not the 'Holy Sepulchre.' Their site 'is lost and forgotten, and there is no reason to hope that it will ever be recovered.'

Is there anything in Jerahmeel? There is some amusement, no doubt, but is there anything else? The Jerahmeelite theory has been before

the world for eight or ten years. Its author is one of the most accomplished scholars of our day, a Professor in one of the great Universities, moreover, and a Canon of one of the Cathedrals. Yet we have hitherto looked in vain for a competent refutation of the theory, or even for any thorough examination of it.

But we have found it at last. The leading article in the *American Journal of Theology* for October is entitled 'Israel or Jerahmeel?' Its author is Professor Henry Preserved Smith of the Meadville Theological Seminary. There is probably no Old Testament scholar, in America or elsewhere, more competent to estimate the worth of 'Jerahmeel' than Professor Smith. His learning has been proved by the way in which he has edited the Books of Samuel for the 'International Critical Commentary.' And if he starts with a bias, it is a bias in Professor Cheyne's favour. For he himself has suffered on behalf of critical scholarship.

He calls his article, as we have said, 'Israel or Jerahmeel?' For that is the issue. Professor Cheyne's theory is not to be tacked on to any existing view of the history of Israel, critical or uncritical. If it is accepted, the land of Israel and the history of Israel vanish together. There are certain outstanding events related in the Old Testament upon which critics of all shades of opinion are in agreement. These events cover the whole period of the history of Israel, and together they form a consistent and connected narrative. What are they? In Professor Smith's words they are 'the sojourn of certain clans in Egypt; their exodus; a period of wandering in the borderland; the conquest of Canaan; the consolidation of the tribes into a kingdom by David; the division of the kingdom after the death of Solomon; the fall of the northern kingdom at the hands of Assyria; the destruction of Jerusalem by Nebuchadrezzar of Babylon in 586 B.C.; the coherence of a remnant in Babylonia; the rebuilding of the Temple under the Persian power, and, later, the rehabilitation of Jerusalem.'

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It is also believed by critics of every variety of attitude that the scene of this history was Palestine; that it was the land which lies between the Mediterranean on the west and the North Arabian desert on the east, bounded on the north by the well-defined Lebanon mountains, and on the south by the desert of Sinai. Its natural features can be located by every intelligent Sunday school scholar—the Sea of Galilee, the Jordan, the Dead Sea, the Great Plain. And its cities—'Jerusalem we know, and Samaria, Hebron also, and Bethlehem, while Dan and Beersheba, Bethel and Shechem are less familiar by only one degree.'

Professor Cheyne blots out both the history and the geography. The clans—this is Professor Smith's outline of his theory—the clans did not go down into Egypt; they went to a North Arabian kingdom called Mizrim or Muzri. The main scene of Israel's history was not Palestine as a whole, but only the southern end of Palestine, which is known as the Negeb. This district contained not only the twelve tribes of Israel, but also the various powers hostile to Israel. Even the alleged empires of Assyria and Babylonia were not the great powers of the Euphrates valley, but certain North Arabian kingdoms. The so-called exile was a sojourn in this region, and the return was a return thence. Even to a late date the interest in the Jews was confined to this district in the south, as may be seen in the Books of Judith and Enoch and by the allusions in the Psalms.

When Professor Smith first read this theory he seems to have wondered if it was a colossal mystification. Was the author trying to show up the frailties of the critics? Was it his desire to comfort the traditionalists by a *reductio ad absurdum*, as Whately refuted Strauss by his *Historic Doubts relative to Napoleon Buonaparte*? Perhaps it was just the author's little joke, a trifle thrown off in his leisure hour to show what can be done by way of paradox.

But he was undeceived. How could a series of

practical jokes find place in a work like the *Encyclopædia Biblica*? How could the five hundred pages of textual criticism contained in the *Critica Biblica* be a mere *jeu d'esprit*? Besides, 'to do the author justice, he nowhere betrays the slightest sense of humour.' And he must himself have long ago dispelled the notion that he did not mean to be taken seriously by his repeated appeals to Biblical students to consider him entirely sincere.

When Dr. Smith discovered that Professor Cheyne meant to be taken seriously he sat down to study his theory. Was it a new discovery? Most new discoveries are met by incredulity at first. Even if the new point of view had been brought out by an unknown writer, it would have been our duty to examine it. How much more when its advocate is a scholar whose published works, 'including those we are about to consider, show immense erudition, untiring industry, acute observation, and a sincere desire to advance the truth.'

What had Professor Smith to examine? First, a great number of articles in the *Encyclopædia Biblica*. Next the five published parts of the *Critica Biblica*. Then articles in various periodicals—in the *American Journal of Theology* for July 1901; in the *Nineteenth Century* for January 1902; and others of less importance. Finally, two large and important critical works—a commentary on the Book of Psalms, published in 1904, and a commentary on Genesis and part of Exodus, entitled *Traditions and Beliefs of Ancient Israel*, published in 1907.

Now the Jerahmeelite theory is first of all, and most of all, an attempt to reconstruct the Hebrew text of the Old Testament. For when the Hebrew text of the Old Testament is carefully studied (by Dr. Cheyne) it is found to be in a state of hopeful corruption. It came about in this way.

First, there was the original text. It dealt with peoples who dwelt in the south of Palestine and the north of Arabia. This text was by and by annotated by a glossator, or rather by a succession of glossators, who inserted numerous notes in the margin of the manuscript. The object of the notes was to tell the reader that certain places and persons mentioned in the manuscript belonged to the tribes which dwelt in these parts—Jerahmeel, Ishmael, or Muzri, as the case might be. Then came a scribe, a most unintelligent scribe, who incorporated these notes into the text. Last of all, editors set to work upon it. They discovered proper names—especially Jerahmeel and Ishmael—where they seemed to have no right to be. But instead of casting them out, they made clever guesses at meanings which might underlie them, and—produced the present text of the Old Testament.

This, for example, was the original text of Josh 7^{21}: 'I saw a goodly garment of Arabian Ishmael, and two hundred shekels of silver and gold.' The glossator was not sure that the reader would know where Arabian Ishmael was, so he inserted Jerahmeel in the margin. Later glossators added Ishmael and another Jerahmeel, that there might be no mistake. Then came the unintelligent scribe, and gathered all these marginal notes into the text. When the copy left his hands it read: 'I saw a goodly garment of Arabian Ishmael, Jerahmeel, and two hundred shekels of silver, Ishmael, and gold, Jerahmeel.' We can hardly wonder, says Professor Smith, that an editor who had this text before him should undertake its reconstruction. But how clever an editor he was. For after his labours were over, the text read: 'I saw a goodly garment of Shinar, and two hundred shekels of silver, and a wedge of gold.'

Again, 2 Sam 8^{2} originally read: 'And David smote Muzri of the Jerahmeelites, and subdued the Zarephathites, and Muzri became David's slaves.' After the glossators had got their notes inserted in the text by the unintelligent scribe, this passage read: 'And David smote Muzri of the

Jerahmeelites, Jerahmeelites, and subdued the Zarephathites, Jerahmeelites, Ishmaelites, Jerahmeelites, and Muzri became David's slaves.' What is a clever editor going to make of that? What he made of it may be seen in the English Bible. In his desire to turn this accumulation of proper names into sense, he represented David as treating Moab with great cruelty. The Jerahmeelite theory, Dr. Cheyne rejoices to show, 'dissipates the description of David's barbarity into thin air.' It does. But, as Dr. Smith remarks, Professor Cheyne is the last man to defend his criticism on apologetic grounds, so this remark is irrelevant.

Take one example more. Take the familiar verse in the beginning of Genesis (2^{12}): 'Where there is gold; and the gold of that land is good; there is bdellium and the onyx stone.' So it reads in the Hebrew text we now possess. How different was the original reading. Then it read: 'Ashhur-Ishmael [Sobah]; now that land is Tubal [Ishmael], Arabia of Ishmael.' That is to say, the verse was a geographical note to the word 'Havilah' which immediately precedes it. The geographical note was complicated by two glossators' notes (shown in square brackets), and then the clever editor worked upon it and brought out the excellent sense and interesting statement about gold and bdellium and the onyx stone.

And now to show what Jerahmeel comes to on a larger scale and in a way that touches our inheritance more severely, let us do as Dr. Smith has done, and place side by side the translation of one of the Psalms as made from the present Hebrew by Professor Briggs, and the translation of the same Psalm as made by Professor Cheyne from his original text. The Psalm is the ninety-third.

Briggs.	Cheyne.
Yahweh doth reign in majesty,	Yahweh has laid low Jerahmeel,
Yahweh hath put on his apparel,	By his chiding he has extinguished Ishmael,
Yahweh hath girded himself with strength,	Yahweh has destroyed Asshur.
He hath adjusted the world that it cannot be moved.	He has also laid low Tubal and Maacath.
Thy throne is established from of old,	Cush and Edom are abolished,
From everlasting art Thou (Yahweh).	The Jerahmeelites thou hast made to vanish.
The streams have lifted up, Yahweh,	The Jerahmeelites are desolate,
The streams have lifted up their voice,	Consumed are the Arabians and the Ishmaelites.
The streams lift up their commemoration,	Yahweh has shown his glory on Jerahmeel.
More than the voices of many waters,	Thy purposes are abundantly fulfilled,
Magnificent more than the breakers of the sea,	The courts of thy house we shall enter,
Magnificent on high, Yahweh.	O Yahweh, for endless days.
(Thy testimonies are exceedingly steadfast,	
To thy house sanctity is becoming,	
Yahweh, for length of days.)	

But how did Professor Cheyne discover that the present text of the Old Testament is so amazingly corrupt? It was an inspiration. He began with Muzri.

Now Muzri is not found in the Bible (the present Bible) at all. But Professor Winckler, of Berlin, was working on certain Assyrian inscriptions and came to the conclusion that there was once, not only a country called Muzri in Northern Syria, but also one of the same name in Northern Arabia. Professor Cheyne got Muzri from Winckler. Then he discovered Jerahmeel.

Jerahmeel *is* in the Bible. It is mentioned in the First Book of Samuel and in the First Book of Chronicles as the name of a tribe or clan which belonged in some way or other to Judah and sojourned in the southern part of Palestine. The district in which the Jerahmeelites dwelt is called the Negeb. There are also two individuals mentioned in the Hebrew Bible who bore the name of Jerahmeel, and some Greek copies add a third.

With these two names in his hand Professor Cheyne produces the original Hebrew Bible. First of all, Muzri or Mizrim is very like Mizraim, which is the Hebrew for Egypt, so the name of Egypt almost disappears. And with the name of Egypt, there disappears the sojourn of the Israelites in Egypt, and the Exodus. But if the name of Egypt is changed, other names must be changed with it. And not only names, but sentences. In a moment the idea leaps to its birth. The present Hebrew text must be thoroughly worked over in order to get rid of all the references to Palestine generally and to the accepted history of Israel, and restore the true and original history and geography, which was a history of certain Jerahmeelite and Ishmaelite clans who dwelt in the Negeb.

The working out of the theory has not been without difficulty. For one thing it has been found necessary to locate in the south of Palestine, together with a portion of land in the north of Arabia, not only the twelve tribes of Israel, but also all the nations with whom they ever came in contact. Here dwelt the Philistines, the Ishmaelites, the Amalekites; here were the kingdoms of Muzri, of Asshur, of Jerahmeel. And much more than these. Here lived the Phœnicians; here was Elam; here was the Gog whose invasion was so vividly anticipated by Ezekiel; and here were Babylonia and Assyria. For the nations which carried the Israelites captive were not the great world-empires known by these names, but hitherto unknown tribes in the Negeb. It is, says Professor Smith, the very irony of fate that an Assyrian monument should have suggested the theory which has wiped the name of Assyria out of the Bible.

The theory, we say, is not without its difficulties. The only easy thing is the restoration of the true and original Hebrew text. Hitherto it has been understood that when a Hebrew word was suspected, any attempt to restore it to its original form must proceed by certain recognized rules. Professor Cheyne is not troubled with rules. If one word looks like another, then it is that other in disguise. If it does not look like another, it is the other all the same. Kadesh-barnea is corrected first to Kadesh-jerahmeel, and then to Ashhur-jerahmeel; Mahaleel, a personal name, being obscure, is boldly changed to Jerahmeel. Amalek dwelt in the Jerahmeel region—it must be Jerahmeel in disguise. In the early tradition we find an Ararat of which we can make nothing, and so we substitute Jerahmeel. Nimrod's kingdom is said to have begun with Babel and Erech and other cities; but the underlying text probably mentioned Jerahmeel. The name of one of the pillars in front of Solomon's temple, which our text gives as Jachin, has long puzzled the critics; let us relieve them by changing it to Jerahmeel. We spoke of Havilah and the strange result of a geographical note on it. Havilah itself 'is certainly a popular corruption of Hamilah, *i.e.* Jerahmeel.'

Observe Professor Cheyne's 'certainly.' The method is as sure as it is easy. And it is as far-reaching. The streams which watered the garden of Eden are all to be found in the Negeb. There is some difficulty with the Deluge, as the Bedawin in that quarter are more concerned about the scarcity of water than its abundance. Jonah also is troublesome. The simplest way is to send him to Tarshish in a caravan. Is the whale still there? No doubt some separate legend containing it has been combined with the original Jonah story.

Is this the end? No. The religion of Israel has suffered greater eclipse than the history. Let us quote Professor Smith: 'The worship of the original writers was paid to a divine duad, the Baal and Ishtar of Ishmael, or to a triad whose names were Yahweh, Ashhur (or Ashtar), and Jerahmeel. Most commonly the duad was represented under the compound name Jerahmeel Yahweh. This was the glorious and fearful name which the Israelites were to fear. At the same time the god Jerahmeel was the Baal against whose worship the people were warned. He also bore the name Ishmael, and there was a myth concerning this divinity or his human manifestation, who

was said to have died and risen again. The Rimmon of Damascus and the Ramman of Babylonia both come from this Jerahmeel. Jacob called his altar Jerahmeel-God-of-Bethel. How widespread was the worship of this divinity we may conjecture when we note that his name underlies the names read in the Syrian or Phœnician inscriptions—Rekubel, Eshmun, Melek, Hamman, Baal, Ramman, Naaman, and others. One of his titles was Dôd, and another Son-of-Man. After this we are not surprised to find that the Spirit which at the beginning brooded on the cosmic egg was really Ishtar, and that the Ark and Tent popularly ascribed to Yahweh belonged by right to this goddess.'

'The Son of Man'—let us continue Dr. Smith a little longer—'the Son of Man of the Book of Enoch has already been disclosed to us as Jerahmeel. The Elohim who appears so often in our Hebrew text is really the same divinity. So is Michael of the New Testament Apocalypse; so is the "Wisdom" of Proverbs, chap. 8, and the Logos (Memra) of late Jewish documents. Why Belial should be found in this company is not so clear, but his name resembles Jerahmeel at least as much as some of the others, and we have Professor Cheyne's vote in his favour. The cherubim, the angel of Yahweh, and the angels in general are so many forms of Jerahmeel, and we reach the climax when we discover that the number of the Beast in Rev 13^{18} has supplanted Asshur-Ishmael, the fuller name of the region called Jerahmeel or Ishmael.'

The Problem of Modernism

IN THE CHURCH AND OUT OF IT.

By the Rev. C. T. Cruttwell, M.A., Canon of Peterborough.

When the re-birth of the human spirit took place four centuries and a half ago, forces were awakened which required many generations to display their full power. So rich and complex a process it is, of course, impossible to comprehend under one formula; but we shall not be far wrong if we fix on two elements as supreme: the desire for true knowledge in the intellectual sphere, and the desire for freedom in the practical. Of these, the former has to a great extent realized itself, and stands on a secure basis; the latter is still in process of fulfilment. Though in some quarters amply recognized, its inherent limits and its relation to knowledge are still imperfectly understood; so that its unchecked progress inspires alarm even among those who possess it, and deters those who do not possess it from encouraging its increase.

Both these forces belong to the spiritual order, which is as much as to say that they are uncontrollable and irresistible. Man does not dominate them: he is dominated by them. All he can do is to guide, limit, and to a certain outward extent repress them; but he cannot subdue them. In a sound social organism the two forces co-operate: they act and react powerfully on one another. They are the leaven which ferments in the modern world, and permeates every portion of it.

We have recently witnessed an instructive and pathetic spectacle. An old man, justly venerated for his piety and singleness of heart, in his capacity of supreme head of the greatest religious community in the world, has issued an encyclical letter condemning in the severest terms what he calls modernism in religion, and declaring it to be absolutely subversive of the faith of Christ. He has done this deliberately, with the aid of advisers who have thoroughly mastered the demands of the modern spirit, after having been earnestly petitioned by eminent and loyal clergy to refrain, and though he knew that more than one Cardinal, many Bishops, and a large number of priests were in entire sympathy with the views he condemned. And this at a time when his Church is confronted with exceptional dangers from outside; when its forces, if ever, need to be united and concentrated with the fullest possible efficiency against the

common foe. Moreover, his manifesto has been subjected to a severe and scathing criticism by one of the ablest members of his communion, and exposed in the columns of the *Times* to the indignation or ridicule of mankind. He must have been prepared for this. It is but reasonable to suppose that the astute intellects which inspire the policy of the Vatican see clearly the steps in front of them, and have thus designedly chosen their battle-ground, confident that their attack will redound to the greater efficiency of the Church as the instrument for winning souls to Christ.

Now most English Churchmen respect the Pope's motives. They do not doubt his single-hearted devotion to His Divine Lord, nor the sincerity of his belief that the dogmas for which he stands are the only true expression of Christ's Gospel. And granting this, they cannot blame him for his uncompromising attitude, but must rather admire such courageous outspokenness. And should he prove right in his contention, they will be compelled with sorrow to admit that the gloomy forecasts of destructive heresies in the last times, and of the failure of faith upon the earth, are apparently fulfilled, and that the Christian Church has become again what it was at the beginning, a little flock of faithful men and women in the midst of an ungodly and unbelieving world.

And yet to admit this would surely be a counsel of despair. Looking only to the Roman communion, and leaving out of sight the other bodies of Christians, it would cause us all profound sorrow to see that great Church weakened in her hopes of success, compelled to thrust out from her ranks or terrorize into hypocrisy such a phalanx of devoted adherents as those to whom we refer, and narrowing her message to a formula which the enlightened of our age cannot accept.

Nevertheless, if the Pope be in the main right; if his syllabus is based on no mere considerations of unity, efficiency, or discipline, but solely on a conviction of its divine truth, then, however much we might lament its results, we should not only respect it as an utterance, but we should be inclined to go further, and expect that through God's providential guidance it would in the long-run be utilized to the good of souls and the benefit of His Church.

But if he is mistaken; if by training and environment he is unable to discern things as they really are; if, coerced by a system, he cannot separate the immutable and eternal gospel from human (however venerable) expressions of it, then he must bear the penalty of lack of insight, which in a ruler cannot be excused by purity of motive, but will be brought before the bar of judgment both of man and God.

And here it is permissible to broaden our point of view, and extend our observations so as to include not only the Roman Church but the Church of England; for modernism, intellectual and social, is quite as truly a factor in English Churchmanship as in that of Rome; and the criticisms of Father Tyrrell seem quite as applicable to our communion as they are to his own.

The progress of social democratic ideas may be more difficult to adjust with the organization of Roman Catholicism, but it has its urgent problem for ourselves also. This aspect of the question, however, demands an essay to itself. I can only allude to it here, and must confine my remarks to Modernism on its intellectual side. Father Tyrrell strikes the right note in his defence of it when he pleads that men's categories of thought have altered, and that scholastic presentations of dogma no longer fit in with them. This is a consideration which I believe to be of first-rate importance, one which cannot be too clearly apprehended.

By the categories of thought I mean those ultimate generalizations or modes under which we cannot help conceiving of things. They result directly from our education and environment, and indirectly, though not less powerfully, from the spirit of our times. Many of them are unchanged in form since the Middle Ages, but changed in inward significance. Such are *Natural* and *supernatural—Divine* and *human: Revelation, Law.* Others are practically new—such as *Evolution, Scientific Knowledge, Fact.* But my contention is, that all, or nearly all, have been reborn with the modern world, and must be understood in their modern sense if they are to convey to the modern world any spiritual message. It may be worth while to enlarge a little on this point.

In the Middle Ages, as Bishop Creighton pointed out in some remarkable lectures on Indulgences delivered in Leicester in 1893, the Church was universally accepted as an ultimate category of thought: a mould into which men's conceptions unconsciously fell, and which was as inevitable as life itself. Now this category has gradually fallen

out. It is possible to conceive of human life independently of the Church, however mutilated and imperfect such a conception may be. But it is not possible to conceive of life apart from Evolution, at least for those that reflect. We can only think of the universe and all that is in it as being what it is through having come to be what it is. And this is as true of states of mind, knowledge, or belief as it is of the material world. A ready-made, mature, and unprogressive civilization, for example, is for us inconceivable, though in former times this was by no means the case. It is true that in the operations of the mind, development is of two kinds: that which governs the progress of science, law, and civil life, which builds up fresh material as it advances, and is made certain only by experience; and that which governs the progress of mathematics, morals, and religion, which consists in the progressive realization of principles already fixed and unchanging. But in either case we cannot, if we belong to modern life, free our minds from the constraining influence of this category of evolution, which compels us to conceive of all things within our experience as having to come to be what they are, not by being as it were unpacked successively out of a locked portmanteau, but by some inward force or law of organic unfolding or growth. This the Pope's encyclical denies, and Father Tyrrell and all modernist theologians affirm.

Again, let us take the category of Fact. To scientific men a fact is a proved sensible effect, or a phenomenon which makes itself known by some proved sensible effect. The invisible or miraculous is not fact in the scientific sense, though it may rightly be believed to have happened in order to account for some sensible or spiritual results. This conception of a fact is by no means generally accepted. But it is gradually becoming characteristic of all scientifically trained minds. To them a fact so conceived is a sacred thing; and religious thinkers, to whom the word fact bears a much larger significance, may well be asked to show some consideration for the difficulty which scientific men feel in accepting as proved facts historical or theological truths which to themselves are abundantly certified. In the Middle Ages the category of fact was undefined. As every historian knows, very little evidence was required to entitle a story that fell in with the prevailing thirst for marvels to rank as a fact, certain and sensible as any that were seen or verified. They had no clear test to apply in discriminating fact from fancy.

Again, take the category of Law. In mediæval times this implied the command of a superior: the command of God, or of the Church, or of the king or chief. In our time the conception of Law has not lost this meaning: it still holds the field in every branch of our life; but side by side with it has arisen a different conception of law as the invariable sequence of cause and effect, founded on the uniformity of nature; which in one sense is less stringent than the other law, because it does not act by compulsion, and in another sense is more stringent, because there is no room for any change of purpose. The force of this category in modern thought is shown by such books as Drummond's *Natural Law in the Spiritual World*; and it is daily widening its domain.

Once again, let us take the categories Divine and Human. In mediæval times God was conceived of as transcendent, and this conception was emphasized by the miracle of the Altar. The human was always regarded as in sharp contrast with the divine. In modern religious thought this clear-cut antithesis can no longer be maintained. The category of Evolution has reimported into theology the doctrine of the immanence of God, and with it all its momentous consequences. That God became man is no longer an isolated marvel. It is the expression in time of an eternal truth, which Holy Scripture tells us the angels desire to look into. And that man is also in a real sense divine is a necessary corollary from it. So, too, the Scripture is both divine and human: human because divine, and divine because in the highest sense human. But, here again, Modernism does not deny the transcendency of God. It heartily acknowledges this as a vital portion of the truth; but it emphasizes the immanence as nearer to ourselves, and more helpful to our highest life.

Two more illustrations shall be added from the more strictly theological sphere. Revelation was once regarded as the external communication from God to man. The modernist regards it as the self-revelation of God to man from within, and thus it becomes both continuous and progressive. The birth of Christ within the soul reveals the truth of His external message. At the same time the modernist does not deny, but rather emphasises the external revelation of God through His creation and through the history of man. The laws of

nature as discovered by science are conceived as a revelation of God's mind; the different non-Christian religions are regarded as more or less imperfectly apprehended communications of God to man. Thus the conception of truth has been transformed concurrently with that of revelation: for it has become an axiom that all things that are proved are true, and that truth cannot possibly conflict with truth. And though one mind cannot grasp the whole body of truth, yet humanity as a whole may do so, and must not be content until it does so. Hence the idea that all truth was communicated at one time cannot be retained. Truth is not static; it is dynamic. It is futile to hark back to any particular epoch and endeavour to revive its faith or doctrines. Such an effort can only result in an illusion; for the plane of thought, the moral and spiritual standpoint, has irrecoverably shifted.

And as a last example let us take the word Catholic. At first this meant all-inclusive, and was applied to the Church. But soon it was extended to the doctrine taught by the Church, which, indeed, made a bold effort to be worthy of its name, but soon became identified with a rigidly fixed body of formularies. In our days the word Catholic as applied to the Church is reaching out towards a larger meaning, and striving to extend itself to all those who call themselves by the name of Christ. I grant the difficulty of correspondingly enlarging the content of Catholic doctrine. The time has not yet come for a clear insight into this problem. But the transformation of the Hebrew Gospel into the Greek theology without loss of continuity was a process no less wonderful than would be the restatement of the Christian theology in a form corresponding with the exigencies of modernist thinkers at the present day. They have their categories of thought now as the Græco-Roman world had then; and what was possible in the one case ought not to be impossible in the other.

From these illustrations, to which others might be added, it is evident that the Problem of Modernism, as we have called it, is to ascertain whether it is possible to harmonize the demands on the Christian's faith made by Scripture and the Creeds with the new categories of thought that have taken possession of the more progressive minds, and to a certain extent prevail everywhere in civilized communities. The Syllabus denies this possibility, and subjects those who believe in it to its anathema. The modernist contends that as primitive Christianity was itself stigmatized as modern, as scholasticism was once a modern innovation, it does not follow that the present demands of thought are necessarily unsound.

For, be it observed, modernism is not mere rationalism. Rationalism claims the competence of human reason to understand and account for the religious truth which it decides to receive. If not in words, yet in substance it claims supremacy over faith. Modernism within the Church asserts no such ambitious claim. Many of its adherents profess entire loyalty to the Church's creed, and, judged by their fruits, display convincing evidences of the gospel spirit. What they plead for is the recognition by the Church's leaders of the deeper and wider philosophy which has supplanted scholasticism, as needing co-ordination with the Church's formularies for her sake as well as its own. They remind us that Divine foreknowledge was once thought to be incompatible with human freedom. Few would now believe this. Truth, and, above all, spiritual truth, cannot be confined within one alternative presentation. When Kant declared that the pure reason demanded one set of postulates and the practical reason another, we are not to understand that there are really two different reasons in man to which correspond two contradictory spheres of truth, but that the one truth is so large that it cannot be grasped in its entirety, but only through the artificial process of separating man's faculties and assigning to each its appropriate facet of the total reality. If we consider the instances here alleged, we shall see that none of them are primarily concerned with a negation, but all reach out towards larger and more deep-reaching comprehensiveness. The element of negation is accidental; the element of comprehension is fundamental.

The modernist may appear at first sight to be an agnostic. But the agnostic aspect of his theology, which need not be denied, is more than balanced by his unshakeable consciousness of the inward revelation of Deity, which by its own vital energy carries itself beyond the individual into the outer world. '*God is love*' is perhaps no more an exhaustive definition than the older '*God is force* (or power).' But it is universally felt by Christians to be a higher one; precisely for this reason, that it appeals to the inner light, which the other does

not; that it has the power, which the other has not, of reproducing or externalizing itself in the spiritual union of mankind.

It is granted at once that the problem here indicated is of the utmost arduousness and difficulty, and such as may well appal those who have taught and guided men's religious life on the ancient lines. But to admit its difficulty is not to assert its impossibility. Surely the Pope's attitude is a counsel of despair. And we contend that, if such an attitude were ever justifiable, there is not sufficient ground for adopting it in the present circumstances. If we observed side by side with it a growing irreverence towards the Person or teaching of our Lord; if we observed a hostility towards the Christian ideal of brotherhood and self-sacrifice, a rejection of the scriptural view of sin and man's need of a Saviour, or even a contumacious disobedience to the Church's authority, we might have better ground for distrusting the growth of modernism as essentially anti-Christian. But he would be a bold controversialist who affirmed these to be its characteristics. The Pope is candid enough to confess that it is the earnestness, zeal, and self-sacrifice of many of its advocates which make this movement all the more dangerous. Strange that it should not have occurred to him to consider whether this fact could not be better explained as the effect of true convictions than as the result of heretical self-will.

That in a movement so complex and far-reaching there are elements dangerous to the historic faith, it is impossible to deny. All the more necessary is it for our soundest theologians carefully to study and clearly to understand its varied developments in order that they may successfully defend the citadel of our faith, and not spend their efforts in the defence of outworks that have already been undermined. These are times of stress and perplexity. And in such times the temptation is strong to close in our defences, and by entrenching ourselves within a rigid barrier, to emphasize the contrast between a dogmatism forced by events into an ever-narrower exclusiveness and the free movements of the human spirit, needing, as they always must, instruction, help, and comfort. We shall do well to remember the fate of Judaism. A religious opportunity, the greatest ever seen, was by that very policy lost, and lost for ever. And there are signs that the Roman Church is re-enacting the same policy; and if this be so, have we any right to expect a different result? May we trust that our own Church will be inspired with a larger hope, a firmer trust, a broader outlook! In it are united more than in any other communion the two rival forces of authority and liberty: hard to balance justly no doubt, but when so balanced, harder still to overcome. There are signs that Science, now aware of her limitations, does not mean to close her ears to the voice of religion speaking to her of that sphere into which she knows she cannot enter; but to speak with effect, religion must not use the tongue of a foreigner (*βάρβαρος* [1]), but must learn the native dialect. Surely this is the spiritual significance of the gift of tongues. 'How hear we them every man in our own tongue, wherein we were born?' [2]

This is the goal towards which we may humbly believe our branch of Christ's Church has been started by the Divine Master. This is why sound and first-hand learning must ever be our Church's strength: not the learning of handbooks or party-histories, still less of popular treatises and reviews, but the learning of the original documents, above all of the Scriptures, and the researches upon them; and next, of all first-hand thinkers and writers who have gone to the making of our modern intellectual life. These last are not useless to the theologian, but, on the contrary, help him greatly towards appreciating the needs of man's spirit, and according to Christ's commands, understanding the signs of the times.

And this leads me to my final point. The title of my paper speaks of modernism in the Church and outside it. At this very moment we see unfolding before us outside the Church an intellectual and spiritual process as momentous as the European Renaissance and even more extensive. I allude to the awakening of national ideals in the East. Through the whole of Asia, from Japan to Egypt, a ferment is in process which has spread from the intellectual leaders and is fast taking possession of the different peoples: an impulse towards enlightenment, mental and spiritual, with a resulting aspiration after national independence, which it will be vain to suppress, and mere blindness to ignore. When we consider that it affects nearly half of the human race, and peoples of high intelligence and ancient civilization, there can be no two opinions as to its significance. It is described with eloquent earnestness in an article in *East and West* (Oct. 1907), by

[1] 1 Co 14^{11}. [2] Ac 2^{8}.

the Rev. C. F. Andrews, of Delhi, which none can read without reflecting, 'What has the Church of Christ, and especially the Church of England, to say to this great uprising?' If we believe that the inner life of our own civilization is founded on the influence of the gospel, then we must admit that the adoption of our Western civilization by the East without the gospel that inspired it, would be the possession of the body without the soul.

It is only possible for me just to refer to the arguments which the writer advances why this movement should be recognized and grappled with by the Church. The essay should be read and digested by all who are interested in the problem. All I would suggest here is that modernisim, as it has been conceived of in these pages, is as rife and as powerful in Asia as it is in Europe or America. The highest intellects in Asia are no longer concerned with the truth or falsehood of their old religions: they are concentrated on the question of enlightenment, of intellectual and social freedom, and above all of national unity: thus reproducing almost exactly the process which took place in Europe more than four centuries ago.

If their aspirations are to be guided by religious conviction (and what else can ever accomplish them?), that religion must be the gospel of Jesus Christ, which alone supplies a firm basis of brotherhood. And if that gospel is to be accepted by them, it must be presented in terms which they can understand, and assimilated in forms congenial to their categories of imagination and thought.

It has been suggested by more than one writer that in the Sacraments of the gospel will be found the mightiest of all unifying powers. Doctrines are only expressible in terms of the philosophy of the age or region of culture: even if the same thing is meant, the expression of it must necessarily vary where the mental inheritance is so completely different. But the two gospel Sacraments appeal irresistibly to the universal heart of man. The drinking of one Spirit by all; the kneeling side by side as they eat the one Bread; the brotherly bond of the one Body, with its members who all rejoice and suffer with one another: these simple emblems have a cohesive force which no intellectual confession of faith can hope to rival. Unhappily, the disputes that rage around sacramental doctrine among us have tended to obscure the wonderful religious power of sacramental ordinances, so that to a considerable proportion of nominal Christians they have almost ceased to convey any message. Yet nothing is more certain than in them, laid down as they are by the Lord Himself as indispensable necessities, lies the organic uniting force of the future: and looking beyond the present Church to the as yet unconverted nations of mankind, one may believe that amid the intellectual diversities and perhaps incompatibilities of modernism, something grander and richer than intellect will proclaim that Christ is among men, according to His own promise, 'all the days'[1] (*i.e.* all the successive epochs of progress), 'even to the end of the world.'

[1] Mt 28^{20} compared with Lk 17^{22}.

Recent Foreign Theology.

Gaston Frommel's 'Studies.'[1]

We have here a collection of papers written during the years 1893–1905. Most of them were read before assemblies of theological students and persons interested in religious problems, or were published in magazines. As they all deal with a small number of closely allied subjects there is naturally a certain amount of repetition. But when the same thoughts recur they are usually in a fresh setting, and, in any case, are of such value as to be sure of a welcome. It would not be easy to find anywhere a deeper, more reasonable, more spiritual embodiment of Pauline Christianity, in forms suited to the needs of the present day. These essays make us feel afresh the sternness and the grace of the gospel. Few will read them without a searching and a lifting up of the heart.

The titles which four of the nine bear are a clear enough indication of the theme which excited the author's warmest interest: 'The Actual Conditions of the Christian Faith,' 'Human Trust and Christian Faith,' 'Psychology of Faith,' 'The Victory of Faith.' Frommel was painfully aware of the eclipse

[1] *Études Morales et Religieuses.* Gaston Frommel. Saint-Blaise: Foyer Solidariste, 1907. 3 Fr. 50.

which Faith has suffered. He saw that religious belief has not yet been brought into perfectly harmonious relations with that new world of the intellect on which the light of modern science shines. He knew that the prevalent theology, culture, and ethics have each contributed something towards weakening the effect of the cross of Christ. He lived in an atmosphere where Scherer's alternative, 'You may choose between Faith and Knowledge,' seemed to exhaust the possibilities. That alternative he declined to accept, holding that the antinomy is but a temporary one and does not exclude the possibility of a better understanding in the future. Meanwhile he laboured for that better understanding. He showed that Faith cannot be unnatural, seeing that human thought and life depend entirely upon it, and the confidence which we instinctively have in each other points towards God and reaches its consummation in the trust in Christ crucified. No mere abstract of the lines of argument which lead to this conclusion would do them justice. They are worked out with singular beauty, and there is only one point at which they are open to criticism. We are told that the trust we feel in the moral character of our fellows is accompanied by a sense of imperative obligation, and that this necessarily implies the action of a *person* who imposes the obligation; the absoluteness of it carrying us to *God*. Now one cannot but remember that some whom he would fain have convinced think that they can account in another way for the feeling of moral obligation. So far as they are concerned the apologetic breaks down. To others, no doubt, it seems to throw light on the contents of their thought and feeling. These latter will heartily subscribe to Frommel's declaration that Faith is not simply belief of a fact, but reception of a person. 'Personal trust and obedience, that is to say, the trust of our person in the person of Jesus Christ, the obedience of our person to the person of Jesus Christ, that is the secret of Christian Faith, its essence and complete definition, and it is at the same time the essence and the definition of all communion which one person can have with another.'[1] In the essay on 'The Inner Life,' communion with our Lord is set forth as the supreme end of the Gospel. Jesus *is* the Gospel. 'But if it is true that the Gospel is a *person*, we shall perhaps begin to understand how and why it can become our inner life. There is nothing that can come closer, nothing that can penetrate a person more than another person. Bodies and objects are insuperably exterior to one another: not so persons. Do we not speak of "communion of souls," and have we not felt it in hours the happy memory of which can never be forgotten? Is there not between man and man a phenomenon which we call oneness of spirit, which is apt to be produced by all deeply felt emotions? And what is love, that supreme manifestation of the personal life, but the gift of person to person, the gift, and, at the same time, the surrender of person to person? . . . Bodies touch each other: souls penetrate each other. Jesus Christ is the soul of the Gospel; in opening ourselves to Him we open ourselves to the whole Gospel; in receiving Jesus Christ we receive the whole Gospel.'[2] This, of course, is Christian Mysticism: there is no wild flight of fancy in it. Let any one who is afraid of mysticism read the admirable pages in which the method of arriving at personal communion with Christ is described. We are to seek Him in the Gospels till we see Him and hear Him and are so possessed by Him as to begin ourselves to live the Gospels.[3]

Prayer is one of the chief means to the Inner Life. On this topic the teacher speaks to us out of his own experience. He knows the obstacles that strew the path: he justly insists that nothing satisfactory can be done without rules. For if the *act* of prayer is almost instinctive, the *habit* becomes of real value to those only who cultivate it as an art. The rules suggested are regularity of time and place, recollectedness, surrender, petition, waiting. At the cost of these we may win that ability to pray without ceasing which has sometimes appeared unattainable. 'What does continual prayer mean? The best fruit of the habit: the precious result of its practice. Not a wearisome repetition of words, a reiteration of formulas, but an inward attitude, in which, by virtue of strenuous effort, we finally establish ourselves; an attitude which becomes so natural that we maintain it under all circumstances; a disposition, an orientation of the ever-watchful heart, which turns towards God as spontaneously as the flowers to the sun; a position in which, whatever happens, whatever events occur, the soul rises to God and trusts in God throughout the whirlwind of events, seeks for,

[1] Page 196.

[2] Page 358.

[3] Page 363–368.

sees and recognizes His Will, entreats and receives the ability to fulfil it, and, submissive to the higher promptings of the Spirit, finds therein the sanction of its conduct, the means to accomplish its task, the reason for its deeds. Prayer, then, having become communion with God, brings to perfection the obedience and the trust of Faith, and burgeons out into joy, strength, peace, valour, power, and love.'[1]

It can only very seldom have happened that the young men in a theological classroom have heard from his own lips the story of their professor's conversion. At all events, such a story was never told with more delicacy, dignity, and effect than on the occasion when Frommel made his confession. One of his courses on the History of Dogma had led some of the students at Geneva to regard Christianity as a mere product of evolution. To correct this misapprehension he judged it necessary to offer a 'frank explanation.' 'To the question, How do you succeed in maintaining the affirmations of your religious consciousness over against the frequently contrary affirmations of Science? . . . the reply is easy. My religious consciousness, in its sources and its contents, is *independent* of my scientific consciousness. And I add that, in my own case, it was a long way *anterior*. I was a Christian before I was a theologian. I did not become a Christian because I was a theologian: I became a theologian because I was a Christian.'[2] Then he describes the crisis in his spiritual history, and the result. To the present writer it seems that the account deserves to be put alongside Augustine's *Confessions* and Bunyan's *Grace Abounding*. There is only space to quote the closing words: 'That day now lies a long way behind me in the past: but it shines there as the day of a new birth. And, in fact, all things thenceforward became new to me. Doubtless, alas! there have since been many failures, many defects on my part, many interruptions of my consecration, many breaches of Christian fidelity, many faults, and those very culpable. They have not effaced the fact that I belonged to Christ. It was but a first starting-point which needed to be followed by many others. But it was a starting-point. For that which Christ then became for me, He has been ever since. The assurance of forgiveness, the certainty of salvation, the inward witness of His grace, He has faithfully bestowed day after day. They are the strength of my life and the sole reason of my ministry.'[3] *Pectus facit theologum.*

JOHN TAYLOR.

Winchcombe.

[1] Page 317.

[2] Page 9.

[3] Page 27.

Social Theories and the Teaching of Jesus.

BY THE REV. D. MACFADYEN, M.A., HIGHGATE, LONDON.

I.

THE prolonged discussion as to the effect of the teaching of Jesus on the social and economic conditions of our time, has of late made some progress and achieved some conclusions. These are partly negative and partly positive. It is agreed that Jesus Christ does not commit His followers to any scheme of social economy, nor is it possible to deduce by a logical process even the outlines of a political or economic order from His teaching. His mind moves in the sphere of ideals and motives and spiritual forces. These can operate under any system which allows them freedom of expansion and expression. The legitimate claim for them is that laws and governments shall allow them freedom to develop; and although they may probably develop in similar directions in every case, there will always be the differences and idiosyncrasies which belong to life.

On the other hand, it is also recognized that we have no right to separate the gospel from its social consequences. To do that is to reduce it to a mere ritual or a mere doctrine. It introduces spiritual factors into life, and the association of these with their social effects is as natural as the association of light and heat. For instance, the gospel remakes personality. From the earliest

days the witness of the disciple has been that 'He has made us after another type.'[1] But personality is in its nature social, and, without society personality is an impossibility to thought. The obligation of social unity is not left to our choosing, but is the necessity of our very being. We do not exist except as members of a family, of a nation, of a race. It is a natural demand, then, of the Christian personality that it should have an environment suited for its own expansion and development. It is inevitably at war with those conditions in society which restrict and hamper that development.

It is also increasingly recognized that by its history and nature modern Christianity is committed to a great adventure, the task of leavening the community in which it finds itself as a whole. There are four possible relations between the Church of Christ and the world, in each of which the Church has found itself at different ages of its history, when it has been resolutely obedient to its Lord. Under the Roman Empire its function was one of protest, and it became the Church of the Martyrs. The new type had to make room for itself in the Roman social order, and it did so by refusing to conform to those habits of life and worship which it felt to be incompatible with its own calling in Christ. Having no room for the spiritual man, Roman society gave him to the lions. The second possible relation is one where the Church retires out of the social order into deserts and wastes, in order to build there the new community after another type. This was the motive impulse which made Monasticism possible. Brotherhoods, cœnobite communities, and monasteries arose because men felt the impossibility of living after the mind and spirit of Christ in a society which lived for the fierce pleasures of war and the degrading satisfactions of lust. The third possible relation is one where the Christian community endeavours to conquer the world by the use of its own weapons, and to subdue it to Christian purposes. This was the great experiment of chivalry. The ideals of chivalry arose because men felt that to witness to the Christian ideal in seclusion was a very partial performance of Christian duty. Its inspiration lay in an honest endeavour to convert the resources of arms and physical strength, and the instincts of knighthood which went with them, to the uses of the Kingdom of God. Chivalry was what Mr. Garrod[2] has recently complained, that Christianity is not a religion suitable for the adoption of young gentlemen. It failed because it was a class religion, and ceased to be effective as soon as the knight had to deal with those who did not recognize his own ideals: it descended to the common corruption which eventually destroys all merely class ideals. The Reformation committed modern Christianity to the great task of leavening the whole community with Christian ideals. Luther's aim was to bring men out of the dominion of the Church and to set them under the rule of God. What he wanted was not the reformation of a body of priests, but the hallowing of life with all its interests. 'Let men,' he said, 'be brought face to face with God, with His reasonable and merciful laws; let them be taught that He is our Father, that all His punishments are for our reformation, all His restraints for our final good. You have then established an authority which cannot be shaken, and you may leave men to take part in all lawful callings. You may then pray "that God's will may be done on earth as in heaven."'

For many years the Reformed Churches, preoccupied in making good their position in separation from Rome, lacked the Christian idea-form for the task to which they were committed. That idea-form has been found, and during the last twenty years has been increasingly recognized in the expression which occurs 112 times in the Gospels, '*the kingdom of God*.' 'All roads of nature, providence, and grace converge at last on this mother city of the soul. It combines the freedom of an ideal family with the order and variety of a kingdom.' Its relationships express and realize the Fatherhood of God and the Brotherhood of man. There is room in it for men of law and men of science, for commerce and art, for manufacture and learning, for every kind of living which can be made a contributing fountain of good to the life of the whole.

It is with the ideal of the Kingdom of God in mind that the Christian comes to the study of modern Socialism. Thinking of an order of life achieved first in the Spirit, but with the power of actualizing itself in human relationships, the modern disciple is bound to come to the narrower social scheme with an attitude partly critical, suspicious of its materialism and distrustful of its methods, appreciative of its aims, and friendly towards many of its ethical standards.

[1] Hermas.

[2] *The Religion of all Good Men*, by H. W. Garrod.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XV. 20.

'And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.'—R.V.

EXPOSITION.

'And he arose, and came to his father.'—Whatever sense of sin suffices to lead to this return is sufficient; no need to wait for deeper convictions; whatever trust in God suffices to inspire to this is sufficient; no need to wait for greater faith. Note two suggestive facts in the prodigal's experience: (1) the joy and peace, the father's kiss, ring, robe, etc., are not instantly conferred; there is a way to be travelled first; often in actual experience it is a long and weary one; (2) though the prodigal brings nothing good with him, neither does he bring anything evil. He forsakes all in turning his back on the far country. 'In the act of fleeing to his father, the prodigal leaves his associates, and his habits and his tastes behind.'—ABBOTT.

'But while he was yet afar off.'—Who can say whether this itself was not a seeking? whether his courage would have held out to the meeting?—ALFORD.

THE idea is that his father was looking for him and able to recognize him at a distance even in rags. It illustrates God's attitude as 'waiting to be gracious.'—ADENEY.

'His father saw him, and was moved with compassion, and ran, and fell on his neck.'—*Saw:* first, recognition at a distance; implying, if not a habit of looking for the lost one, at least a vision sharpened by love. *Moved with compassion:* instant pity awakened by the woeful plight of the returning one manifested in feeble step, ragged raiment possibly also visible. *Ran:* in the excitement and impatience of love, regardless of Eastern dignity and the pace safe for advancing years.—BRUCE.

'And kissed him.'—A strong Greek word really meaning 'kissed much,' with warmth and depth of feeling.—ADENEY.

THE SERMON.

The Father of the Prodigal.

By the Rev. G. T. Purves, D.D., LL.D.

The story of the Prodigal Son is not what we usually think of it as being, namely, Christ's portrait of the life of the sinner; it is rather His representation of God, His revelation of the Father. If we look at the context, we see this clearly. The Pharisees had been murmuring at Jesus' treatment of the publicans, and so He told them three parables to show them what was *God's* disposition toward the sinner. The Parable of the Prodigal Son is the third and the greatest. Let us look at it minutely, and let us fix our gaze on the chief figure, that of the Father, and see what is the character of God as portrayed by Jesus Christ. He represents God as our natural and most affectionate Father. The first two parables are only pictures of what God is like—a shepherd looking for his lost sheep, and rejoicing when he finds it; a woman searching for a valued coin. The third parable describes what He actually is.

Before this, man had felt the majesty, holiness, and righteousness of God, and even His love feebly; but they thought of it as a doubtful and cold affection, and only applying to the righteous among the Jews. Now Jesus tells them that God is their Father—that He loves men first because they are His children, in spite of their waywardness and follies and disobedience, and that no being in the universe grieves more over their sorrows and their sins than He against whom their sins are committed. This is the crowning feature of Christ's representation of God. Men before Christ had called God their Father. Christ did not introduce the word, but He introduced the full meaning of it. Dr. Storr, in his *Divine Origin of Christianity*, says that Father, as applied to God among pagan peoples, 'did not in the least imply affectionate paternity. It represented supremacy only.' Christ represented God as man's real, near, watchful, holy, approachable, and glorious Father. This is the fundamental truth about God taught in the parable; with it as a background let us look at some of the particular features which Christ adds in His description of our Divine Parent.

I. The father allows his son, when he is of age, to choose and act for himself. In this Christ represents to us God's recognition of man's freedom and responsibility. God does not want merely to rule. He wants to cultivate the personal life of His son, and bring out the powers that are in him. This throws some light on dark problems, and suggests a reason why God gives so large occasion for doubt. Man is to work out in his own life the decision of truth and duty, that in the end, if so be he attain to it, he may stand

before his Father with a sympathy and an appreciation and a sense of truth and holiness which he could not have had save by finding them out for himself.

II. The father anxiously waits for his son's return. He has not forgotten or disinherited him. While this representation of God is true, it is not all the truth. It puts before us the attitude in which we see the Father. The parable sets forth what appears to the consciousness of men. In reality, however, the Father goes out to the far country to seek, and it was His voice whispering in the son's ear that moved him to return, and, though he knew it not, the Father was bearing him home. No news can be better to the sinner than that God has been waiting all these years while he was sinning, and that He has not grown tired, but is *waiting still.*

III. The father runs and falls on his son's neck, and kisses him. The Infinite and Holy falls thus on the neck of the outcast. Were it not a revelation, it would be impious to imagine God thus portrayed. And what is the reason of this Divine love and joy? The reason of it lies in the value of the human soul. Can we enrich God? Can we add to His felicity? No, no; and yet, yes; since having made us for Himself, He longs for our presence. We stand amazed at Christ's revelation of the Father as personal, near, passionately loving, and yet patient. He calls you, sinner; He is waiting, the robe is ready: will you come?

Foresight of Possibilities.

By the Rev. George Matheson, M.A., D.D.

It is a divine thing to see merit in advance, and only love can enable us to do it. It is easy to recognize Moses when he comes down from the mount, but to detect him in the ark of bulrushes, that is the hard thing.

So it is that we prefer to stand by God's judgment of us rather than by man's. We want to be read by one who can see beneath the facts—who sees us not only as we are, but looks upon us in the light of our coming possibilities, who can discern the meridian in the dawn, and the land of promise in the desert sand. Our brothers are too shortsighted for that; we must arise and go to our Father.

In our daily life we have experienced again and again the fact that it is by the faith of others in us that we are enabled to do even that little which we do. So it is in our relation to God. They tell us that we are saved by our own faith; rather, it seems, that we are saved by His. It is His faith in us, not ours in Him, that has made us great. Oh accept the deeds of our body as they would shine in the Resurrection body! View us through the telescope of love—not as we appear in the distance, but as we would be when at Thy side.

We could wish no brighter epitaph on our tomb than this: 'When he was yet a great way off, his Father saw him.'

Illustrations.

Some time ago I heard the story of a youth who had run away from his parents and settled in a village not many miles from home. The minister in the village heard the circumstances of the case and tried to persuade him to go home. He told him the story of the Prodigal Son, and said how delighted his father would be to welcome him, and was so effective in his persuasion that at last the young man went home. Not many days afterwards he was back in the village, and the minister, thinking he had returned to visit some of the friends made during his recent short stay there, accosted him cheerily with the words, 'Well, my boy, I am delighted to see you! Did you go home to your father?' 'Yes, sir; I went home.' 'That's right; didn't he kill the fatted calf, and make merry that his son had returned?' 'No, sir, he didn't kill the fatted calf; but he nearly killed the prodigal son.'

There is a bit of genuine humour in the story, but if you look beneath the humour you will find a fairly accurate illustration of the modern reception given by many professing Christians to the returning prodigal. But it is not the ideal reception,—it is not the Christian reception. Our text furnishes Christ's and the Christian's ideal.

Robert A. Dickson.

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In a town in the north of England a Presbyterian minister was asked to call and see a man who was dying. The case was one of laryngeal phthisis, and the man's voice was almost gone. He had a disjunction certificate from a congregation in Scotland, but had fallen into careless habits. His wife was given to drink. They had one little baby—unbaptized. It was a miserable home, untidy and squalid; yet they had once been respectable working people.

After some talk and prayer, the minister was led to understand that the man wished the baby baptized before he died. This was arranged: and the little one was dedicated to the Lord, lying on the breast of the dying father. After the ceremony, the minister leaned over the bed and said gently, 'But what about yourself? You are going to meet your Heavenly Father, you know; is it in peace?' His voice was too far gone to make himself heard; glancing round the room for a moment at his wife and some neighbours

present, his eyes rested at last on the baby asleep on his breast, and he bent tenderly over it with a look of pitiful affection, and kissed it on the forehead, then gazed earnestly and meaningly at the minister. His action and expression said as plainly as words could have done: 'Like as a father pitieth his children, so the Lord pitieth.' He was going home in penitence, too weary to care whether he was received as a son or a servant: knowing only that Father was Father, and that Home was Home. J. VICTOR LOGAN.

SEVERAL years ago some Englishmen were sailing on the river Nile. Coming to a place where General Goodow's yacht came in sight, they greatly desired to see him and speak with him. But they did not like to board the Government boat. One of the men, knowing Goodow well, said, 'I know how we could bring him.' 'How?' 'Hoist a flag of distress,' was the reply. They did so. The ruse succeeded. Very soon the Governor-General's yacht was alongside to see what help could be given. 'This man receiveth sinners,' has been rendered, 'This man is on the lookout for sinners'; and he is especially on the lookout for sinners in distress. 'When he was a good way off, the father saw him,' and in spite of his ragged misery and distress received him royally.

THERE was even in this return that belief in the father's love which condones all offences. There was the instinctive, undying feeling that a parent is still a parent and will receive when others cast us out. You may have read the experience of the great French philosopher Diderot. 'The first few years of my life in Paris had been rather irregular, my behaviour was enough to irritate my father, without there being any need to make it worse by exaggeration. Still calumny was not wanting. People told him—well, what did they not tell him? An opportunity for going to see him presented itself. I did not give it two thoughts. I set out full of confidence in his goodness. I thought that he would see me, that I should throw myself into his arms, that both of us should shed tears, and that all would be forgotten. I thought rightly.' So thought the prodigal. He put himself again within reach of his father's love, and that love received him without question, exulting in the ample opportunity of uttering itself. This was no time for inquiry as to why he had come. Here he was, and in need. That is enough for true love.—MARCUS DODS, *Parables of our Lord*, 2nd ser., p. 136.

MAY we imagine it? the sob, the tears,
The long, sweet, shuddering breath; then, on His breast,
The great, full, flooding sense of endless years
Of heaven, and Him, and rest.

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The Canon and Text of the New Testament.[1]

BY THE REV. JAMES MOFFATT, D.D., BROUGHTY FERRY.

WERE it not for the abundant Germanisms and the occasional Americanisms that are strewn over his pages, one might almost regard Dr. Gregory as another Rendel Harris, for this volume is characterized by a delightful felicity of treatment and a quiet humour bubbling up amid the most technical sections of the subject. A personality, as well as a scholar, is in evidence. Thus, in speaking of Jude's Epistle, and of the supposed difficulty of imagining that one who wrote it could have plain peasants as his grandchildren, the author slyly remarks: 'Even in this enlightened twentieth century there may be found grandsons of facile authors who are themselves not able to write books' (p. 122). Or again, in discussing the circulation of the primitive Scriptures among Oriental villages, he quaintly notes: 'In some cases we may hold it likely that the village churches received old and damaged rolls which the city churches had cast aside on securing new and better copies, precisely as it sometimes to-day happens that city churches send old Bibles or hymn-books or prayer-books to churches on the frontiers of civilization' (p. 321). Asides like these relieve the long processes of argument. But, indeed, Dr. Gregory's book is happily different from what any one accustomed to the somewhat arid and technical literature of the subject might have anticipated. Handbooks on the Canon are never, in Montaigne's phrase, 'a languid pleasure.' Even Westcott's, the best in English,

[1] *The Canon and Text of the New Testament.* By Caspar René Gregory. 'The International Theological Library,' 1907, pp. 540. (Edinburgh: T. & T. Clark. Price 12s.)

cannot be described as readable. The text of the New Testament now and then lends itself to brighter treatment, it is true, yet even Nestle and Kenyon, through no fault of their own, seldom manage to hold the general reader with an arresting spell. Dr. Gregory, on the other hand, contrives to invest his double subject with real charm. There is nothing laboured or intricate in his book. His naïve easy style, his crisp handling of abstruse problems, and his unashamed interest in the religious life of the early and of the modern Church, make the reader's path smooth and straight from first to last. There is not a footnote in the whole volume. Hardly one Greek word occurs. All early Christian passages are translated, and the smallest phrase or allusion likely to puzzle the general reader is explained with scrupulous care. Dr. Gregory has chosen to write for the man who occupies the place of the unlearned, and he will have his reward.

The book, thus arranged for perusal rather than for reference, falls into two parts. Dr. Gregory is a first-class authority on the text, and the second portion contains much valuable matter, even in the shape of opinions, upon the problems of textual criticism. The previous section on the Canon suffers more severely from the self-denying ordinance which the author has so rigorously obscured. His deliberate avoidance of all reference to recent critics becomes positively heroic. Who else could have written nearly 300 pages upon the Canon nowadays without mentioning Loisy and Leipoldt, Zahn and Harnack? But this leads to a cursory and unqualified method of statement, which often permits the reader to slide unawares over a real difficulty. Thus, to take one or two instances at random, it is scarcely accurate to say that 'the gospel history' for Justin 'is precisely the history that we have in our four Gospels' (p. 96). The evidence for the case of the Fourth Gospel in Ignatius is by no means so undisputed as the reader might infer from the sentences on p. 178; the argument (pp. 191–192) against the likelihood of letters being forged in Paul's name[1] ignores the well-known experience of Josephus; it is surely too summary to state that 'Clement of Rome knows First Timothy' (p. 210); and the remark that 'the criticism of the Canon shows that in the sense in which the word used to be understood, and is by some to-day still understood, there never was a canon,' savours of paradox (p. 286). Dr. Gregory has evidently in his mind circles of contemporary Christianity which idolize the Canon and the literal language of the New Testament, and his paragraphs will prove most educative in this direction. But, while dubiety might exist upon certain books, there is surely no doubt that bishops and councils were concerned from time to time to determine practically if not formally what was and what was not Scripture.

The section on the text opens with a fascinating account of how papyri were treated and circulated, Romans being taken as an illustration. The material side of textual criticism is thoroughly handled, and the volume then follows the usual order of topics in this department. No one will be surprised or take any offence at the chivalrous vindication of Tischendorf's honour, and no British scholar will grudge the space and credit assigned to Westcott and Hort. For details, of course, the student will still need to consult the manuals of Zahn, Nestle, and Kenyon. This volume makes no attempt to supersede these standard works upon the text, any more than the corresponding volumes on the Canon. But a great scholar, speaking even colloquially and sporadically upon his own subject, is never to be ignored, and the student will find here the *obiter dicta* of a shrewd judge, as well as general considerations urged which are too commonly passed over in the current text-books. Thus Dr. Gregory has the cardinal merit of never forgetting that the history of the Canon and the text must be received as an historical human evolution, not as a mere documentary kaleidoscope. He emphasizes rightly, among other things, the longevity of some early Christians, such as Pothinus and Polycarp; this really was a factor in the preservation of second-century tradition. 'How many other bishops and Christians wove the long years with long bands in one, whose names we do not know, because they were not martyrs, or because the story of their martyrdom has not reached us? Who that has any appreciation of historic sequence and of historic contemporaneity can speak of the early Christian Church as if it were a disjointed, ill-connected series of little societies that know little of each other and less of the past, and were a ready prey for every and even the most unskilful forger of Scriptures?' (p. 145). This is well said, and it

[1] On p. 224 the author accepts Tertullian's theory that Barnabas wrote Hebrews.

needed to be said. Again, 'There is no danger of any one's trying to stop all preaching until the text of the New Testament is finally settled. That would be absurd. For preaching did not begin with the New Testament. Preaching, vivid work in the Church, preceded by years the New Testament' (p. 507). The debatable land of importance for theology, inside textual criticism, is pronounced very narrow. (Perhaps, had Dr. Gregory faced the recent movements[1] initiated, *e.g.*, by Merx on the Syriac versions and by Mr. F. C. Conybeare, he would have modified this reassuring statement.) Yet, none the less, the Christian must be prepared to admit and welcome the effects of the textual critic. 'It is singular to see a man anxious to have the latest and best thing in electric lights, but totally indifferent as to having the best text in his New Testament.'

With this ironical sentence the volume closes. The index is not adequate, by any means, nor is there the slightest attempt, as I have hinted, to furnish the student with bibliographical information. As a matter of fact, the appeal of the book is not to the advanced student so much as to the general public, and for the purpose of educating the intelligent Christian it may be commended. It is an unambiguous, fluent, and alluring sketch of the extremely intricate subjects which it professes to discuss. Any one who masters it will be not only enabled but incited to pursue further investigations and research under the guidance of the professional experts in either department.

[1] Another aspect of the problem is the influence of the Canon upon the form and text of the New Testament Scriptures. How far, if at all, did the motives and aims of 'canonization' operate in the way of altering, say, the titles of some books? One would have welcomed Dr. Gregory's valuable opinion on this crucial point, but he does not seem to have considered it as germane to his subject.

The Man of Sorrows a Man of Joy.

By the Rev. Robert Oswald, B.D., St. Stephen's Parish, Perth.

'For the joy that was set before him.'—Heb. xii. 2.

We know our Lord as the Man of Sorrows, and such indeed He was; but here He is set before us as the Man of Joy, and deep as was the sorrow, and personal as it was to Him, this joy was deeper still, and still more personal. It was for the joy that was set before Him that He endured the cross, despising the shame. Let us understand the words—'the joy set before him.'

The customary interpretation does not do justice to this noble passage. It takes the joy set before Him to be a prevision of the end of His humiliation and sacrifice in heavenly glory. It sees the joy spring out of His hope of success, His assurance of victory. But this is wooden and commonplace. It does not do justice to the mind that was in Christ Jesus. It does not sympathetically understand the mood out of which, not only this of Christ's, but all noble and heroic actions spring. For what have we to say of all noble and heroic acts but this,—their root and impulse are never calculation, but always inspiration, not the weighing and balancing of consequences and possibilities, nor even the fruits of success, but always the vision of the beauty of the act itself. It is the love of love, the nobility of self-sacrifice, the thought of the misery of sufferers ended, and their happiness and safety won, that flash on a heroic soul to ravish it by their beauty, and fire it by their moral appeal; that smite 'the chords of self that trembling pass in music out of sight' to issue in some noble hymn of love and sacrifice and service. And in this vision and rapture there lies a joy, stern but sweet ineffably, a veritable music and harmony of the noblest and most godlike in us.

That, we venture to say, was 'the joy set before him.' It was not the issue of the act, but the act itself, that was a joy to Him. The joy lay not in the distant victory, but in the splendour of the present and pressing sacrifice. He rejoiced not in the hope of future good, but in the loveliness of present love. The root of His action was not calculation, but inspiration. So Man of Sorrows as He was, more deeply and more essentially He

was a Man of Joy. Joy was the root of that sorrow, joy explained it, joy laid it on Him, joy gave Him strength to bear it, and in the power of joy at last He overcame it.

What is true of this noblest of all acts and greatest of all sacrifices is true in the measure of their nobility and greatness of all good acts of men. Our text speaks not only of the inner life of Jesus. It lays bare the secret of all noble living. And in the sacrifice of Christ this is shown us so enlarged and perfected that in it we most readily study the movements of that life of God that stirs within ourselves.

We note, first, that every noble act and every holy life have their source and spring in a deep-seated inward joy. All goodness begins with a vision. We see God in the beauty of His holiness, or it may be only the skirts of His wondrous garment. Conscience and reason approve the vision, saying, 'This is truth and life; this is truth for you, the life you are called to live,' for goodness and God are their own and their best argument. But seeing is not enough, nor approving. If there is to be fruit, there must be more. The vision must draw your soul, as the moon draws the waters after her in that great tidal wave in its holy task of cleansing the ocean and the earth. It must strike the chords of the soul till they make a noble music of aspiration and purpose, till they tingle into joy, that holy joy out of whose impulse noble acts are done.

We note, second, that such joy brings sorrow.

Laughter and tears lie close together, and humour and pathos are near of kin. It is emphatically so with this joy set before us. In the very capacity to see the beauty, to love it, and be stirred by it to joy, there lies a flood of tears ocean deep. The joy lies in the perception of the worth of personality, of manhood and of womanhood, of the supreme beauty of purity and love. But that seen and felt sin can be but the more sinful, and the suffering it brings men but the more sorrowful. As you love purity, so must impurity grieve you. The love of love is ever proportioned to the hate of hate. So much in the world denies and flouts this truth and goodness that you, who love and rejoice in them, must be content to have them wear a crown of sorrow.

One thing we note in relief. We are not to think of such joy as a rainbow set in a cloud of sorrow. It is rather the background of light that invests the darkness with a deeper hue. It is not the sorrow that is first, and the joy that relieves it. It is the joy that is first, and it is its light that makes the blackness. It is not the sorrow but the joy that is the permanent and abiding: and as it is first, so shall it be last. That the root of the sorrow is a joy deeper and more personal than itself is a pledge, that the sorrow must at length be swallowed up in joy.

We note, third, that it is the joy set before us that gives strength to bear burdens and endure sufferings.

It was out of the joy set before Him that Jesus endured the cross. And if we are to endure anything, small or great, it is out of the joy set before us we must draw our strength.

The note of Christian heroism, then, is not callousness, but sensibility. Three recipes in the main have been given men for the learning of endurance. We name them after their chief teachers, the Epicurean, the Stoic, the Buddhist. The Epicurean bids us look away from sorrow, and find relief in distraction. The Stoic bids us suppress feeling, and learn to bear by refusing to feel. The Buddhist bids us pluck the sting out of suffering, with the conviction that the world is illusion and the desire of it the source of this and all evils.

The Christian recipe for strength is different from all three. Unlike the Epicurean, the world's shallow philosophy, it bids you not look away from sorrow to find relief in distraction, but face it, looking for a more real and lasting joy behind and beneath the sorrow. Unlike the Stoic, it bids you not suppress feeling, but develop it. Unlike the Buddhist, it bids you find reality and the good not apart from life, but in it. Against them all, it sets up tenderness and susceptibility as the secret of true strength and endurance. I heard lately a brave man, whose life had been spent with brave men, say, in words that still ring through my soul, 'The men who are stern are men of tenderness. Men of steel are men who feel.' That was Christ's secret. There was the meat He had to eat, the world wist not of. His very capacity to feel the sins and sorrows of mankind was the measure of His strength, for that sorrow was rooted in a deeper joy, and, deep as the sorrow went, the joy went ever deeper, and, heavy as its burden pressed, His strength grew ever more than equal to bear it. For the joy that was set before Him He endured the cross.

We note, fourth, that the joy set before us has a transforming power.

For the joy set before Him Jesus not only endured the cross, He despised the shame. The clouds that overwhelm joyless men lay far beneath His feet. His joy lifted Him above them. It disarmed the contumely and scorn of men of their power to sting. He despised the shame, for that joy of His showed Him glory in what men without vision and the joy of it see only shame, exaltation in what they think degradation, and victory where they read defeat. And at whatever interval the world has come to think after Him. The cross, that was for Jews the cursed tree, and for Romans the vilest felons' scaffold, has become the badge of blessing, and glory, and power. This is but the symbol of a vast transformation, and it is the joy of Christ that has brought it about.

It is this power of transformation we need: a joy that transmutes values; that finds foolishness, wisdom, and weakness strength; that judges with God's judgment, and in His light sees light; that does not conform us to the world, but transforms us by the renewing of our minds to know what is the good and acceptable and perfect will of God; that sets free from false judgments, false shame, and false ideals; that lifts us above the world, and sets us at the right hand of God.

What then? Joy is evidently the key to life, and we should seek it. Inspiration, strength, renewal lie in it. The heart of religion is to see God and rejoice in Him. Praise is the greatest of all, greater even than prayer, for prayer, when it becomes perfect, passes into praise.

Lay aside, as the thought of the savage and the schoolboy, that it is weak to feel or show feeling, and the shallow philosophy that the fruit of life's wisdom is to admire nothing, be capable of admiring nothing. Feel—admire—worship. Rejoice in God and in all things godly and goodly; hate hate, scorn scorn, despise shame, and, above all, love love.

There is a joy set before you as before Christ. Without it you shall do nothing good or great. It brings sorrow, but vanquishes it. It adds burdens, but increases strength. It transmutes all values, and lifts you out of worldliness and above the fear of men, because it renews your mind, and makes yours the truth that sets you free. It gives wings, wings that lift high and higher, till with Christ you are set at the right hand of God.

Literature.

THE STOICS AND CHRISTIAN ETHICS.

THE STOIC CREED. By William L. Davidson, M.A., LL.D., Professor of Logic and Metaphysics in the University of Aberdeen. (Edinburgh: *T. & T. Clark*, 1907. 4s. 6d.)

THE first eleven chapters of this most excellent handbook are devoted to an historical and ethical exposition of Stoicism among the Greeks and Romans. There was room for a fresh, up-to-date survey of this kind, and Professor Davidson has furnished his readers with a thoroughly readable account of what the principal Stoics, those 'budge doctors of the Stoic fur,' believed and taught. To the student of early Christianity, the relation of the Stoic to the Christian faith is of especial interest. Stoicism, as Professor Davidson admits (pp. 180–181), 'is very likely to have affected the early Christian teaching—more especially that of Paul, who himself belonged to a city that was a chief seat of Stoicism (namely, Tarsus), and who could, on occasion, as in the Areopagus at Athens, turn his Stoical knowledge effectively to account.' This point of connexion has been worked out by several scholars recently, notably by J. Weiss, and, with less caution, by Professor Mahaffy. Strabo mentions five prominent Stoic philosophers of Tarsus, and the Cilician origin of some others is quite certain, so that the local opportunity may be taken for granted. How far the actual influence extended, it is more difficult to determine. The famous kenosis passage in Ph 2^{6-11} is held by Dr. E. Pfleiderer, the editor of Heracleitus, to reproduce a speculative idea of that Ephesian philosopher, whose repute had revived in the later Hellenistic age. In his mystical theosophy, the 'dark' thinker had conjectured that the Absolute Being might divest himself of his high estate,

descend to a lower sphere of existence, and subject himself to service and suffering among men, thereafter rising in triumph to his original state. This throws a ray of light on Paul's statement in the above passage, though it is not easy to be sure whether the connexion of the apostle and the sage denotes filiation or one of those striking coincidences which imply no more than independent activity of thought. A similar problem arises, of course, with regard to the Logos theory of the Fourth Gospel, itself an Ephesian document. The indebtedness of Paul, in the sixth chapter of 2 Corinthians, to the moral vocabulary of the Stoics is more plain, but less central. The wider question raised by the parallels between Paul and Seneca is probably to be answered by a reference to the beliefs underlying the mysteries, especially those of Orphism, and possibly to the common influence of a sage like Athenodorus, the teacher of Augustus, who came from Tarsus, where his memory was adored at the yearly festival. The connexion of some threads in the popular Stoicism of Seneca with the Greek mysteries is an aspect of the subject to which Professor Davidson seems hardly to have done justice. The religious ethic of men like Seneca, with its belief in the future, shows how the Stoic rationalism had been borrowing from Platonic and Orphic sources, in order to enrich its content and sharpen its appeal. The religious idealism of writers like Plutarch and Epictetus denotes, in the main, an attempt to rationalize the religious enthusiasm and mysticism which made the mysteries so attractive; and consequently the comparison of such teachers with early Christian writers like Paul requires an expiscation of the material which lies behind both in the common religious yearnings and movements of the time.

The twelfth chapter of this handbook discusses the present-day value of Stoicism, while there is a capable and succinct appendix on Pragmatism and Humanism. The latter movement, as Professor Davidson aptly points out, has strong affinities with ancient Stoicism, for both make practice the foundation not merely of morality but of knowledge. 'The Stoic viewed man first and chiefly from the side of his activities; perceiving, rightly enough, that these are what have for him the greatest interest and mould his destiny. Volition comes first; practical interests come first. So that, what we find is this, the battle of intellectualism *versus* voluntarism going on then, as it goes on now; and pragmatism, for the time being, had gotten the victory' (p. 130).

Professor Davidson, it will be seen, has not written any dry, technical monograph. His pages are happily in touch with vital problems, and their combination of scholarly exposition and criticism is characterized not only by justice, but also by lucidity. Stoicism, of a practical kind, is the living creed of many moderns. Sir Walter Scott had as much of it, some hold, as of Christianity, Huxley, too, breathed its air. Was it not he who rebuked Lightfoot for characterizing it as 'the offspring of despair,' and who proceeded to define it as 'the philosophy of men who, having cast off all illusions, and the childishness of despair among them, were minded to endure in patience whatever conditions the cosmic process might create, so long as these conditions were compatible with the progress towards virtue, which, alone for them, conferred a worthy object on existence'? Any one who desires to verify this definition, or to ascertain how far it is compatible with the ethics of Christianity, cannot do better than study Professor Davidson's penetrating and equitable pages.

JAMES MOFFATT.

THE LITERATURE OF THE LIFE OF CHRIST.

THE LIFE OF CHRIST IN RECENT RESEARCH. By William Sanday, D.D., LL.D., Litt.D. (Oxford: *At the Clarendon Press.* 7s. 6d. net.)

Professor Sanday has gathered together a number of papers and published them under the title of *The Life of Christ in Recent Research.* They all have some bearing on the Life of Christ. They all stand in the line of preparation for the book which is to be Professor Sanday's crown of service, his *Life of Christ* in the 'International Theological Library.'

The volume contains, first, a preliminary study of the Symbolism of the Bible; and, next, five Cambridge lectures on the Literature of the Life of Christ, with two further lectures on the most recent books. A chapter on Miracles follows. Then come three reviews of books, all touching the Gospels; and, last of all, a sermon on Angels. The volume is enriched with two very fine engravings from 'The Temptation in the Wilderness,' by W. Dyce, R.A.

Now the first thing is the intensity of interest which Professor Sanday secures for everything that he publishes. There is not a paragraph in this volume that can be called dull. A paragraph that is dull? There is not a paragraph that does not quicken the attention and hurry the fingers to turn the next page. There are paragraphs that catch the breath.

How then do we find that it fares with the literature of the Life of Christ and the criticism of the Gospels? In the two lectures which deal with the literature of 1906 and 1907, Dr. Sanday has to record 'a break in the solidarity' of the criticism of the Gospels in this country. Referring to his previous lectures he says:

'I had spoken of the general solidarity of our English Universities, *i.e.*, in particular, of the theology taught in them. The wonder to me really was that that solidarity should have been maintained so long. It was not to be expected that it could last much longer. The indications of approaching change came, as it happened, less from England than from Scotland. The most typical book in this respect that I have read for some time is that of Mr. Ernest F. Scott on the *Purpose and Theology of the Fourth Gospel* (Edinburgh, 1906). Mr. Scott is a Balliol as well as a Glasgow man, and we can trace something of Oxford as well as of Scotland in his book; but the Oxford element that we trace in it is not exactly theological. The nearest parallel that I am aware of was Dr. James Moffatt's *Historical New Testament*, published a few years ago. Mr. Scott is an admirable writer, and shows especial skill in the handling of ideas; he has also a seriousness and strength of conviction that are decidedly attractive. But the most marked thing about him to my mind is his standpoint, which is identical with that of the more sober theological liberalism in Germany. The Germanism is thorough-going—so thorough-going that it is not argued, but is simply taken for granted. Something similar might be said of Dr. Moffatt, though with slight qualification. Later still, we have Dr. Salmon's posthumous book, *The Human Element in the Gospels* (London, 1907), which is in its way even more significant, because the change which it marks is not due to any external influence, but to the internal development of the writer's own mind. In the English Universities also there are signs of a less conservative and more adventurous spirit: and I do not doubt that we shall have more in the future.'

With that we rest content for the present. We must return to the book, but for the present our purpose has been simply to send our readers to the book itself.

THE PARADISE OF PALLADIUS.

The Paradise or Garden of the Holy Fathers. Translated out of the Syriac, with Notes and Introduction by Ernest A. Wallis Budge, M.A., Litt.D., D.Lit. (*Chatto & Windus*. 2 Vols. 15s. net.)

In the winter of the year 1888, Dr. Wallis Budge was travelling in the East and came to Môsul, the ancient Nineveh. There he was shown a manuscript in Syriac which contained, amongst other things, a version of the *Paradise* of Palladius. In 1893 he published a description of the contents of the manuscript. Then he made a translation of it, which, along with the Syriac text, was published in two volumes in 1904. This was for private circulation. He has now revised the translation and issued it without the Syriac text, making it available for all men in the two handy volumes which lie before us.

The manuscript contains five separate works, and Dr. Wallis Budge has translated them all. These works are (1) *The Life of St. Anthony*, by Athanasius, Archbishop of Alexandria; (2) the *Paradise* of Palladius; (3) *The Rule of Pachomius at Tabenna*, spoken of as the Askêtikon; (4) *The Histories of the Solitaries of the Desert of Egypt*, attributed to St. Jerome; and (5) *The Sayings of the Fathers of Egypt*, collected by Palladius.

Of these works the principal are the *Paradise* of Palladius, and his *Sayings of the Fathers*. Who was Palladius? Palladius was born in Galatia about 364 A.D. (Dom Butler says 367), probably of good family. At, or about, the age of twenty he visited Alexandria, and became a monk. He withdrew first into the desert of Nitria; then into the still more remote desert, which, from the number of hermitages with which it was studded, was called 'The Cells.' Being compelled after nine years to quit the desert, he was consecrated Bishop of Helenopolis in Bithynia. He suffered banishment through his attachment to St. Chrysostom. In the year 420 he wrote the *Paradise*.

Having been dedicated to a chamberlain at the Court of Theodosius II. named Lausus, the *Paradise*

is known as the 'Lausiac History of Palladius.' In the year 1898 Dom Cuthbert Butler (now Abbot of Downside) published a critical edition of the Greek text in the Cambridge Texts and Studies. What Dr. Wallis Budge has published is a translation of a Syriac version. The Syriac version was made by Rabban Ânân-Îshô, a monk who flourished in Northern Mesopotamia in the beginning of the seventh century.

The *Paradise*, or 'Lausiac History of Palladius,' is a collection of stories concerning the lives of Egyptian monks and ascetics. With many of these Egyptian hermits Palladius was personally acquainted; and it is now held that when he relates what he himself had knowledge of, he is worthy of credit, but that what he derived from Coptic writings, or learned by hearsay, must be received with great caution. The *Paradise* is full of the supernatural, but to sweep the whole history aside on that account is to manifest an entire absence of the historical imagination. Here is a short but fair example of the stories.

'Once certain of the great sages of Scete were travelling along a road in the desert when they heard a sound, like the groan of a sick person, [rise up] from the ground; and they searched, and found a path which led into a cave, and when they had descended into it they discovered [there] a certain holy virgin. Then they said unto her, "O mother, when didst thou come here? And who ministereth unto thee?" For they saw nothing in the cave except the holy woman herself who was lying on the earth. And she said unto them, "Behold, I have passed eight-and-thirty years in this cave, and I have satisfied my wants with grass, for I labour for Christ. And I have never seen a man except this day, and God hath sent you to me this day to bury my body"; and having said these words, she died. And when the fathers saw [this], they glorified God, and they buried her body, and prayed, and departed from the place.'

The Second Part of Ânân-Îshô's version of the book *Paradise* contains several series of miscellaneous collections of 'Sayings' and 'Stories' of the Fathers, some 635 in number, and also a series of 'Questions and Answers,' about 706 in number, which deal with the rule of life of the holy men. Though Ânân-Îshô attributes all of them to Palladius, it is very doubtful, says Dr. Wallis Budge, if more than a few of them were collected by him. We shall give an example of each. Here is one of the 'Sayings.' It is No. 233.

'A certain brother asked Abbâ Poemen, saying, "What mean the words, If a man be angry with his brother without a cause?" (Mt 5^{22}). The old man said unto him, "If thy brother make use of oppression, and wrong, and fraud in respect of thee, and thou art angry with him [because of them], thou art angry with him without a cause. And if he tear out thy right eye, or cut off thy right hand, and thou art angry with him, thou art angry with him without a cause; but if a man wisheth to separate thee or to put thee away from God, then to be angry and wroth with him is a good thing."'

Of the 'Questions and Answers,' take No. 395. 'They used to say that a certain father who was a recluse had a brother, according to the body, who lived in another cell, and that this brother fell ill, and sent to him a message to come and see him before he died; and his brother said, "I am unable to go out for the sake of my brother in the flesh." And his brother sent him another message, saying, "Come, if it be only in the night, that I may see thee"; and the recluse said, "I cannot do so, for if I did my heart would not be pure before God." So the brother died, and they did not see each other.'

THE LAWS OF ISRAEL.

ISRAEL'S LAWS AND LEGAL PRECEDENTS. By Charles Foster Kent, Ph.D. (*Hodder & Stoughton.* 15s.)

This is the fourth volume of Professor Kent's 'Student's Old Testament.' It has been issued before the third. Perhaps the early issue of this volume is due to Professor Kent's familiarity with the subject. For in the series entitled 'The Messages of the Bible' he has already issued a volume which goes over the same ground, and almost as minutely. The similarity between the two volumes is indeed very great. The Laws are grouped in the same way in both, and the exposition moves along the same lines. There is, of course, the great difference that in the present volume the Laws are quoted verbatim, whereas in the previous volume they are only summarized. This is in accordance with the plan of each series. The summaries of the previous volume are often found, though not in identical words, in footnotes to the present volume. These footnotes are very

valuable. We could have taken more of them. This indeed is the criticism, and the only criticism, that one feels inclined to make upon the whole series, that Professor Kent is more interested in institutions than in ideas. It is no part of his plan certainly to write a theology of the Old Testament, but we should have been glad if he had found room for a little more theology than he does.

Let us take an example. In one of the footnotes we read: 'Human sacrifice was apparently a common practice among the ancient inhabitants of Palestine. The many skeletons of children found in the temple precincts of the ruins at Gezer and Taanach, and the frequent allusions to it in the O.T., confirm this conjecture. The ancient Hebrews shared the Canaanitish belief that every first-born child belonged to the Deity. In the times of calamity the first impulse in the minds of the people was to win Jehovah's favour by human sacrifice (Mic 6^{7}). When heathen influence was strong, as in the days of Ahaz and Manasseh, the same barbarous practice came into vogue. In the valley of Hinnom, to the south of Jerusalem, the Hebrews had been wont *to burn their sons and their daughters in the fire* (Jer 7^{31} 19^{5}, Ps $106^{37.38}$). These references suggest, however, that the crime was committed in the later days only in the name of Baal or Molech (or Milk, *King*). The expression, *to make to pass through the fire*, appears to refer to the same rite, probably designating some peculiar form of human sacrifice.'

Now this is full of interest as well as information. It helps us to understand the meaning of certain difficult passages in the Old Testament. And more than that, it brings us close to Old Testament life. But it would have been more interesting still and much more valuable if Professor Kent had shown us the place of this practice in the development of the religion of Israel, and if he had pointed out what the forces were which in course of time made such a practice impossible.

Throughout the volume Professor Kent has brought the laws of Israel into comparison with the laws of the Assyrians. He has used for this purpose Mr. Johns' *Babylonian and Assyrian Laws, Contracts, and Letters*, a work which he says, very truly, all students of Israel's laws should be acquainted with. And ever as the comparison stands before us we are driven to ask the questions, What arrested the development of Babylonian civilization, and what gave to the civilization of Israel its supremely religious impulse?

THE SHÁHNÁMA OF FIRDAUSÍ.

The Sháhnáma of Firdausí. Done into English by A. G. Warner, M.A., and E. Warner, B.A. (*Kegan Paul.* Vols. i. and ii. 10s. 6d. each.)

Firdausí is the Homer of Persia, and its Illiad is the Sháhnáma.

As the three Persian poets 'Unṣurí, 'Asjadí, and Farrukhí sat conversing together one day in Ghazna, there came, according to the popular legend, a stranger from Níshápúr, who made as though to join them. 'Unṣurí, not desiring the intrusion of this provincial, said to him, 'O brother, we are the King's poets, and none but poets may enter our company. Each of us will therefore compose a verse in the same rhyme, and if thou canst in thy turn supply the fourth verse of the quartette, then will we admit thee into our society.' So Firdausí (for he was the intruder) consented to the test, and 'Unṣurí, purposely choosing a rhyme wherein three verses might easily, but four, as he imagined, by no means be made, began:

> 'Thine eyes are clear and blue as sunlit ocean'—

'Asjadí continued:

> 'Their glance bewitches like a magic potion'—

Farrukhí proceeded:

> 'The wounds they cause no balm can heal, nor lotion'—

And Firdausí, alluding to a little-known episode in the Legend of the Ancient Kings, concluded:

> 'Deadly as those Gív's spear dealt out to Pôshan.'

Being called upon to furnish an explanation of the allusion in this verse, Firdausí displayed so great a knowledge of the ancient legends of Persia that 'Unsurí told Sultan Mahmud that here at length was one competent to complete the work of versifying the national epic which had been begun by Daqíqí.

Such is the account given by the later biographers of Firdausí's first appearance at the Court of Ghazna. We have followed Professor Browne. The truth of it he does not vouch for, nor do we. To return to the biography. Firdausí was a small

squire, born in 935 A.D. in a village near Khurasan. He had only one daughter. To provide for her an adequate dowry he composed a long poem. With this poem in seven volumes he set out for Ghazna. He was then about eighty years of age. Sultan Mahmud offered only a trifle for the poem, which the disappointed poet divided between a bathman and a sherbet-seller and fled from Ghazna. But a friend reconciled him to the Sultan, who now appreciated the value of the poem and ordered 60,000 dinar's worth of indigo to be given to Firdausí with apologies. As the camels bearing the indigo entered the gate of Firdausí's village, they met the poet's dead body. The gift would have been given to his daughter, but with spirit she declared that she needed it not. Such is the oldest and most authentic account of Firdausí that we possess. His works consist of the Sháhnáma, a romance, and a number of lyrical fragments. His reputation rests on the Sháhnáma.

Let us listen to a few lines of it. We select the opening lines of the story of Rustam and Suhráb, both because of the reputation given to that episode by Matthew Arnold, and because of its own particular beauty. Professor Browne, in his *Literary History of Persia* (ii. 144), renders the lines into English, imitating as closely as possible the rhyme and metre of the original. This is Professor Browne's translation :

The story of Suhráb and Rustam now hear :
Other tales thou hast heard : to this also give ear.
A story it is to bring tears to the eyes,
And wrath in the heart against Rustam will rise.
If forth from its ambush should rush the fierce blast
And down in the dust the young orange should cast,
Then call we it just, or unkind and unfair,
And say we that virtue or rudeness is there?
What, then, is injustice, if justice be death?
In weeping and wailing why waste we our breath?
Naught knoweth thy soul of this mystery pale ;
No path shall conduct thee beyond the dark veil.
All follow their ways to this hungering door,
A door which, once shut, shall release them no more !
Yet perhaps thou shalt win, when from hence thou shalt roam
In that other abode to a happier home.

A complete translation of the Sháhnáma has been made by two brothers, Arthur George Warner, M.A., and Edmond Warner, B.A. The elder of the two died in 1903. His, if we mistake not, was the chief hand in the translation. It was finished before his death, though the first volume was not published till 1905. The younger brother has added Introduction, Notes, and Argument. Of the two volumes which have now appeared we can speak very highly. But it is better to let them speak for themselves. And for that purpose let us choose the translation of the same passage as before ; that is to say, the first few verses of the prelude to Rustam and Suhráb :

'The story of Suhráb and Rustam hear :
Thou hast heard others ; let it be thy part
To hear this too : 'tis fraught with many a tear,
And Rustam will enrage thy gentle heart.
Now if a rude gust should arise and bear
A yet unripened orange to the dust,
Shall I describe this as unfair or fair,
Shall I pronounce it tyrannous or just?
Where is the evil if we all must die?
Why clamour and appeal from what is right?
The spirit wotteth not this mystery ;
Beyond the Veil there is no path in sight.
We all must reach the insatiable door,
The greedy door that openeth twice for none ;
Yet so a better place may be in store
For thee, and heaven's eternal rest be won.

Clearly the translation stands comparison with Professor Browne's, and it rarely falls below this level of felicity.

The Sháhnáma owes its popularity to various causes, among which may be mentioned the value of its contents for the study of Mythology and Folklore. If it has not yet taken its place in Europe, that may be due to the want of a popular translation. That want has now been supplied.

Among the Books of the Month.

To Mr. Allenson's 'Heart and Life Booklets' has been added Law's translation of Behmen's *The Supersensual Life* (1s. net). So no more ignorance of this superb piece of spiritual work, as Dr. Whyte calls Behmen's book, and no more ignorance of this 'treasure-house of masculine English,' as he calls Law's translation.

The late Dr. J. N. Cushing was the best authority on some of the Burmese tribes. He lived in Burma for forty years. He had the seeing eye, and the sympathy. And his scholarship gained him the presidency of Rangoon College.

So when he wrote on *Christ and Buddha* (Amer. Bap. Pub. Soc.), he wrote after long study of the subject and under circumstances of peculiar ad-

vantage; and his book, even on so worn and treacherous a topic, is of the utmost scientific value.

Messrs. A. & C. Black have published a cheap edition of Farrar's *Lives of the Fathers* (2 vols., 7s. 6d. net). The edition is a reissue of the original, so that the two volumes are in handsome octavo, with all the notes. There is no history of the Fathers even yet that can compare with Farrar's in interest. And its popularity is not gained at the expense of scholarship. For Farrar was a far better scholar than some of those who, because they disliked his politics or his theology, were wont to sit in judgment on him. We need to popularize the Fathers. This is such an opportunity as has never come before.

A publisher's name becomes attached sometimes to a particular class of literature. And so it comes to pass that Messrs. Blackwood & Sons can sell the stiffest philosophical books. Veitch's *The Method, Meditations, and Selections from the Principles of Descartes* has passed into the fourteenth edition (6s. 6d.).

At a recent Convention of Sunday-school teachers the subject of discussion was Psychology. It was agreed by all that some knowledge of the science of Psychology was essential to successful teaching. The difficulty felt was how to obtain it. A little honest study is necessary. With that and the *Elements of Psychology*, by Sydney Herbert Mellone and Margaret Drummond (Blackwood; 5s.), the accomplishment is within the reach of every teacher, even of that superintendent who at the same meeting requested that he might not be asked to spell the word. For this is not merely the latest book on the subject, and so has the advantage of all that other books contain; but it proceeds on a new method, a method exactly adapted to catch the interest of the beginner. That method, in a word, is to bring forward the subject of activity, of which we have all some knowledge, and from the known of activity to lead gradually to the unknown of sensation and perception. Psychology and the Science of Religion—these are the subjects of most promise; and for the beginner in Psychology, whether teacher or student, this is the book.

In the last volume of his 'Periods of European Literature,' the volume on *The Later Nineteenth Century* (Blackwood; 5s. net), which he has written himself, Professor Saintsbury has given an account of the editing of the whole series. It is refreshing in its frankness, and may even be enlightening. For it seems that some of his critics have expressed their innocent surprise that the twelve volumes did not appear in chronological order and at regular intervals of time.

Of this last volume, we say, the period is the later Nineteenth Century. So it contains the names of Tennyson and Hugo, Christina Rossetti and Friedrich Nietzsche, Jefferies and Zola, Amiel and A. K. H. Boyd. And it contains cool confident estimates of every one of them. For Professor Saintsbury has no room to be apologetic and no desire. More than that, however, yea much more, it contains a clear, steady exposition of the way in which the Time-Spirit of the later Nineteenth Century lived and moved and had its being among all the crowd of bookmakers. Never does Professor Saintsbury hide the wood with the trees. And so, whether we accept his estimate of Frank Smedley or resent it, we are always aware that that is a small matter, the impression is with us of life and movement and progress throughout the mass.

Our Mission in North China (Burroughs; 1s. 6d.). This is the way to write the literature of missions—every man describing his own field. For it is the generality, the extended and extenuated sketch, that kills our interest in mission work. This history of the mission of the Methodist New Connexion Church is like a biography—minute, loving, true. The Rev. John Hedley, F.R.G.S., is the author of it.

There is a distinguished editor in this country who claims to possess one talent only—he can ask questions. Dr. J. G. Frazer would have every missionary possess that talent. And so he has drawn up a set of questions (five hundred and seven in all) which missionaries and others might put to the black man. It is a step in the line of science—a most important step. The tract may be had for a trifle at the Cambridge Press. Its title is *Questions on the Customs, Beliefs, and Languages of Savages.*

From the Cambridge Press there comes a new and cheaper edition of *The Interlinear Bible* (7s. 6d.). Since the issue of the first edition we have used it constantly and have found but one slight slip—a marvel of accuracy therefore, seeing that the opportunities for error are so many. The only objection to it is the difficulty of turning over the thin leaves. But probably there are editions on thicker paper; and perhaps other men are not in such a hurry.

The latest series as we write is Cassell's 'Christian Life' series. The first volume of it is Canon Hensley Henson's *Christian Marriage* (1s. 6d. net). It is not a polemic, but a grave reserved effort to see this subject in the light of Christ.

What is the difference between genius and talent? It is the difference between Shakespeare and Holinshed. And there could not be a better exercise set to any schoolboy or budding author than the comparison between Holinshed's telling in good everyday prose the story, say, of 'Leir the sonne of Baldud,' and any scene of Shakespeare's tragedy called *King Lear*.

But the object of the new volume of Professor Gollancz's 'Shakespeare Library' is not to compare genius with talent, though it is a comparison between the Chronicle and the Historical Plays. Its title is *Shakespeare's Holinshed* (Chatto & Windus; 10s. 6d. net). Its author is Mr. W. G. Boswell-Stone. And its object is the purely literary one of showing how much Shakespeare got from Holinshed, and how he got it.

So it is both Holinshed's Chronicle and Shakespeare's Plays. And the value of both is increased by being set down together. Holinshed loses nothing in the comparison with Shakespeare, for he makes no claim to the imaginative, and he has the genuine historical gift. And Shakespeare loses nothing. For at once we see that poetry is history lifted out of the local and individual and made universal.

But, besides the comparison with Holinshed, Mr. Boswell-Stone has given us much illumination on Shakespeare's sources and the way he transfigured them. The volume is enriched with the notes of a scholar. These notes are both literary and political. Take an example. It has quite a modern flavour about it.

In *2 Henry VI.* iv. ii. 9, 10, we read: 'Well, I say it was never merrie world in England since Gentlemen came up.' And in iv. ii. 142, Cade retorts to Sir Humphrey Stafford: 'And Adam was a Gardiner.' Now all that we learn from Holinshed at the proper place is that John Ball exhorted the people to destroy first of all the great lords of the realm. But in a footnote a quotation is made from another page, to this effect, that when preaching at Blackheath, Ball's theme was

> 'When Adam delv'd, and Eve span,
> Who was then a gentleman?'

And there is a further quotation from Grafton (i. 417, 418) that Ball was wont to say: 'A, good people, matters go not wel to passe in England in these dayes, nor shall not do untill every thing be common, and that there be no Villeynes nor gentlemen.'

Mr. J. Brierley, B.A. (the 'J. B.' of the *Christian World*), has gathered another volume of his articles and called the book *Our City of God* (Clarke; 6s.). Mr. Brierley is like the early Christians, not a great theologian, but very good for burning. That is to say, his strength is in ethics and attachment. And is it not just there we need strengthening most of all in these days? Not that we have not dismissed theology, but that we have not taken on morality enough. With what joy does Mr. Brierley quote Bishop Gore: 'There is not among us anything that can be called an adequate conception of what Christian morality means.' And with what insistence does he go on to ask 'the average ecclesiastic' 'whether he properly understands that the issue on which the Church will stand or fall is not its attitude to baptism or prevenient grace, but its attitude to the tremendous struggle on which the world is now visibly entering for man's elementary rights'?

The Rev. J. D. Jones, M.A., B.D., of Bournemouth, is a great popular preacher. We say popular, because, although Mr. Jones is a scholar, and has much to say which the common people could not understand, he is careful never to say it. The Pharisees who know the law he ignores; he preaches to the publicans and sinners. He has studied the psychology of common folk. They can understand the imaginative if it is mild enough; and so the title of the fourteenth sermon

in his new volume is 'The Blessing of Unrealized Aims.' They can follow a somewhat stiff theological argument if it is expressed in Saxon English; and so his seventh sermon is a closely reasoned proof of the Deity of Christ. They can appreciate a solid piece of scholarship if it comes in the course of actual exposition.

Now, there is a difficult text in the First Epistle of St. John of which the words are 'God is greater than our heart, and knoweth all things' (1 Jn 3^{20}). Mr. Jones discusses the translation. He quotes the late Dr. Field. He decides to insert the phrase 'it is evident,' making his text read, 'For if our heart condemn us, it is evident that God is greater than our heart, and knoweth all things.' Then he decides that St. John purposely left the meaning to be taken both ways. And so his sermon is: (1) that God condemns us more than we condemn ourselves, and (2) that God absolves us more than we absolve ourselves; and that He does both because of His greater knowledge of us.

In the second half of his sermon, in which he shows that God makes allowance just because of His greater knowledge, he uses an effective illustration. This is the illustration:

'One of the clerks in the Treasury Office, who had to prepare some part of the estimates for the budget when Mr. Gladstone was Chancellor of the Exchequer, once made a mistake of several millions in the figures he sent in. The mistake was not discovered till after Mr. Gladstone had made his Budget speech, and the effect of the mistake was that he was put to great trouble in rearranging his taxation proposals in order to meet the amended figures. The clerk who had made the error anticipated the very worst consequences from his blunder. And when one day Mr. Gladstone sent for him into his office he made sure the moment of his dismissal had come. Judge then of his amazement when Mr. Gladstone, instead of giving him a lecture and his dismissal, complimented him on the skill and patience which had enabled him for so many years to deal with the enormous figures of our national revenue with such accuracy and exactitude. What wonder the clerk broke down under kindness like that! He had expected to be judged harshly and punished severely, but Mr. Gladstone—a financial genius himself—knew the intricacies and difficulties of our national accounts, and he judged pitifully because he knew.'

The title of the book is *The Gospel of Grace* (James Clarke & Co.; 3s. 6d. net).

Nimrod's Wife, by Mrs. Ernest Thompson Seton, is a daring title (Constable; 6s.). But Nimrod's wife was a daring woman. She went hunting and adventuring in the Sierra, in the Rockies, on the Ottawa, in Norway. Wherever she went Nimrod went also; but he never impresses us as being the mighty hunter his wife is. And it is certain that he has not her way of telling the story of it. The book is cleverly illustrated also. We recommend it unreservedly. It is neither screaming fun nor harrowing fiction; it is travel pure and simple; but it is so well described that it brings us the sense of the rush and swirl of the fresh mountain breezes.

The great venture of our day in the History of Literature will be the Cambridge series. Less ambitious is Messrs. Constable's series, 'Types of English Literature,' which is to appear in thirteen volumes under the general charge of Professor W. A. Neilson of Harvard. It begins with *The Popular Ballad* (6s. net), written by Professor F. B. Gummere of Haverford College.

It is a book that is sure itself to be popular. Professor Gummere's interest in the subject is purely intellectual. He dares even to criticise the ballad in respect of its 'white-skinned and yellow-golded hero,' and its poverty of nature description. But the ballad will survive. It has always held the people by the sorrow in it, the sorrow and the supernatural. For the common people have an imagination of sorrow that cannot be satisfied.

Hugh Price Hughes has found a place in 'the Library of Methodist Biography.' The biographer is the Rev. Arthur Walters (Culley; 1s. net).

It is the way with all calendars to wax fat as the years pass, and *The Cambridge University Calendar* (Deighton Bell; 7s. 6d. net) for the Session 1907–1908 is bulkier than ever. It is the more indispensable to the graduate and undergraduate, the more interesting to all.

It is with sincere pleasure that we receive and recommend the annual parcel from Stirling—from Drummond's Tract Depôt. The best thing in it is an Address to young men by Dr. Wells of

Glasgow, of which a dozen copies may be bought for a shilling. But send for the list.

Mr. Edward Lummis, M.A., has translated Wrede's *Paul*, and the Principal of Manchester College, Oxford, has written a preface for the translation (Green; 2s. net). Principal Estlin Carpenter sums up Wrede's purpose in these words: 'What is essential for that purpose is that the interpreter should come to his words through the modes of thought and feeling belonging to Paul's own time, rather than through the fabrics of doctrine which theologians of a later day have reared upon them.'

Wrede is not a conservative in Pauline study. He cannot accept 2 Thessalonians, still less Ephesians, and least of all the Pastoral Epistles. But of the Van Manen School he has no admiration, and he puts the case for the great Epistles admirably when he says: 'The view disseminated in Holland, and heard also here and there in Germany, that all the Pauline letters belong to a later time, can only be regarded by us as a critical aberration. Such letters as 1 Thessalonians, Galatians, 2 Corinthians, point in a hundred indications and allusions as definitely as possible to conditions which are only conceivable within a few decades of the death of Jesus. And the forger is yet to be born who could devise such unforced, individual, purely personal utterances, born of the moment, as are here found in abundance, and at the same time make the letters as a whole seem to reveal in their author a fixed, finished, original personality.'

Out of his 'Manual of Theology' Professor Agar Beet has taken the chapter on the Church and made a separate book of it. The title is, *The Church, the Churches, and the Sacraments* (Hodder & Stoughton; 2s.).

Messrs. Hodder & Stoughton have issued a volume by the late Dr. John Watson on the Bible. Its title is, *God's Message to the Human Soul* (5s.). It contains the Cole Lectures of the Vanderbilt University in 1907. Outspoken and sympathetic, getting at the man in his hearer by the direct thrust of the manly in himself, Dr. Watson never missed his purpose. His purpose here is to show that the Word of God as it is contained in the Scriptures of the Old and New Testaments is the principal means of bringing men to Christ. Dr. Watson had no love for sacramentalism or sacerdotalism, and he says so here in very plain language.

How hard it must have been to have to cram the text of the books of *Deuteronomy* and *Joshua*, introductions to both, and a note on every difficulty, into a very small volume of 390 pages. Mr. H. Wheeler Robinson, M.A., had to do it for the *Century Bible* (Jack). Whether he found Deuteronomy most difficult, where it was necessary *not* to boil down Driver merely; or Joshua, where there is the wonderful commentary by Dr. Sutherland Black to avoid, we cannot say. Enough that this book will stand beside those two and send other editors after Mr. Robinson.

Have we said that the latest series is Cassell's 'Christian Life' series? Here is a later. It is Longmans' Pocket Library of Theology. Three volumes are announced, of which the first, by Canon Newbolt, is called *The Gospel Message* (2s. net). It is a volume of sermons. One of the sermons is entitled 'Sermons.' It gives a history of the sermon and a great sermon-maker's description of a great sermon.

The second volume is a selection from Liddon's *Sermons at St. Paul's* and elsewhere. The selection has been made by the Bishop of Oxford.

On the subject of Socialism it is not new books that we need, it is enlightenment about the books that we have. And so it is pleasant to be able to say emphatically that the best of all the introductions to the subject is Kirkup's *An Inquiry into Socialism*. Messrs. Longmans have just published the third edition, revised and enlarged (4s. 6d. net).

An essay on the Life and Times of *Innocent the Great*, by Mr. C. H. C. Pirie-Gordon, B.A. (Longmans; 9s. net), is almost enough to open a new era in the writing of history. The author's scholarship is good, but we have had good scholarship before. The history of the Pope is woven into the history of the time, but that also has been done successfully by other historians. The new thing is a startling combination of hero worship and criticism. A hero Innocent the Great is, but in every act of his life he is subjected to a merciless fire of

criticism expressed in the most unconventional language.

That Innocent is a hero this final estimate proves: 'Innocent the Third was a good strong man, a brilliant statesman, and a great Pope; and, in the main, successful in the results of His pontificate. No one knows why He [the capitals are Mr. Pirie-Gordon's] is not known in history by Albert von Beham's appellation, INNOCENTIUS MAGNUS: for He is one of the few Pontiffs (or men either, for that matter) who have sufficient force of character, coupled with perseverance and acumen, to be great even were they taken out of their century, and set down in some other period of History. Those who love watching a contest between great men, will regret that history never can tell how the Lord Innocent would have dealt with King Henry VIII. Tudor, the Kaiser Charles V., the Emperor Napoleon I., or with the various forces (including the Company of Jesus) which were concerned during the last century in the making of *Italia Unica e Libera*.'

And yet the conduct of 'the Lord Innocent' is severely criticised in the matter of King John of England—'distinctly a mistake of judgment,' and 'when the first flush of triumph had faded, the Pope regretted that even a single mark of King Lackland's minting should have entered the pontifical exchequer.' And so with many another action. And then, as we have said, the language is so shockingly unvarnished.

Well this is clear—that the book will be read; and this also—that it will do no one any harm to read it.

In that handsome way in which they get up their classical publications, Messrs. Macmillan have printed and published a new volume on Homer. The author is Thomas Day Seymour, Professor of Greek in Yale. It is a volume of 700 octavo pages, and it is illustrated—the illustrations, though not numerous, being carefully chosen and as carefully prepared. The title is *Life in the Homeric Age* (17s. net).

Professor Seymour has worked over the Homeric poems for himself. He has gathered together the allusions they contain to every department of life both human and Divine; and he has presented his results in a series of chapters on the Homeric State, Women and the Family, Dress, Food, and Animals, the Gods, and the like. The value of the book to the classical student lies just in this that it is a collection and classification of material. The writing is clear, but no attempt is made to arrest the reader's attention or compel him to read on.

Yet the attention is arrested. The accumulation of epithets applied by Homer to the horse, to the river Scamander, to the Greek tunic, repels at first; but the phrases are clearly varied, and soon one finds oneself in the midst of life and reality. And when once the interest is caught there is nothing for it but to read on. The very naturalness of the style makes that inevitable.

There is life and reality in every chapter. But when the gods come, and especially the goddesses, the play of human motive, elsewhere of interest because human, is here quite entertaining because professing to be divine. Very clearly does Professor Seymour show that the gods are magnified men and the goddesses magnified women—magnified too, not as to size or ability only, but as to jealousy and bad temper and caprice. Of all the things on which we can mark progress, the first is our conception of God, the next is our humanity to man. Most ungodly is the life in Olympus; most inhuman is the Homeric field of battle.

Recent research in Greek religion has occupied itself more with the Earth-gods than with the Olympians. And the results have had some scientific worth as well as much artistic curiosity. But we shall never be moved by the spade as we have been moved by the pen. Professor Seymour has come at a good time. He has come to remind us that the Olympian gods will always be supreme, not because they dwelt on Olympus, but because they found a place in the poems of Homer.

Mr. Smellie has made up a book of *Selected Poems of Christina Rossetti*, and written an Introduction to it (Melrose; 2s. net). And the ungrateful reader, if he is a lover of Christina Rossetti, will not thank him for what he has included, but chide him for what he has left out. Where, he will ask, is 'Grant us such Grace,' and 'How know I that it looms lovely?' and 'We know not a Voice of that River,' and 'If Love is not worth loving,' and 'Once in a Dream I saw the Flowers,' and 'Eye hath not seen'; and where is the sonnet to her mother? But there are beauties and beauties in the book. And this among the rest—

Too late for love, too late for joy,
Too late, too late!
You loitered on the road too long,
You trifled at the gate:
The enchanted dove upon her branch
Died without a mate;
The enchanted princess in her tower,
Slept, died, behind the grate;
Her heart was starving all this while
You made it wait.

Mr. Melrose has another selection this month. But it is not uniform. It is *Wordsworth's Master-Passages*, selected by John Hogben (2s. net). Again there is a long interpreting Introduction.

The half-crown editions of Mr. John Murray's classics are fit for any library, and good enough for presentation. The latest are Borrow's *Romany Rye*, *Wild Wales*, and *The Gypsies of Spain*.

To Mr. Murray's 'Wisdom of the East' series has been added a volume on *Arabian Wisdom* (1s. net). It consists of selections and translations from the Arabic, made by John Wortabet, M.D., of Beyrout. Dr. Wortabet knows Arabic and the Arabs.

Year after year Dr. Torrey sits down and writes a 'Concise Exposition of the International Sunday School Lessons,' and Messrs. Nisbet publish the book in the proper shape and binding for the teacher's pocket, under the title of *The Gist of the Lessons* (1s. net; cloth 9d.).

Messrs. Oliphant have reprinted *Colloquia Peripatetica* (3s. 6d. net). There is a fine portrait of Rabbi Duncan. It is altogether an edition to lose one's heart to.

Messrs. Revell have once more issued that minute *Commentary on the International Lessons* known as Arnold's—minute and practical, with its blackboard outlines and all the rest of the teacher's apparatus, ready to the lifting (2s. 6d. net).

When Stopford Brooke wrote his *Theology in the English Poets* he was taken to task for the title. Theology in poetry? asked the critics. Dr. F. W. Gunsaulus escapes the criticism. His title is *The Higher Ministries of Recent English Poetry* (Revell; 3s. 6d. net). But his purpose is the same. His purpose is to discover the extent to which recent poetry has ministered to the things of the Spirit. After an introductory chapter, he turns to the work of Matthew Arnold, Alfred Tennyson, and Robert Browning. His style has not the felicity of Stopford Brooke's, but he himself has almost as catholic an imagination.

The late Hargrave Jennings was not overwhelmed with the demands of nineteenth-century science, but his writings caught the popular imagination, and some of them had a considerable circulation. The most popular of them all has been his book on *The Rosicrucians, their Rites and Mysteries*. First published in 1870, it appeared in a considerably enlarged form in 1879. A third edition was issued in 1887, in two volumes, with new illustrations. And now in 1907 there appears the fourth edition. We are told it is revised, but not by whom. The two volumes have been thrown into one, and the price has been much reduced (Routledge; 7s. 6d. net).

Well, here it is again. It does not solve the mystery of the origin of the Rosicrucians, nor settle their pretensions. It has no such object. The deeper all these mysteries are made the better for the Rosicrucians and for Hargrave Jennings' book. And unless knowledge grows from more to (a good deal) more, and that speedily, there will be readers enough to exhaust this fourth edition.

Apart from its scientific value, however, it is highly entertaining. Let no one dream that the time given to the reading of it will be wasted. Where can the ways and workings of the human mind be better seen?

We have long cherished Macmillan's edition of Thomas à Kempis. Its wonderful margins, its soft paper, its blue cover,—all appeal to us. And then it is out of print and scarce. But we must give it up. Messrs. Seeley have published *Of the Imitation of Christ*, on finer soft-ribbed paper, in darker antique type, with richer gold and blue borders, and in a binding that is quite as bold and captivating (6s. net).

The Life of Shakespeare—there is only one—is Sidney Lee's. And so popular is Shakespeare that the publishers of Sidney Lee's Life issue it in three forms. There is the original at 7s. 6d., the library edition at 16s., and the student's edition at

2s. 6d. A second issue of the student's edition, of which the exact title is *Shakespeare's Life and Work*, has just appeared, with corrections and additions (Smith, Elder, & Co.).

Arthur Christopher Benson went up to Cambridge at the same time as ——. The name is not given, and it is not necessary. They read, walked, talked, played games, idled, and amused themselves together. Benson was more attached to him than he to Benson. At least Benson thinks so. He was then invested with a singular charm. 'He was pure-minded and fastidious to a fault. He had considerable personal beauty, rather, perhaps, of expression than of feature. He was one of those people with a natural grace of movement, gesture, and speech.'

Well, they left Cambridge. Then the friend did 'what I never expected he would do.' He fell wildly and enthusiastically in love. And after that became a novelist. He had good success. One day he sent to the publishers the book that made him famous. And after that—just at that moment, as it were—his genius left him. At least he believed it did. He moped, and made life miserable for everybody. His wife died, his son, his daughter. And then he wrote his diary.

Mr. Benson edits the diary. The diary is this book. Its title is *The Altar Fire* (Smith, Elder, & Co.; 7s. 6d. net). Of course it is all Mr. A. C. Benson. But the agony of it is too long drawn out. All's well that ends well? He came out of the fire, strengthened. But those who get to the end—and they will not be numerous—will not feel that all's well. What of the boy and girl? what of the wife, the uncomplaining? Are wife and children properly sacrificed that 'all things may work together for good' to one man?

How excellent the writing is, however. And how thorough the exposure of a hungry, but never more than half-religious, human heart.

Mr. Harvey Gem is the chief authority, in this country at least, on the Brothers of the Common Life. And the Brothers of the Common Life are worthy of an enthusiastic scholar's prolonged study. In *Hidden Saints*, as he has called his book (S.P.C.K.; 2s.), Mr. Gem has made men living and even lovable who have hitherto been only a dry memory of our Church History class. And he has done it by painstaking scholarship. The book is pleasant to read, but there is never a suspicion that a fine phrase stands in place of an unverified reference. Every chapter is good, but at the present moment the chapter on the Mysticism of the Brothers will be most acceptable.

When Miss Ada B. Teetgen undertook to write a history of *The Life and Times of the Empress Pulcheria* (Sonnenschein), she felt that a Divine commission had been laid upon her. And she wrote her book not as a work of art, but as an act of devotion. It recalls the way in which, as the critics tell us, the Book of Esther must have been written. First of all there is the determination to glorify God; next, the desire to do something for the edification of God's people; and lastly, the genuine admiration and almost adoration of Pulcheria herself.

It is not history, therefore, in the modern sense, and it is not biography. It is nearer that which is now called 'appreciation'—but always with the sacred thought of working under a 'Call.' The Empress Pulcheria is spoken of as *St. Pulcheria*. Attractive in herself, she is made doubly attractive to the author by this title 'Saint.' Indeed, the title makes it impossible for Pulcheria to do wrong, or even to be mistaken in judgment. And, as a consequence, her enemies are the enemies of Christ, and deserve the doom to which Pulcheria was so often able to consign them.

It is manifest, therefore, that the reader must be in sympathy. Then the book will be found to be a fine example of the way in which the Lives of the Saints may be written still.

Dr. Estlin Carpenter, the Principal of Manchester College, Oxford, is the editor of a series of 'Manuals of Early Christian History,' which is published by the S.S. Association. To this series a volume has been added by Mr. A. Hermann Thomas, M.A., of St. Catherine's College, Cambridge. It is called *The Early Church, its Orders and Institutions* (2s. 6d. net). It follows Mr. Addis's *Christianity and the Roman Empire*; and its purpose is (in the words of Dr. Carpenter) 'to sketch the process by which the Christian Church gradually acquired a particular kind of government, and embodied its faith and hope in special rites, which ultimately secured its predominance over all rivals.' There is in the style that the author uses a simplicity which will commend the

book to the unlearned, but will not hide from the scholar its unecclesiastical leaning and undeniable learning.

In his book *What is Religion?* of which an English translation has just been published by Mr. Fisher Unwin (5s. net), Professor Bousset, of Göttingen, discusses the future of Christianity. He has no doubt that Christianity has a future. He believes, though not dogmatically, that its future is for all time, since it is capable of becoming the perfect religion. But not Christianity as we have it. There must be changes. Things that are shaken must be removed. What are the garments that Christianity must cast off to become the universal and everlasting religion? They are 'the conception of redemption, the dogma of the divinity of Christ, the doctrine of the Trinity, the idea of vicarious sacrifice, the belief in the miraculous, and the old view of revelation.' And what is left? There remain 'the Person and the Gospel of Jesus.'

The Rev. R. J. Campbell, M.A., has published another volume of sermons. *New Theology Sermons*, he boldly calls it (Williams & Norgate; 6s.). It is no doubt meant to be somewhat of a manifesto. There is probably no living preacher who suffers more from the printer's press. But although these sermons as a whole may give us little idea of the impression they made (some of them, indeed, give us little idea of anything), there are among them sermons which make the impression that the preacher intended, and make it pretty strongly. Such is the sermon on 'The Sinlessness of Jesus.'

Of that sermon the text is, 'Which of you convinceth me of sin?' (Jn 8^{46}), and Mr. Campbell spends half his time in proving that the text is not genuine. That is labour lost. It has a superficial appearance of scholarship; but Mr. Campbell did not intend that, for he is a scholar. But when he gets beyond that and tries to show why he himself believes that Jesus was sinless, for he does believe it, then he becomes truly eloquent and convincing. We are not sure that he does not reach the highest end of preaching, and convict those whom he does not convince. It is all very modern and very egoistic. But it is always our duty to be modern, and sometimes it is our duty to be egoistic.

Among the Magazines.

Last January an English traveller set out on a walking expedition, and lost his way between the north end of the Sea of Galilee and Safed. He was attacked with stones and robbed by two peasants, and eventually made his way in a very exhausted state to the hospice at Tabagha, and thence under escort to Safed. By the aid of Dr. Masterman and the British Consular Agent the exact locality and the thieves were identified. Then was adopted the Oriental method of recovering stolen goods, which brings home the solidarity of the race so irresistibly. Five soldiers and their horses were quartered on the villagers. After four days no effect was produced. Then fifteen soldiers were promised. Whereupon the purse and money were handed over, and the villagers paid the costs of this primitive prosecution.

The story is told in the *Quarterly Statement* of the Palestine Exploration Fund for July.

When we see a fine number of one of the popular religious magazines, like the Christmas number of *The Sunday at Home*, we speak as if the old magazines were driven by stress of competition to make themselves more attractive. Why should they be driven? They grow more attractive with the growth of the means of making themselves so. In the early days of *The Sunday at Home* there was no possibility of securing a coloured illustration that could be looked at; there was no possibility of getting a serial story illustrated even in black and white.

One of the 'features' of *The Sunday at Home* is the Sunday Reading Guild, of which the Warden is the Rev. S. Kirshbaum, M.A. Mr. Kirshbaum has just discovered Reid's *Jesus and Nicodemus*. But, having made the discovery, he spares four close-printed columns for the story of his delight in the book. It is 'a book of real insight.' It 'manifests unmistakable spiritual power.' It is 'never fanciful and it is never prosy.' It is 'a very suggestive and stimulating book.' But it has to get into the right hands. 'It will not appeal to anyone content to skip a page here and there and to read the rest without attention.'

There is an article in *The Atlantic Monthly* for October (Constable; 1s. net) on 'The Child and the Imaginative Life.' The writer might have

risen from Stewart's 'Myths of Plato,' so closely does she agree in the description of the reality of the children's 'make-believe.' We have not yet realized that the duty of duties of parent and teacher is not to set papers on 'familiar facts,' but to cherish the God-given faculty of make-believe until the soul opens to love the Unseen, and rejoice with joy unspeakable. 'The surest way,' says this writer, 'in which parents and teachers can keep children brought up among so many tangible things and facts from losing their birthright of imagination, is not by intellectual theorizing upon the nature of children or of a particular child, fitting the child to the theory, but by a reverent belief in the imaginative life as the most real part of a child's thought, and that which most nearly touches his idea of religion; and in regulating the daily life of children to remember "the scribe instructed unto the kingdom of heaven," who was likened unto "a man that is an householder, which bringeth forth out of his treasure things new and old." The new things, the discoveries of science, the enlightenment of civilization,—the facts, necessary to be taught, but to be learned in their relation to larger truth; and in teaching these great facts to children to bear in mind the "old" part of the "treasure" suggested in King Lear's words to Cordelia, "We'll take on us the mystery of things as if we were God's spies."'

We are not sure that the method of dealing with the Pope's Encyclical on the study of the Bible which Professor Addis adopts in *The Contemporary Review* for November is the best method. It is not the things of the past—not the treatment of Galileo or St. George Mivart—that affects the Roman Church. It is the prospect in the future. If the Pope and his advisers can be made to see that their present policy will throw their Church hopelessly in the rear in all matters of scholarship and intellect, they will be restrained from extreme measures, but not otherwise. The treatment of individuals may touch us, especially when it has dramatic associations as in the death of Dr. Mivart, but it is of less consequence than the treatment of Truth. What some of us feel in the Encyclical as most ominous is its cleverness.

Books for the Young.

BLACKIE.

THE season has come again when anxious uncles and aunts put the question to themselves, What shall we give Tom, Dick, and Harry? If he is any age between twelve and eighteen, the question is easily answered. Give him *The Pearl Seekers* (6s.). It is the best story that Mr. Alexander Macdonald has yet written. It is full of incident. It is full of science also, and of science possibilities for the future. The characters have the verisimilitude of life. And this is to be expected; for Mr. Macdonald writes not from hearsay, but from experience. He has himself been in the South Seas, and met there daring sailors of the type of Captain Inglis, while Ah Sing and Kotay, he tells us, 'are with me, as real as flesh and blood can be, in North Queensland.' The adventures of Davis, Thomson, Powell, and Grenville are as pages out of Mr. Macdonald's own life.

The plot of *'Twixt Earth and Sky*, by C. R. Kenyon (3s. 6d.), is decidedly original and well worked out. H.M.S. *Spitfire*, on account of some mishap to her machinery, put into the Central American port San José, and two middies, Hal Travers and Dick Wharton, went out to see the town. A balloon was just starting for a trial trip. It was tethered to a kind of windlass, and was to ascend two thousand feet into the air. The lads were offered the trip free, and went. But while more than a thousand feet from the ground the balloon was caught in a tornado, the cable parted, and they knew no more till they found themselves, along with a nigger boy José, on the top of an enormous plateau, 'El Monte Invencible,' from which it was impossible to reach the inhabited part of the land. Mr. Kenyon gives a description of what the three lads did on that lonely plateau.

Miss Marchant's reputation as a writer of girls' stories is made, but it will be increased by her latest volume, *Sisters of Silver Creek* (5s.). It is the account of the struggles of three sisters in the wilds of Western Canada. Its heroine is the middle sister 'Sue, the little plain one,' an appealing personality, with her sensitiveness and her great courage. We shall give her a place among the friends we have found in books.

A new boys' writer—so far as we know—has appeared in Mr. Robert M. Macdonald. He is a great explorer, like Mr. Alexander Macdonald, but he must be kept distinct from him. Most of his exploring has been done in Australasia, while the home of most of Mr. Alexander Macdonald's exploits is Africa. *The Great White Chief* (6s.) is full of thrilling experiences graphically described.

When Lion-Heart was King is a well-written historical tale by Mr. Escott Lynn (3s. 6d.).

With Wolseley to Kumasi (6s.) is the name of Captain F. S. Brereton's new volume. Its scene is laid during the time of the first Ashanti war.

MARSHALL BROTHERS.

We have three books from Messrs. Marshall Brothers,—attractive five shilling volumes,—and in every one of them, as we should expect, the note is evangelical. *The Soul of a Girl*, by Margaret Surrey, traces the awakening of an unsatisfied heart till it realizes that 'none but God its void can fill.' Almira is a fascinating Society girl, with many gifts and graces, and her story is a most interesting one. All is not on one dull level here, and the reader will follow her through efforts and disappointments until her life is doubly crowned.

Frank Bullen's famous sea stories hardly need recommendation. In his latest, *The Bounty Boy*, there is stirring adventure, as the hero begins his life in Norfolk Island, and Norfolk Island is a prolific haunt of whales. The hero—Christmas Bounty Adams—grows up a manly Christian boy and goes into the larger world, where every boy reader will delight to follow him.

Evelyn Everett-Green is also an old and welcome friend. In *The Erincourts* we have the story of a family of good position, whose fortunes have fallen on evil days through the speculation and gambling of its head. The hero is the second son—a young man of grit and courage who strikes out a path for himself. His brother the heir is in marked contrast, but our sympathies are all with the man who can meet the emergency. When we say there are two charming heroines, it is evident that this tale lacks neither the incident nor the winsome teaching that make this writer an ideal one for our older girls.

JACK.

Messrs. Jack in their 'Announcements' claim to have made 'a step in advance in Juvenile literature.' Their claim is, we think, justified. *Told by Eileen* (2s.), by Alice Massie, will be enjoyed by all healthy school girls of ten to fourteen. It is the account of the doings of a family of five, told by one of themselves. The language is easy and the situations are often humorous.

A story which is suitable either for boys or girls is *Cousin Rex*; for though the hero is Rex, the heroine is his little six-year-old cousin Dot. The author is Miss Evelyn Gruggen. This is the first of her stories we have read, but we hope it will not be the last. The skill to write well for the very little ones is hers, and it is a somewhat rare gift.

NISTER.

It is a fine thing to see a scholar of Dr. W. H. D. Rouse's reputation giving himself to the preparation of a selection from *The Arabian Nights* (7s. 6d.). It is better than playing tennis. The selection includes Aladdin, Ali Baba, and Sindbad, along with others less universal. The publisher has done his part. The illustrations in colour are not so good as those in black and white, but all are Eastern in tone and impossible enough to be probable. The artist is Mr. W. Paget.

CONSTABLE.

Mrs. Edwin Hohler has called her Christmas story by the name of *Dick's Angel* (3s. 6d.). We soon know who Dick is. Indeed there is a picture of him on the frontispiece. He is a boy of eight, rather small for his age. And his 'angel' is his sister Angela, who is two years older. Dick promised his mother before she died that he would 'always be kind to Angela and take great care of her,' and this is how he did it.

As soon as we took *The Forest Playfellow*, by E. K. Sanders (3s. 6d. net), into our hands we knew that we had got something out of the common. It is bound in a restful shade of green, and its frontispiece is a very fine etching of a deep and lonely spot in the forest. The contents are in tune with the outside, or rather we should say the outside with the contents. E. K. Sanders is a second Mrs. Ewing. We find in *The Forest Playfellow* the wonderful imagination and the exquisite choice of language that we loved in 'Snap-Dragons, and Old Father Christmas,' and wondered if we should meet again.

Mr. Norman Gale has written a number of *Songs for Little People* (3s. 6d.). They are intended to hold a position between 'babyish' song-books and Stevenson's *Child's Garden of Verse*. The illustrations by Helen Stratton are very dainty.

SEELEY.

A thoroughly popular boys' book, and at the same time a thoroughly accurate scientific book, is *The Romance of Savage Life*, by G. F. Scott Elliot (5s.). The author is a scholar who has made a special study of the beliefs and practices of primitive tribes. He uses the most reliable authorities, and uses them in a masterly way, with clear arrangement and graphic language. The publishers have made the book highly attractive to the eye both within and without.

SUNDAY SCHOOL UNION.

A Bit of a Bounder (1s.), by Robert Leighton, is a disappointment. Its object is to discourage smoking among boys, but we doubt whether they will read it, or whether, if they did, it would have the desired effect. It is not equal to Mr. Leighton's standard.

Mr. Frank Mundell has collected a number of stories of adventures with all kinds of animals, and in all parts of the world. The stories have all been taken from authentic sources, but they are even more romantic than many imaginary ones. The title of the book is *Animal Story and Adventure* (2s.).

NELSON.

Messrs. Nelson have sent us a delightfully varied selection of books. There is only one book for boys, but it is a good one. It is that most difficult form of book to write well—a school story. There is so little between a hit and a miss, but that little is everything. The author is Mr. Harold Avery, whom we know already as a writer of books of adventure. The title he has given his new story is *True to His Nickname* (3s. 6d.).

Now a book for the girls, by Mrs. Bruce Clark, called *Hunter's Marjory* (2s. 6d.). We are attracted to it by its dainty green and blue binding, with coloured pictures of Marjory on both back and front. It is an interesting and well-written story of a lonely little girl, and of how she made a friend. Is it published under two different titles? In Messrs. Nelson's 'Announcements' it is given as *The*

Doctor's Niece, which, we think, would be the more taking title.

The Duchess (2s. 6d.) is a charming tale of family life in Ireland in the Fenian days. Lawrence Butler was 'wanted,' and the account of how he was twice successfully hidden by the old servant Giley—a strong character—and Daneen, the pedlar, and how at last he was captured, but rescued by his daughter, 'The Duchess,' keeps the reader's attention spell-bound till the climax is reached. The author is Frances Browne Arthur.

The Deerhurst Girls, by H. Louisa Bedford (2s.), is the life-story of three girls. The character of the three heroines is strongly, yet delicately, drawn. There is pathos, but there is also humour to relieve it.

Countess Dora's Companion, by Edith G. Bennitt (1s. 6d.), is the story of a French orphan girl who went to be companion to a little Viennese princess. It is well told, and inculcates many excellent morals.

LONGMANS.

To the children who love fairy tales, Christmas would not be Christmas without a volume from Mr. Andrew Lang. In the Preface, Mr. Lang says: 'It is my wish that children should be allowed to choose their own books. Let their friends give them the money, and turn them loose in the book shops! They know their own tastes, and if the children are born bookish, while their dear parents are the reverse (and this does occur!), then the children make the better choice.' It is an excellent suggestion, and where it is carried out we are sure that the choice of many of the children will be *The Olive Fairy Book* (6s.).

Messrs. Longmans are masters of the art of artistic binding, and nowhere have they shown this more pleasingly than in *Tales of Troy and Greece* (4s. 6d. net). Were we to tell you what the colours of the binding are, we should convey no impression of the whole. Let us say merely that it is thoroughly Eastern, and in perfect concord with the contents. We need say no more about the tales themselves than that their author is Mr. Andrew Lang.

HENRY FROWDE AND HODDER & STOUGHTON.

The joint committee of Mr. Henry Frowde and Messrs. Hodder & Stoughton are to be congratulated on the manager of their art department. We all wish the covers of our books to be protected, and many kinds of paper covers have been tried, from the thin shiny ones which offend every sense, to the plain thick ones which offend only our eyes, staring at us in their whiteness from among a shelf of darkly bound books. To the art Editor of Mr. Frowde and Messrs. Hodder & Stoughton it has been left to originate *the* cover for gift books. The ground of it is a delicate shade of buff, with stripes in a rather darker shade, and, affixed to the cover and slightly raised, there is a coloured picture. Nor must we omit to commend the illustrations of the books published by this combination. They are above the average.

We wish we could praise the contents of the books as heartily. We do not think that Mr. Desmond Coke's new school story, *The House Prefect* (5s.), is up to his usual standard.

Of Miss Anna Chapin Ray's two stories, *Janet* (3s. 6d.) and *Teddy: Her Book* (3s. 6d.), we prefer the latter. It reminds us of that delightful Irish story of 'Holyberry Janet' which was published a number of years ago. The plot turns on the same pivot—a large family of growing-up girls, with a stepmother suddenly introduced among them. Teddy was the second daughter of a doctor, impulsive, tom-boyish, and self-willed, but very likeable. She had three ambitions—to own a bicycle, to go to college, and to write a successful novel. Read the book, and find out if she attained to them.

Miss Christina Gowans Whyte, well known as a writer of girls' books, and more especially as the author of *The Story-Book Girls*, which gained the *Bookman* £100 prize, has given us another well-written and lively book, *Nina's Career* (6s.).

METHODIST PUBLISHING HOUSE.

A dainty little red leather book is *Joseph* (1s. 6d. net). It is written in simple language by Helen S. Telford, and printed in large type, with many coloured illustrations. It is suitable for little children.

The Young Folks' Painting Book (1s.) is the best for beginners. It contains fifteen copies and pictures waiting for colouring, and a story about each. There are also excellent 'Hints' on the first page. The children could not do better than act on this one: 'Work carefully, and when you have completed this book, procure another copy, and try to improve on your first attempt.'

CHURCH MISSIONARY SOCIETY.

Last year Miss Barnes wrote a story for the purpose of arousing the interest of boys and girls in foreign medical missions. This year she has once more clothed facts with fiction, and in *Pip and Co.* (1s. 6d.) given the account of three boys who raised £100 to send a missionary to China. The Bishop of Durham writes the Preface, and in it he says, 'Far and wide may Pip and Co. carry the spark which kindles the missionary fire, to the glory of the Lord of Missions.' We can only echo his wish.

The Archaeology of the Book of Genesis.

By the Rev. A. H. Sayce, D.D., Litt.D., Professor of Assyriology, Oxford.

The Creation.

It is now more than thirty years since George Smith discovered the Assyrian parallel to the account of the Creation contained in the first chapter of Genesis. A good deal has been written upon the subject since then, and it has been generally recognized that the Hebrew account is to a greater or less extent dependent on the Assyrian. At the same time it has also been recognized that on the spiritual and moral side there lies between them a deep and unfathomable gulf. Though the cosmological system in its physical and philosophical outlines may be similar in both, the meaning that has been read into it and the theology that it implies differ as darkness from light. The Assyrian story is grossly polytheistic, the Biblical narrative is uncompromisingly monotheistic; the one begins with frank materialism, in the other all is referred to the One omnipotent and all-good God.

Before dealing with the Biblical account verse by verse, it is advisable to have before us the introduction to the Assyrian story. I have called it Assyrian, because, though it is based on older materials and embodies older Babylonian poems, the story as we have it belongs essentially to the Assyrian age. The story, moreover, is only incidentally that of the creation. It is really an Epic, the object of which is to glorify Merodach, the god of Babylon, and to justify his supersession of the older deities of Babylonia. He has taken their places and assumed their names and attributes because, through his victory over the primeval forces of anarchy and chaos, he became the creator of the world. The creation which had once been ascribed to other gods—to Bel of Nippur or Ea of Eridu—thus came to be associated with a god whose rise was coeval with that of his city of Babylon in the age of Hammurabi.

'The Epic of the Creation,' therefore, is primarily the story of the war in heaven which resulted in the triumph of law, in the creation of light, and the fashioning of the present orderly universe. The preface to it, in which the philosophy of the schools with its doctrine of evolution is embodied, is really inconsistent with the rest of the story, and goes back to the cosmological system that originated at Eridu, where the land seemed to rise out of the sea through the accumulation of silt. But it was introduced in order to explain the origin of the dragon of chaos and her allies, and at the same time to enhance the power of Merodach, who had brought law and order out of confusion.

The Biblical narrative carefully excludes all reference both to the 'dragon' and to the war in heaven. The God whom it reveals was a God who had no rivals; all things alike were His creation — darkness as well as light, chaos as well as law. It is only when we come to look, as it were, below the surface of the language that we find traces of the old Babylonian conception.

Here is a translation of the opening lines of the Assyrian Epic:

At the time when above unnamed were the heavens
(and) the earth beneath no name had received,
the deep in the beginning was their creator,
Mummu Tiamât was the begetter of them all;
their waters were embosomed together,
the reed was ungathered, the marsh plant ungrown.
At that time the gods had not appeared, any one of them,
no name had they received, no destiny [had been determined].
Then were the gods created in the midst of [heaven],
Lakhmu and Lakhamu appeared [the first].[1]

Damascius, who transforms Mummu into a son of Tiamât and the Deep, suggests that the name means 'the world of ideas.'

Let us now turn to the Biblical narrative.

Genesis i. 1–3.

I. 1. In the Beginning is an echo of the Assyrian *ristû*, 'the primeval,' applied to the Deep. By implication the Hebrew writer begins by

[1] From the fragments discovered by Mr. King (*The Seven Tablets of Creation*, i. p. 4) we learn that these lines were followed by—

'The ages multiplied . . .
Ansar and Kisar (the Upper and Lower Firmaments) were created; over them . . .
Long were the days; there came forth . . .
Anu their son. . . .'

asserting that it was not the Deep that existed 'in the beginning,' but God the Creator.

God.—The plural *Elohîm* for the singular was a Canaanitish usage as far back as the age of the Tel el-Amarna tablets in which the Canaanite writers address the Pharaoh as their 'gods.' The multitudinous Baalim of Canaan were envisaged as so many local forms of Baal, in whom they were, as it were, all summed up, just as the various Ashtaroth were united in the person of the one Astoreth. Perhaps the solar pantheism of Egypt in the age of the eighteenth dynasty may have influenced its Canaanitish province. It is noticeable that in the Chedor-laomer tablets (*Proc. S.B.A.* Jan. 1907, p. 8), Merodach is called *ilâni*, 'the gods,' a verb in the singular following. Neither the construction nor the vocabulary of this verse is Assyrian.

2. Chaos.—'Now the earth had been without form and void, with darkness on the face of the deep.' In opposition to the Assyrian cosmology, the Hebrew writer has asserted that the heavens and the earth were the creation of God. The assertion is so uncompromising, and at the same time stands so emphatically at the head of the verse, that it reads like a challenge, and seems to imply a knowledge and intentional contradiction of the Assyrian account. This impression is confirmed by the parenthetic insertion in the second verse: though the earth was created by Elohim, it had nevertheless existed in a chaotic form, floating, as it were, like silt in a murky deep. The existence of this deep and of the formless earth could not be denied. Hence, in spite of the declaration in the first verse, the work of Elohim was strictly confined, like that of Merodach, to the creation of the present heavens and earth out of the deep with its formless silt. All this takes us to Babylonia. It was at Eridu, on the shores of the Persian Gulf, that the conception of the deep out of which all things proceeded first grew up; Southern Babylonia, in fact, had been created by the slow growth of the land in historical times. But the materialistic sting of the second verse has been extracted from it by the first verse; though the earth lay in embryo in the sea, its actual creation was the work of the One God.

Moreover, the conception of the darkness which brooded over the face of the deep—a conception which was an integral part of the Babylonian cosmology—is neutralized by the addition that this darkness was, after all, 'the breath of Elohim.' The life-giving principle was not the darkness, not Tiamât with her brood of anarchic and light-abhorring beings, but the breath of God Himself. Here, again, there is an implicit but unmistakable contradiction of the third and fourth lines of the Assyrian Epic.

Tohû, with which Professor Hommel compares the Assyrian *tummu*, 'the heavenly ocean,' is the model upon which *bohû* has been formed, like *ḫais bais* in Arabic (see Hommel, *Grundriss der Geographie und Geschichte des alten Orients*, p. 131). *Tehôm*, 'the deep,' the Assyrian Tiamât, is used as a proper name without the article, and thus betrays a knowledge of the story of the war in heaven, which the Hebrew writer is otherwise careful to exclude. The word remains feminine in Hebrew, but it has lost the feminine suffix (like ארץ by the side of the Assyrian *irtsitu*) through assimilation to its synonym Ap'su.

3. God said.—Creation by word was known to the Babylonians, and it is probable that there was a school which taught that the world had come into existence in this way, since we have a reference to it even in the Assyrian Epic of the Creation. Before starting to destroy the dragon and create the present universe, Merodach is made to give a proof of his power to do so by creating and destroying a garment in the presence of the gods by the mere word of his mouth. In Egypt the school of Hermopolis taught that Thoth had created the world as well as the gods by his word, which later ages refined into the mere sound of his voice. It must be remembered that ancient Oriental philosophy did not distinguish between the word and the thing: it was the name which gave the thing its existence, and was what the schoolmen would have called its 'substantia.' The statement of the Epic that the heavens and earth were once unnamed was equivalent to saying that they once had no existence. The word, by pronouncing the name of a thing, gave it reality and substance.

Light.—The creation of light ought to have been coincident with the creation of the heavenly bodies (see vv.[17. 18]). But in the Assyrian Epic the heavenly bodies are not set apart for marking time until after the destruction of Tiamât and the forces of anarchy, and the creation of the present world out of her body. Light already existed,

since the gods who were represented by Merodach were the gods of light, and the heavenly bodies themselves were included among them. Hence there was no creation of the heavenly bodies; they had been evolved like the other deities; and all the creator had to do was to lay down the laws they should observe in order to register the seasons. The Hebrew writer, however, rejected both the mythology and the materialism of the Epic; there was no war in heaven, there is but one God, and the heavenly bodies, therefore, instead of being divinities, were themselves His creation. Nevertheless he has preserved the position assigned in the Assyro-Babylonian cosmology to the appointment of the sun and moon and stars as registers of time, and the difficulty in which he was thereby involved is a proof that he must have had before him the Assyro-Babylonian cosmology in much the same form as that in which it is embodied in the Epic. It is also a proof that this cosmology in its main outlines was too firmly fixed to be altered or displaced. Hence the creation of the light takes the place of the evolution of the gods of light from the primeval elements Ansar and Kisar in the Assyrian Epic, and is dissociated from the creation of the sun and stars (which actually produced the light) on the fourth day.

Contributions and Comments.

Genesis iv. 7.

The R.V. left this verse on the whole unaltered; it replaced 'lieth' by 'coucheth'; changed the punctuation ('doors: and' for 'doors. And') and added the marginal note, 'Or, is *its* desire, but thou shouldest rule over *it*.'

Let me ask through your columns, whether, then, the R.V. wishes us to refer the pronoun '*his* desire' and 'rule over *him*' to *Abel*, and not to the *sin*, lying or couching at the door. In the Preface to the O.T. the Revisers say, that it was found necessary in some cases to substitute 'its' for '*his*' in order to avoid obscurity, and they have done so frequently, from Gn $1^{12.\ 29}$ onward. Here they left 'his,' though they changed the punctuation. The reference to Abel is, according to my feeling, to be preferred (see the remark of C. J. Ball in Haupt's *Sacred Books of the Old Testament*: 'Thy brother's return [*i.e.* recourse, deference, and submission] will be to thee, and thou wilt enjoy the natural authority of the elder'); but how was, or is, the feeling of the ordinary English reader when reading this passage? and what was the sense which the men of 1611 connected with their translation? In their time also there were many who referred the pronoun to Abel (Fagius, Mercerus, Rivet, Grotius); first of all the Septuagint.

Eb. Nestle.

Maulbronn.

The Star of Bethlehem.

The reading of the Sinai Palimpsest in Mt 2^2, 'For we have seen his star from the east,' has suggested to me the solution of a difficulty which has long puzzled me. The difficulty is this: 'If the wise men, dwelling in Chaldea, or in Persia, had seen the star to the east of them, how could it possibly have guided them to Bethlehem unless it followed a circuitous route in the sky? On looking at the verse in my Greek Testament, I see that it reads: εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. May not the words ἐν τῇ ἀνατολῇ refer to the wise men, and not to the star? and should we not translate it, 'For we, (being) in the east, have seen his star'?

I have the approval of a high authority, Dr. Adolf Deissmann, for the possibility of this reading. I took the opportunity of his being present at the Free Church Summer School in Cambridge to consult him about it.

My reading presupposes, of course, a rather loose construction of the Greek text. But it is in harmony with Dr. Deissmann's own theory, and that of Dr. J. H. Moulton, concerning the popular dialect in which the New Testament is written.

We are unfortunately too familiar with such loose constructions in English. Only a few years ago Miss Emily Hobhouse wrote: 'To continue the concentration camps is to murder the children.' She meant that the death of the children would, in her

opinion, be a result of their being kept in the concentration camps; not at all that our Government had formed these camps with a deliberate design of partially destroying the Boer race. But the less reputable newspapers of Germany interpreted the phrase in the most sinister manner possible, giving our British generals no credit for their manifest philanthropy. Miss Hobhouse's subsequent explanations did not, I fear, succeed in removing the bad impression which her loose phraseology had caused.

I suggest that we have a case of a like ambiguous expression in Mt 2^2, resulting from the very artless style of the Evangelist's writing. We in Europe, and our cousins in America, may rightly sing: 'Star of the East, the horizon adorning,' for our thoughts travel towards the sun-rising when we think of our Saviour's birth. But our fellow-Christians in Asia ought surely to sing: 'Star of the West,' for the Magi must surely have perceived it as they looked towards the sun-setting.

A similar meaning may easily be read into v.[9] of the same chapter. AGNES SMITH LEWIS.

Cambridge.

Folk-lore in the Old Testament.

THIS essay[1] deals with several passages in the Old Testament, on which the eminent anthropologist seeks to shed a new light. The subjects dealt with are—(1) The Mark of Cain, Gn 4^{8-15}; (2) Sacred Oaks and Terebinths; (3) The Covenant on the Cairn, Gn 31^{17-55}; (4) Jacob at the Ford of the Jabbok, Gn 32; (5) The Bundle of Life, 1 S 25^{29}; (6) Thou shalt not seethe a kid in his mother's milk, Ex 23^{19} 34^{26}, Dt 14^{21}; (7) The Keepers of the Threshold, Jer 35^4 52^{24}, 2 K 12^9, 22^4 23^4 25^{18}; (8) and the Sin of a Census, 2 S 24, 1 Ch 21.

Of these eight points, we have nothing to say regarding Nos. 2, 3, 5, 7, and 8. Dr. Frazer has shown that they are are all based on ideas and customs common in the ancient world, and still prevalent either in the East or amongst existing savages. We can well understand that the light of Truth, both religious and scientific, took centuries to penetrate all the regions of intellectual and spiritual darkness, and to dispel the clouds of superstition; just as the light of Christianity only gradually abolished slavery. But perhaps we may be allowed to say a word on Nos. 1, 4, and 6.

1. Dr. Frazer cites the case of the Greeks, who banished murderers, and would hardly allow them to set foot on Greek soil; and he says: 'Thus a mark put on a homicide might be intended primarily not for his protection, but for the protection of the persons who met him; it might be a danger signal to warn them off. If it was so, it would serve at the same time indirectly to keep him scathless.' Then he tells us on the authority of Plato that 'according to a very ancient Greek belief, the ghost of a man who had just been killed was angry with his slayer and troubled him,' and that the same idea prevails amongst the Yaos and perhaps other tribes of British Central Africa; also amongst West African negroes, and some Indians of Brazil; whilst the people of New Guinea go a step further, and 'the kinsmen of a murdered man who have accepted a blood-wit instead of avenging his death, take care to be marked with chalk on the forehead by the relatives of the murderer, lest the ghost should trouble them for failing to avenge his death.' Other savages adopt other marks to protect themselves from the ghosts of their victims, and Dr. Frazer even suggests that the custom of wearing mourning may be to protect relatives from the departed spirits of their friends. It is certainly highly interesting to find any people employing a mark in connexion with a murder; but in the New Guinea case it is the relatives of the victim, and not the murderer, to whom it is applied; and in all the cases cited the motive is not the same as in Gn 4^{15}, where the ordinary reader understands that Cain is to be protected from the living, and no hint is given that the ghost of Abel is included. The Septuagint has *πάντα τὸν εὑρίσκοντα αὐτὸν*, and the Hebrew is equally explicit.

4. Dr. Frazer compares the case of Jacob, after crossing the Jabbok, wrestling with an angel, to that of Menelaus catching the sea-god Proteus, and Peleus the sea-goddess Thetis; also to that of Hercules wrestling with the river-god Achelous; and even to that of Midas catching Silenus. 'These parallels,' he says, 'suggest that in the original form of the tale Jacob's adversary may in like manner have shifted his shape to evade his importunate suitor.' There is certainly a coincidence

[1] *Folk-lore in the Old Testament.* By J. G. Frazer. Reprinted from *Anthropological Essays.* Presented to Edward Burnett Tylor, in honour of his seventy-fifth birthday, Oct. 2nd, 1907.

in 'Let me go, for the day breaketh,' with the ghost of Hamlet's father fading at cockcrow; but it is not convincing to argue from what '*may* have been the original form of the tale'; and had a superstition regarding a river-god been behind it, would not some prominence have been given to the river? Dr. Frazer suggests also that there were Divine metamorphoses in the story of Jehovah's revelations of Himself to Elijah on Mount Horeb; 'the wind, the earthquake, and the fire,' he says, 'may in the first version of it have been disguises assumed, one after the other, by the reluctant deity until, vanquished by the prophet's perseverance, he revealed himself in a still small voice' (1 K 19^{8-13}).

Whatever the first version of this story may have been, it is not likely we shall ever ascertain; we can only take it as we find it; and in vv.$^{11.\ 12}$ it is expressly stated that the 'Lord was *not* in the wind . . . the Lord was *not* in the earthquake . . . the Lord was *not* in the fire.' We suspect that Dr. Frazer has read the ideas of the Greek tales into the Scripture narratives; and by looking at them through a coloured medium, has lost their religious and ethical value. A letter in the *Times* shortly after the Jamaica earthquake, pointed out that it was preceded by a wind, and followed by a fire; yet no one thought of suggesting that these were metamorphoses of a deity; indeed, the writer added that it was to be hoped that many of the inhabitants would also hear the still small voice.

6. We now come to what is perhaps the crowning point of Dr. Frazer's treatise, the prohibition to 'seethe a kid in his mother's milk,' which Dr. Frazer considers to be due to sympathetic magic, and not to any humane consideration. He says: 'A legislator who, so far as appears from the rest of the primitive Decalogue,' by which is meant Ex 34^{14-26}, 'paid no attention to the feelings of human beings, was not likely to pay much to the maternal feelings of goats.' That the prevention of cruelty to animals was not absent from the mind of the Jewish lawgiver, whether we call him Moses or not, may be seen from the prohibition to plow with an ox and an ass together (Dt 22^{10}).

Dr. Frazer is quite sure that the version of the Decalogue in Ex 34^{14-26} is older than that in Ex 20^{2-17}, on the ground that the latter is ethical, and the former ritualistic, and 'the general trend of civilization has been, still is, and we hope always will be, towards insisting on the superiority of morality to ritual.' Here we may be allowed to differ. The investigators of ancient religions generally consider that these religions were pure in their beginnings, and gradually got corrupted, or else fossilized by the ritual that expressed them. We need only take Christianity itself as an example, and ask Dr. Frazer to tell us whether he believes it to be purer now than it was in its early days, or if the development of ritual in the Christian Church was not subsequent to its greatest moral victories. Dr. Frazer cites the case of a number of African tribes who have an objection to boiling milk, lest by so doing they injure the future milk of the cow; but there is no prohibition whatever in the Hebrew Scriptures against boiling milk itself. He says it is a rule with the Masai never to keep flesh and milk in the same vessel. I have been told that a chess problem is a bad one if you can find more than one solution to it; and I think I can suggest a simpler explanation of this Masai prejudice. Surely every housekeeper knows that milk has a custom of 'turning,' that is, getting sour, when brought into too close contact with any impurity; and a mistress nowadays, in engaging a new cook, would think it a guarantee of cleanly habits that a girl had been a dairymaid. Precautions against the contamination of milk may well be very ancient for other reasons than sympathetic magic. The *Encyclopædia Britannica* says that 'milk is peculiarly susceptible of taint, and absorbs odours of all kinds with great avidity.' We do not question that superstitious beliefs may affect the habits of African herdsmen; we only plead that, in spite of Dr. Frazer's great learning, industry, and ingenuity, the conclusions he has come to on Nos. 1, 4, and 6 of the points he has tried to elucidate, must submit to the Scottish verdict of 'not proven.'

MARGARET D. GIBSON.

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The Elder Brother.

THE interpretation of the elder brother in the Parable of the Prodigal Son has always presented some difficulty. Many have felt that there was no need for the introduction of this third person into the story. The parable is parallel with the two preceding ones, but in neither of these is there anything to correspond with the elder brother.

Why, then, should our Lord have introduced the elder brother at all?

We would suggest that the elder brother is a picture of the typical Pharisee. The parable is our Lord's defence of the charge brought against him of consorting with publicans and sinners. This charge was brought against Christ, we read, by the Pharisees and the scribes (Lk 15^2). In answer to their murmurings our Lord, in the Parable of the Prodigal Son as in the two preceding stories, holds up the reasonableness of love for the lost—whether the lost be a coin, or a sheep, or a son. But in this last parable he does more. He contrasts in a most telling way the spirit of the father with that of the elder brother, *i.e.* his own spirit with that of the Pharisees. The murmuring of the elder brother at the father's action, is a plain parallel to the murmuring of the Pharisees and scribes at Christ's attitude to publicans and sinners. As the father in the parable is a picture of the spirit of Jesus, so the elder brother is an accurate delineation of the self-righteous, jealous, haughty Pharisee. The attitude of the murmuring mentioned in 15^2 is thus made concrete in the person of the elder brother.

Such an interpretation adds wealth to the parable, and is moreover quite in harmony with what we learn elsewhere of Christ's attitude to the Pharisees. On more than one occasion our Lord openly denounced them—and denounced them for the exhibition of this very spirit that characterizes the elder brother—and on not a few occasions he uttered a parable directly against them.

Thus our Lord's reply to their charge is not only a defence of his own love, but a denunciation of the unbrotherliness of spirit exhibited by the Pharisees to those who, though publicans and sinners, were nevertheless their brethren. ARTHUR DAKIN.

Rawdon College.

New Wine in New Wine-Skins.

IN Mk 2^{22} (Mt 9^{17}, Lk $5^{37f.}$) we find it stated as a commonplace of experience that new wine if put into old skins would burst them (obviously by reason of fermentation), whereas, if put into new skins, both it and the skins would be preserved, because, presumably, the strong and elastic new skins would be able to stand the strain caused by fermenting must, whereas the worn ones could not.

How is this to be explained as a matter of fact? If wine is in a state of fermentation, and the gases being generated have no vent, the strongest glass bottles are required to stand the strain, and even they often explode under it, as may be heard minute by minute in champagne cellars. The strongest and newest leather wineskin filled with fermenting must would, if closely tied up, infallibly burst; on the other hand, if the neck were open, so that the gas could escape freely, an old skin need not split from that cause.

A plausible explanation was suggested to me by a teetotal friend. The wine referred to must of course be unfermented grape juice, an old skin might contain germs which would set fermentation going, and so cause explosion of the tied-up vessel: a new one would be clear of such germs, and fermentation would be avoided, thus saving the skin. The point of the saying would then seem to be 'Surtout pas trop de zèle!' But if this ingenious exegete had seen new waterskins in India (which, I suppose, must be much the same as wineskins in Palestine), he would hardly suspect them of freedom from germs. Does the method of bottling (or skinning) wine in Palestine at the present day clear up this point?

H. U. WEITBRECHT.

Lahore.

The Fourth Gospel.

Is it not time that a protest was raised against the 'critical' habit of disparaging the Fourth Gospel by comparison with the Synoptics? Has any one yet proved that the Synoptic portrait of the Christ is *complete*? To set up 'Mark' as the standard for the judgment of 'John' is simply to beg the question. For some of us there are, among other things, historical problems that only the Fourth Gospel enables us to solve. To take one sufficient example: I do not desire to comment on Professor Crawford Burkitt's treatment of this question, but it is pertinent to note that he rejects the resurrection of Lazarus because it will not (so he says) fit into the framework of 'Mark.' This may or may not be criticism, but it is at any rate necessary to ask how Dr. Burkitt accounts for the Crucifixion. This was certainly a fact, and as certainly it was the work of the priests. But this double fact is

left unaccounted for by the Second Gospel. There is not sufficient in Mark's pages to explain how or why Jesus fell a victim. We have failed to notice this, only because the Crucifixion is a fact accepted by all without question. But the 'critics' at any rate are expected to keep awake.

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Cambridge.

Job ii. 9.

COMING across a statement a few days ago that the Manx version of the Scriptures rendered the advice of his wife to Job, in Job 2^9, as 'bless God and die,' instead of 'curse,' etc., of the A.V. and 'renounce,' etc., of the R.V., I turned with curious interest to the Hebrew, where I found that the term of the text is בָּרֵךְ, the infinitive construct Piel from בָּרַךְ, 'to kneel,' 'to bless.' As the Piel form means *intensity of signification*, are we justified from that fact alone in giving the Hebrew term the meaning of curse? In the Oxford Hebrew Dictionary I observe under בָּרַךְ, division 5, 'bless, with the antithetical meaning *curse* (Thes), from the greeting in departing, saying adieu to, taking leave of; but rather a *blessing overdone, and so really a curse*, as in vulgar English, as well as in the Shemitic cognates.' The same word appears in Job 2^5, יְבָרֶכְךָ, and is similarly translated. By what principle is the translation governed? Is it merely the sense of the context, which here, at any rate, seems to demand it? Or respecting בָּרֵךְ, is it due to the intensive significance of the form? In Job 3^1, where Job curses his day, the word used is the Piel imperfect יְקַלֵּל. Does the variety of term turn upon the *nature* of the object against which the curse is directed? I should like to be enlightened on this question through the columns of THE EXPOSITORY TIMES. If the word in question in Job 2^9 is rendered 'bless,' it does not destroy the sense of the passage, and relieves the character of Job's wife of the stigma that the accepted translation attaches to it.

H. T. POTTEN.

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Entre Nous.

The Archæology of the Book of Genesis.—Since Professor Sayce published in THE EXPOSITORY TIMES his Archæological Commentary on the Book of Genesis, the science of Assyriology has been very active. New facts, and new aspects of old facts, have made a complete rewriting necessary. Dr. Sayce has accordingly rewritten the whole Commentary; and, as before, it will be published in THE EXPOSITORY TIMES, and nowhere else.

Macgregor's Sermons.—A correspondent says that when he entered the shop of Messrs. Macniven & Wallace in Edinburgh to buy his copy of Macgregor's Sermons, the bookseller told him that that was the 1015t copy he had sold that day. It was the afternoon of the day of issue.

The New Study of the Religion of Israel.—Apart from the fighting band on either side, which is steadily diminishing, there is a general desire now to discover what the criticism of the Old Testament comes to. One of the critics of the Revision of 1881 called it a New New Testament. Has criticism given us a New Old Testament? No doubt it has, if Professor Cheyne is an average critic—a new Old Testament and a new Palestine. But, as has been shown on another page, Professor Cheyne is not average. The students of the Old Testament are agreed on all the great events of the History of Israel, and on all the great ideas of the Religion.

What the events were is of less consequence than what were the religious ideas. And a series of volumes is about to be published which, avoiding needless controversy, will describe the development of the religious ideas of Israel from the very earliest times down to the time of Christ. The Apocryphal and Apocalyptic books will be included; and possibly Josephus also.

The Literature has been divided into groups, and each group has been placed in the hands of a scholar, who will describe shortly the origin and authorship of the Literature itself and then give himself to a fuller account of the Religious Ideas contained in it; and he will show the place they occupy in the development of the Religion as a whole.

The series will consist of ten volumes, uniform in appearance and in general character. But each author will be allowed to make his own fresh contribution to his subject. These are the volumes and their authors:

FOUNDATIONS. Professor Morris Jastrow, University of Pennsylvania.
INSTITUTIONS AND LEGISLATION. Professor A. R. S. Kennedy, University of Edinburgh.
HISTORY. Professor Hope W. Hogg, University of Manchester.
PSALMS. Professor Buchanan Gray, Mansfield College, Oxford.
PRE-EXILIC PROPHETS. Professor R. H. Kennett, University of Cambridge.
POST-EXILIC PROPHETS. Professor W. H. Bennett, New College and Hackney College, London.
WISDOM LITERATURE. Professor J. Skinner, Westminster College, Cambridge.
HISTORICAL APOLOGUES. Dr. James Moffatt, Broughty Ferry.
APOCALYPTIC LITERATURE (2 vols.). Professor R. H. Charles, Oxford.

'My Jesus I love Thee.'—The Rev. William Montgomery, Belfast, writes: 'I believe that this hymn was in common use also in the Ulster Revival of 1859.'

Who is Beach?—In quoting a list of books indispensable to the missionary, one of which was Beach's *Geography and Atlas*, the question was asked, Who is Beach? Mr. Beach is Secretary of the Student Volunteer Movement of America. He has compiled a great Missionary Geography and Atlas, in two volumes, which is published in this country, at 16s. net, by Messrs. Oliphant, Anderson & Ferrier, 100 Princes Street, Edinburgh.

The Times.—Is the *Times* to become a bookseller? The answer is that the *Times* is a bookseller already, one of the best in the kingdom. Did it not (by a review) sell Smith's *The Days of His Flesh?* And is it not (by another review) selling Lindsay's *History of the Reformation* so rapidly that the publishers have difficulty in meeting the demand? But the Archbishop of Canterbury has helped the *Times* in this case; for he has commended to his hearers 'the remarkable History of the Reformation recently brought out by Dr. Lindsay.'

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Robert A. Dickson, Cores End Congregational Church, Wooburn, Bucks, to whom a copy of Walker's *What about the New Theology?* has been sent.

Illustrations for the Great Text for January must be received by the 1st of December. The text is Lk 16^{10}.

The Great Text for February is Lk 18^{8}—'I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?' A copy of Macgregor's *Jesus Christ, the Son of God* or of Purves's *The Life Everlasting* will be given for the best illustration. Illustrations must be received by the 1st of January.

The Great Text for March is Lk $19^{41.42}$—'And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace: but now they are hid from thine eyes.' A copy of Macgregor's *Jesus Christ, the Son of God* or of Brown's *Christian Theology in Outline* will be given for the best illustration. Illustrations must be received by the 1st of February.

The Great Text for April is Lk 21^{19}—'In your patience ye shall win your souls.' A copy of Deissmann's *New Light on the New Testament* and of Fleming's *Israel's Golden Age* or of Davidson's *The Stoic Creed* will be given for the best illustration. Illustrations must be received by the 1st of March.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

However many may be the faults of the Churches in the present day they cannot easily be charged with intellectual stagnation. Last month we had *The Advent of the Father*, from a minister of the Church of Scotland. This month we have *The Future Life* from a clergyman of the Church of England. The author of the book is the Rev. F. Claude Kempson, Vicar of Dean, Kimbolton (Pitman; 3s. 6d. net).

In all writing on the Future Life there is always abundant opportunity for the entrance of originality. But the surprise of this book is that on the Future Life the author is quite commonplace. He has his own way of looking at the subject, no doubt; for he has had a special training in Science, has taken a degree in medicine, and is at the present moment Demonstrator of Anatomy in the University of Cambridge. But it must be admitted that physical science has not yet done much for us in our difficulties about the Future Life. All that it has done for Mr. Kempson is to confirm him in his belief in Purgatory.

It is in his attitude to the Old Testament that Mr. Kempson discovers his originality. He has much to say about the Old Testament. He has not yet got rid of those puzzling questions about its origin and inspiration, and he has his own way of answering them. He finds folk-lore in the Old Testament. 'Take, for example, the Story of Joseph in the House of Potiphar. There is not one word in the story which is supernatural, or which, perhaps, even lifts it out of the commonplace in Oriental Society, but I have seen a folk-tale very like it which was current in Egypt. It is therefore quite *possible* that the Israelites adopted the tale and attached it to Joseph, just as the Cat Story was attached to Whittington.'

But if the Story of Joseph is an Egyptian folk-tale, Mr. Kempson hears somebody say to him that then the story of Joseph is not true. To which he answers, What do you mean by 'true'? Take another story. Take the story of Abraham's two sons, 'the one by a bondmaid, and the other by a free woman.' That story, says Mr. Kempson, might be a folk-tale, and it might be history. In either case it could be true. In the one case it would be true to history, in the other to religion and ethics. And then Mr. Kempson boldly declares that in regard to the Old Testament it is of no consequence whatever whether its stories are true to history or not, because the literature of the Old Testament is not an historical literature. Its narratives have to do not with events as events, but with events as teaching us 'what man is to believe concerning God, and what duty God requires of man.' And it is not only events that can teach us this, but also parables and allegories and folk-lore tales.

Mr. Kempson admits that some parts of the Bible are history. And, because they are history, he says, they should conform to the rules of historical writing, just as other parts are poetry and should conform to the rules of poetical composition. The events recorded in the historical parts of the Bible should be accurately recorded. But even if it is found that they are not accurately recorded, the Bible is not proved 'untrue.' For the main purpose of the Bible is not historical accuracy, but admonition and instruction. The Books of Chronicles may be less accurate historically than the Books of Samuel and Kings. Well, we simply say that Samuel and Kings present more reliable history than Chronicles, just as we say that the Psalms contain better poetry than the Proverbs. But the Books of Chronicles may serve the purpose of spiritual education (which is the purpose of the Bible) quite as well as the Books of Samuel or of Kings. They may therefore be spoken of as quite as 'true.'

And so Mr. Kempson speaks of the Bible still as the Word of God, and believes it. He still believes that every book of the Bible and every paragraph, 'nay, even every sentence and every word,' has come from God. He still speaks of the whole Bible as 'verbally inspired' and as 'every word true.' He does not mean that every word is historically true. He means that every word is true with the truth proper to the class of literature to which it belongs, so that it is profitable for reproof, for correction, for instruction in righteousness. 'Wherefore,' he concludes, 'though the deluge did not happen exactly as recorded in Genesis, yet the Bible may be true.'

The Bishop of Birmingham has written a book on *The New Theology and the Old Religion* (Murray; 5s. net). It is a compliment to the 'New Theology.' Not that Dr. Gore is complimentary. Of Mr. Campbell and of Sir Oliver Lodge he speaks with respect. But he has written his book to show that the men of the New Theology have made one serious mistake, and made it persistently. Before substituting the new theology for the old religion, they have not taken the trouble to learn what the old religion is. They therefore misrepresent the old religion. Dr. Gore has no compliments for ignorance or misrepresentation. But he has not come to curse. He writes his book in order that the men of the New Theology may know what the old religion is.

Now the centre of the old religion is the doctrine of the Atonement. It is so to Catholic and to Protestant. The men of the New Theology see that it is so, and they cannot find words that will express their astonishment. For there is no such thing as atonement in the New Theology. There is no need of it. There is no room for it. That, says the Bishop of Birmingham, is because the men of the New Theology do not know what the doctrine of the Atonement is.

Well, there are men who are not of the New Theology, to whom a credible, intelligible doctrine of the Atonement would come almost as a revelation and certainly as a relief. Is it possible to understand Bishop Gore's doctrine? Is it possible to accept it?

The Atonement is the work of God. That is the first thing. '*God* was in Christ reconciling the world unto Himself.' And that statement, which stands at the beginning, is a large part of the doctrine. For it dismisses every suggestion of an angry God requiring to be appeased.

But the next thing is that the Atonement was made on earth. It was made, not by God as God, but by God as Man. It was made by the Son of God. 'God was *in Christ* reconciling the world unto Himself.' Now, it is not necessary to enter here upon a discussion of the Person of Christ, or to touch the topic of the Kenosis. All that is necessary is to see that the Atonement consisted in obedience to the will of God. God is always in

harmony with His own will. But here it is God incarnate. It is God as man. It is man, otherwise there were no question of obedience. But it is God come down from heaven, for us incarnate and made man, otherwise the obedience could not be perfect. This, we say, is the second thing. The first thing is that the Atonement is the deed of God. The second is that it is the deed of God in the flesh —of God actually dwelling among us, actually one of us, and 'tempted in all points like as we are.'

The third thing is that, since the Atonement is the act of God in the flesh, it is not done by us, but for us and independently of us. It is an act, a life, of perfect obedience to God's will. That is not our act. That has never been our life. The obedience involved failure, suffering, ignominy, death. But these did not make the Atonement. The obedience made the Atonement. We can fail, suffer, be despised, and die. But we cannot do the will of God perfectly. Therefore we cannot make an Atonement. 'He trode the winepress alone, and of the people there was none with Him.'

The fourth thing is this. When Christ was obedient unto death—and the obedience of man can no further go — then God accepted Him, called Him 'My beloved Son, in whom I am well pleased,' raised Him from the dead, and sent the Holy Spirit. The fourth thing is the gift of the Holy Ghost. For the work of the Holy Ghost is to gather those who believe on Christ into fellowship with God through Him. Here we might enter into a discussion of the nature of faith, but even that is not necessary. We know what faith is. We know what is the meaning of 'believe on Christ.' And so it is possible to pass to the fifth thing; merely noticing as we pass that the gift of the Holy Ghost, whose mission it is to bring us into fellowship with God, implies and assures us that the way of reconciliation is open.

So the fifth thing is that the obedience of Christ was not the obedience of an individual merely, but also the obedience of a representative man. We need not say the obedience of *man*, as if we meant the obedience of all men. It is manifestly *not* the obedience of all men, because, then, faith would have no place; and, besides that, the Atonement would be at least an *un*moral if not an *im*moral deed. It is the obedience of one who, being man, is able to represent man to God, and so to make it possible for all men, by spiritual union with this Man, a union accomplished by faith and the operation of the Holy Ghost, to be reconciled to God.

There is only one thing left. It is the sixth thing, is it not? It is no part of the doctrine of the Atonement. It is the question, why there is a doctrine of the Atonement. It is the difficulty, which might have been met at the beginning, but is more easily met at the end, why God does not receive men to fellowship simply upon repentance.

Dr. Gore's answer is that the moral law of God had to be publicly vindicated. Now, whatever we think of the rest, this is not altogether satisfactory. It is the answer of one who was known as 'Dale of Birmingham,' and it is of interest to see that the Bishop of Birmingham adopts it. But the evidence is not very strong for it. That God is concerned for the *fulfilment* of His law, we know; for He sent His Son into the world to fulfil it. But when the Son of God was in the world He confessed no calling to *vindicate* the law of God. 'Woman,' He said, 'where are thine accusers? Hath no man condemned thee?' And when she said, 'No man, Lord,' He added, 'Neither do I condemn thee: go, and sin no more.'

It is dangerous to tell us that the Cross is due to the demand for vindicating the law of God. In order to vindicate the law of God men have resented the return of the prodigal, and so have made the Cross of Christ of none effect. And as an explanation, even if it were true, and even if it were inoffensive, it does not seem to explain much.

Why is a doctrine of the Atonement necessary? The answer is a simple one, and the Bishop of Birmingham makes it in another way himself. It is because 'without holiness no man shall see the Lord.' Now repentance is not holiness. Perfect obedience is holiness. It was therefore necessary before any man should see the Lord that that man should live a life of perfect obedience to God. And it was necessary, before other men should see God, that by faith they should become partakers of that Man's perfect obedience.

The books which are published for the purpose of telling us how to read the English Bible are very numerous. Why do we not read the Bible better? Because they fail to warn us of two difficulties which meet us on the very threshold of the study of the Bible. They fail to tell us that the English Bible is a translation, and that it is an ancient translation.

The books which direct us how to study the English Bible forget to tell us that it is an old translation. How old is it? It is older than the date of the Authorized Version, for that was really a revision. It is at least as old as the days of Tindale. Now the English language has altered a good deal since the days of Tindale. And the difficulty in studying the English Bible on account of the alteration in the English language arises from the fact that very few readers know where it has altered or how far. It is easy to throw out words like 'bruit,' or explain their meaning. But how many of the readers who are unacquainted with Hebrew and Greek know the meaning which the words 'admiration' or 'atonement' have in the English Bible? Yet an undetected difference of language means a real difference of thought. And so it comes to pass that the word 'atonement,' as we read it in the Bible, conveys an idea which the translators of the Bible had no intention of conveying.

That is the first difficulty. The English Bible is an ancient translation. The other difficulty is that it is a translation. When we have mastered the subtle changes which have taken place in the English language since 1526, we are face to face with another obstacle. Though it is more obvious, it is almost as hard to surmount. It is the difference in genius between one language and another.

Now it is a curious circumstance that while the only commentator who is thoroughly alive to the pitfalls that lie in the old English of the Bible is the Regius Professor of Hebrew in Oxford, the best popular book on the difference between the English idiom and the Hebrew has just been written by the Regius Professor of Hebrew in Cambridge—*In Our Tongues* (Arnold; 3s. 6d. net). Professor Driver has published commentaries or new translations of Genesis, Deuteronomy, Job, Psalms, Jeremiah, Daniel, and some of the Minor Prophets, and in all of these volumes he has given particular attention to the difference between the English language of our own day and Tindale's. And now Professor Kennett takes us to the Hebrew and Greek originals, and laying the English translation beside them, shows by examples that many of our mistakes about the Bible are due to the notion that it was written in a language like our own.

It was written in a language that is quite different in idiom from our own. Where is the English writer who would write, 'When the overflowing scourge shall pass by, then shall ye be trodden down by it' (Is 28^{18})? Here are three metaphors mixed together in one short sentence. To unsympathetic English ears, says Professor Kennett, the sentence recalls the smell of the rat which brooded on the horizon and was to be nipped in the bud. But in Hebrew the language is perfectly natural and would be wrongly described as a bull. It is a good example of that Eastern tongue which loves to express itself in metaphors, and has no difficulty with their boldness or their number.

It is the same idiomatic usage that utters

language which on a Western tongue would seem scarcely less than blasphemous. 'Awake! why sleepest thou, O Lord?' cries the poet of Ps 44. And there are other examples of this interrogative 'why' which Professor Kennett has found it an instructive exercise to gather together — 'Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?' (Ps 10^1); 'Why hast thou forgotten me?' (Ps 42^9); 'Why hast thou cast me off?' (Ps 42^2); 'Why drawest thou back thy hand?' (Ps 74^{11}); and ('most instructive quotation of all') 'My God, my God, why hast thou forsaken me?' (Ps 22^1).

Why is the last quotation most instructive? Because our Lord made it on the cross, and Professor Kennett is convinced that, as He made it, we entirely misunderstand it. We take it, as if first the psalmist and then our Lord had meant it literally. Professor Kennett says we should not dream of taking those other questions literally. Why then should we take this? It is not to be taken literally, he says. 'There is no essential difference between the cry on the cross and the prayer in Gethsemane. The prayer in Gethsemane has somewhat of the metaphorical in it also with its reference to the 'cup,' but not so much as the cry on the cross. Translated into the language of the prayer in Gethsemane, says Professor Kennett, the cry on the cross means, 'Why is it that by thy will this cup cannot pass away from me except I drink it?'

But this example is taken from the New Testament, not the Old. Have we not just made the discovery that the language of the New Testament is not Hebraic Greek, but the ordinary Greek in which men wrote their letters and transacted their business? Professor Kennett answers that though the words used in the New Testament are everyday Greek words, the thought is Hebrew. So when St. Paul says (1 Cor 10^4) of the fathers of Israel that 'they drank of a spiritual rock that followed them,' he may be using the ordinary Greek word for 'rock,' but the thought he expresses is not Greek at all. He is alluding to a quaint Jewish legend—'probably not originally intended to be understood literally'—which describes the water brought by Moses out of the rock as accompanying the Israelites through their journey in the wilderness. Professor Kennett thinks that the idea arose from a fanciful interpretation of the Song of the Well in Nu $21^{19.20}$. 'St. Paul uses the word *rock* in true Hebrew fashion to denote the water which flowed out of the rock; he calls it spiritual (as he calls the manna "spiritual meat"), by way of distinguishing it from water given naturally, and he adds (again making use of the Hebrew idiom), "and the rock was Christ," meaning, as we should rather express it, "the water miraculously given to the Israelites in the wilderness was a *type* of Christ, the Water of life."'

But it is not isolated passages, it appears, that we misunderstand by misunderstanding the Hebrew way of speaking. We misinterpret one whole book. It is the Book of Jonah. In its teaching the Book of Jonah, says Professor Kennett, is the most Christian of all the books of the Old Testament. But in its language it is the most Hebraic. 'No modern allegory writer would ever dream of letting his hero be swallowed by a fish and live for three days and three nights in the fish's belly undigested and unharmed; but the Hebrew author of Jonah, since he had in mind, not the actual man Jonah and a real fish, but the people of Israel, typified by Jonah, and the kingdoms of the world typified by the fish or sea monster, could venture on a story, which the ignorant and unsympathetic modern reader classes with Jack the Giant-killer.'

Egypt and Western Asia in the Light of Recent Discoveries is the title of a volume which has just been published by the Society for Promoting Christian Knowledge (10s.). The authors are Mr. L. W. King, M.A., F.S.A., and Mr. H. R. Hall, M.A., both of the British Museum. The idea (whether of the publishers or of the authors we are not told) is to take up the story of explora-

tion in these lands at the point where Professor Maspero left it in his *Histoire Ancienne*. The English translation of Maspero's work was issued by the Society for Promoting Christian Knowledge in three luxurious volumes. The present work is almost as luxurious. And the authors have written in a confidential, comfortable style, with just repetition enough to make it unnecessary ever to read the same page twice.

Mr. King and Mr. Hall are scholars, the one in Assyriology, the other in Egyptology; what they say may be relied on. And that is well, because they bring strange things occasionally to our ears. Especially Mr. Hall in his account of the recent discoveries in Egypt. Mr. King covers more than half the volume with Western Asia, but his discoveries are not so revolutionary of our knowledge, nor do they touch the imagination quite so acutely.

The difference may be due partly to the different ways which explorers have. In Asia they keep up their results till they have deciphered the tablets and digested their contents. Some of the explorers do that in Egypt. But one of the most ardent and successful of explorers in Egypt is Professor Flinders Petrie, and it is his way to have the whole of the season's work published, with photographs, six months after it is over. It may be, therefore, that Babylon has things prepared for the next generation which no heart has conceived, but Egypt is revealing her treasures to us every day.

The first thing to notice is the discovery of a relationship between the Egyptians and the Babylonians. It is an answer to the old vexed question: Were the ancient Egyptians Semites? The answer is that in ancient Egypt there were two races, one Semitic and one not. The non-Semitic race came into Egypt first. The Semitic race came afterwards as conquerors. And it is with the Semitic conquerors that the civilization of Egypt properly began, and the division of its history into 'dynasties.'

Mr. Hall offers four lines of proof. The first proof is that the Egyptian language is composed of two elements—the one Nilotic and allied to the Berber dialects of North Africa, the other Semitic. The second proof is found in the early objects of art which have been discovered. The Egyptian art of the earliest dynasties bears a striking resemblance to that of early Babylonia. But the remains of pre-dynastic manufacture which have been found are distinctly different. The third proof comes from religion. There are evidently, says Mr. Hall, two distinct and different main strata in the fabric of Egyptian religion. On the one hand, we find a mass of myth and religious belief of very primitive, almost savage, cast, combining a worship of the actual dead in their tombs —which were supposed to communicate and thus form a veritable 'under-world,' or, rather, 'under-Egypt'—with veneration of magic animals, such as jackals, cats, hawks, and crocodiles. On the other hand, we have a sun and sky worship of a more elevated nature, which does not seem to have amalgamated with the earlier fetishism and corpse-worship until a comparatively late period. This sun and sky worship has the appearance of a foreign importation into the Nile valley and bears most undoubtedly a Semitic impress. The last proof comes from the mode of burial. The pre-dynastic Egyptians buried their dead in a cramped position; the later conquering Egyptians buried at full length, as the early Babylonians did.

Was the psalmist under a mistake, then, when he sang of the wonders which had been done in 'the Land of Ham'? It is not at all likely. Why should he be mistaken? He was not an Egyptian explorer guessing his way by means of potsherds. He was a singer for the people, and used the popular language. If Egypt was called 'the Land of Ham' long after it had been overrun by Semites, that only means that in Egypt as elsewhere the conquered were at last the conquerors, and compelled the dominant race to accept their customs and their names.

There were wonders done in the Land of Ham,

and they were worthy of a poet's remembrance. Is it irreverent to say that they could scarcely have been more wonderful than the discoveries which the explorers' spade has been making in our own day? What a discovery is that of a double tomb! Aha, an early king of Egypt—the first king of the first dynasty perhaps, for the name Menes seems likely to disappear now—Aha built a tomb for himself at Nakâda, and in process of time he was buried in it. But he also built a tomb at Abydos. Did he expect to be laid in two tombs? No. He expected that after he was laid in his tomb at Nakâda he would begin his travels underground and be in occasional need of a resting-place, and he built a tomb at Abydos to be ready.

And not only would he need a resting-place, but he understood that wherever he went he would enjoy the very things which he had enjoyed upon earth. And so when he died there was laid up for him food and clothing and attendants and the little luxuries of a king's life, not only in the real tomb at Nakâda, but also in the sham tomb at Abydos.

What a sight that sham tomb at Abydos must have been. There were stacks of great vases of wine. There were bins of corn, joints of oxen, pottery dishes, and copper pans, and other things which might be useful for the ghostly cuisine of the tomb. There were carved ivory boxes, little slabs for grinding eye-paint, and golden buttons. And there were dead bodies lying all around—dead, but ready for service at the approach of the dead king's ghost, ready to serve him in that other world whom they had faithfully served in this. They were dead, and there is little reason to doubt they were purposely put to death, in order that their spirits might be on the spot when the dead king came to Abydos.

We are only groping yet among the ideas which the ancient Israelites had of the Hereafter. These discoveries in Egypt help us to understand. For the Egyptians, we see, were Semites also; and whatever they took over from the conquered inhabitants of the land, we may be sure that they held fast by their own religious practices. They help us to see that the Sadducees were apostates from the ancient faith of Israel. For it is becoming evident that in all the branches of the Semite race the belief prevailed that man did not, could not, really die. The outer man might rot, but there was an inner man which still lived on.

And where, asks Mr. Hall, should this inner man still live on but in the tomb to which the outer man was consigned? Then, as each ghost had his house with the body, so, no doubt, all ghosts could communicate with each other from tomb to tomb. And so there grew up the belief in a tomb-world, a subterranean Egypt of tombs, in which the dead Egyptians still lived with one another, and with their god.

The Israelites, it is held, once buried the living with the dead as the Egyptians did. If so, they must have given up this practice early. It took the Egyptians many centuries more to give it up. As late as the Eleventh Dynasty there died a king of the name of Nebhapet-Ra Mentuhetep, and when he was buried a number of the ladies of his harem were buried with him. They were all buried at one time and in one place, and there is little doubt that they were killed and laid there to be with the king in the other world. But these high-born ladies had their luxuries also. They were sent to attend their royal lord in the Hereafter, but who is to attend to them? With each of them, when they were laid in their coffins, there was laid a little waxen image of a slave in a little model coffin. And when the Egyptians rose to a higher sense of the value of human life, these waxen figures became substitutes for actual slaves even in the case of a king. They were known by a technical name. 'Answerers' the Egyptians called them. For their office, when the spirit of the dead man came to claim their service, was to answer 'Here am I.'

Abanah or Jordan?

By the Rev. W. M. Macgregor, D.D., Edinburgh.

'Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?'—2 Kings v. 12.

Many voices are lifted up to-day in praise of Abanah and Pharpar. People protest that the old ways of religion are narrow, and that the claim that they alone lead to God is extravagant. The world has other streams in it than the Jordan—why should I not wash in one of them? There are Greeks in history as well as Hebrews—why should I not make my choice of teacher? Zechariah speaks (8^{23}) of a time when ten men out of all the nations will take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you.' Well, it is natural for a man to set his own country first, but why should all other nations sit in thrall to Israel? People say, 'We get more good from Wordsworth, from Ruskin, from Emerson. These men really help us, raising and purifying our thoughts, why should you always drive us back upon the Bible as the one authority?' If they were quite frank, many people in all the Churches would exclaim with Peter, 'Let us here make three or thirty tabernacles, and get the good of many teachers in one place.' In this exclamation of misunderstanding, let me speak first to the advocates of Jordan, and then of Abanah.

1. Let us be candid and admit that a good deal of this protest is due to faults of our own. The Church in the past has been unjust to much that is supremely excellent. It has been so anxious to exalt the grace that is received by faith that it has been far too willing to make over to Abanah and Pharpar all the achievements and even all the good qualities of the natural man; because they do not save, they have been spoken of with a kind of impatience as if they had no significance at all. And yet, what treasures are discovered in that region! Courage, chivalry, truth, the trust of children, the ungrudging tenderness of women, the unflinching loyalty to truth of people who yet, in a technical sense, are not religious. It is not surprising that men of resolute morality should sometimes say, 'These are the things for which we care; and if they belong to Abanah and not to Jordan, if these are mere secular moralities and not a part of religion, our choice is quickly made.' I say these sweeping judgments on the part of Christian preachers are responsible for much of the protest of to-day.

And there is another injustice of which the Church has been guilty. After all, Abanah and Pharpar are God's rivers too, and His people have been far too slow to recognize what of His power and thought is in them. Think what books are. Our literature has grown out of a Christian civilization, and is rich in actual Christian ideas. But beyond that there are seeds of truth and of thought in writers who were before Christ or apart from Christ. The early Greek Fathers spoke of a scattered word; they felt that, in their measure, Plato and his fellows, whenever they touched their highest, became prophets and witnesses beforehand of the Christ. It was only in later days that this unwisdom appeared which inclined men in a mistaken zeal to draw the line too closely, and separate the sacred from the secular. It is never safe to say what books cannot achieve; Emerson speaks of their 'genial, *miraculous* force.' One great writer confesses that it was Wordsworth who recreated his supreme divinity, giving him a new and living Spirit in place of a Deity who had hardened into an idol, and that is a witness which might be repeated by many. God, certainly, has not left Himself without a witness in what is called secular literature. Think of what books do for our life, how much poorer it would be in emotion and hope and understanding but for them. A great writer takes you by the hand, and he leads you—a blunt and undiscerning man, with much in your conditions which is fitted to harden—into the company of people who are kinder, braver, simpler than your fellows of every day. He makes you for the time the companion of a little child, and forces you to recognize 'the frailty which appeals to forbearance, the innocence which symbolizes the heavenly, the simplicity which lies so far apart from your worldly ways.' And you lay the book

down, with thoughts at work within you which have long been strangers. That is the effect of all the greatest literature. It makes us feel vividly and with understanding conditions for which the ordinary life may give little opportunity, and so it may save us from the cramping influence of our daily business. It may keep the door open for us which leads out into the great world of men, with their real lives and pains and faith. That is not a trifling service; and if it be the duty of a Christian man to think of such things as are pure and lovely and of good report, this sphere of human achievement can never safely be ignored.

Of course, in the protest on behalf of Abanah there is a considerable element of indolence. People often say that a book does them good, or, for that matter, that a preacher does them good, because there is no difficulty in understanding him. You do not need to stir up your mind to meet and grapple with him, which for many hearers is a supreme commendation. You take a book which speaks in the language of to-day, and which raises questions about which people are talking, and it finds its audience ready made. A new novel may have far more readers in a year than Macbeth, because it yields what is in it more easily. But what would your judgment be of a man or woman who measured them on that account, and set aside the older work as out of date? Laziness has no right to dictate. A book, just because it is for all time, may require a patient and reverent study which many people will not give. Its office is to deliver them from the servitude in which they live to their own day and its little round of thoughts and questions, and make them free of the greater world of the thought and emotion of all time. That means strain, and no book is harder to read than a great part of Scripture. It is only by labour and patience and teachableness that men can find their way into it, coming a little further at every fresh return; and in the end, the sense remains with them that there is far more to be discovered yet.

So let me repeat that God is not jealous, and that His people also should not be jealous of Abanah and Pharpar. They are His rivers. He made the earth, and He looks on it with nothing of disdain. Even to those who might be called His enemies, He does not grudge their virtues. His loving-kindness is over *all* His works, and we should learn something of His large indulgence. 'Divinity need not be ashamed,' says an old writer, 'to wear the jewels and earrings of Egypt;' they are in many things so full of lustre, and so excellent. The Church has been learning this lesson, and yet the record of her disdain and narrowness lives on in the impatience and protest of men to-day. Here are books, they say, which serve us greatly, here are qualities of character which are wholly noble and lovely, and yet these books and qualities are under suspicion. They are said not to be of Jordan. Well, if that be so, say these protesters, we have the less regard for Jordan. That is a fair retort; and it is one which we, who believe in our hearts in the power of Jordan, must guard against.

2. But now, let me speak to those who are advocates of Abanah. People who express their preference in this way are in danger of forgetting what the question really is about. When a man makes comparison of Jordan or Abanah, of Scripture or poetry, of evangelism or ethical discourse, he is apt to lay stress on what is not the point. I find this more interesting, he says, fresher and more original; I prefer this man for his style, for his wit and charm. But that is not where the matter is decided, and he who thinks of Christ and of Christian preaching only in that way has not really faced the question. Let me put the matter thus: the great French preacher Ravignan said to Lacordaire, 'I hear that you had such a crowd at your last sermon that the people were sitting even on the top of the confessionals.' 'Ah! perhaps,' said the other; 'but you manage to make them go *into* the confessionals.' That is a real distinction. There is the one interest—of a spectator, who admires from outside, and there is the entirely distinct and separate interest of the man who wants to possess. The one preacher had the people clustering like bees on every vantage ground in the cathedral, and they admired and preferred,—and by his own confession, went away unaltered. The other armed his words with hooks and stings, and when the people—far fewer this time—went away, the word went with them, and wrought in them. In which case would you say that Christ was truly preached? Is it a message for admiration or a message with result?

Now when we talk of Jordan and Abanah, let us make the point of contrast clear. Emerson says: 'People imagine that the place the Bible holds in the world it owes to miracles. It owes it

simply to the fact that it came out of a profounder depth of thought than any other book, and the effect must be proportionate.' But that does not yet bring us to where the matter must be judged. Here was a man stricken with leprosy—a sort of living death; it had begun, and for all that the skill of his time could do, it was bound to run on to the end. Leprosy had none of the grace which gives a man, at least, a speedy quittance from his pains; slowly it wore life out, darkening, in the meanwhile, every prospect. Nothing had taste or savour, nothing was cheering; horror and strange loneliness waited for the victim. And it was in view of that the choice had to be made. A thousand things might be said for Abanah, but if a man wants healing, other considerations are irrelevant. His crowded and various life is narrowed to the one consideration, I am a sick man, a lost man. Love of country might have its word, the memory of the glint of pools which he had known in his boyhood, and the sense that, in comparison, Jordan's turbid waters were unlovely. But then, scattering all such memories, the other thought drove in, but could Abanah at its fairest give a leper health? Friends, the Christian faith asks for judgment not on the ground of the stimulus which it has for minds, or the charm which it also can disclose when rightly handled; it stands or falls as a religion of salvation, a religion of deliverance. In this world there has never been wanting the agonizing cry for help. Some of us know of themselves what draws it forth. It comes from men like Naaman, stricken with mortal sickness and facing hopelessly out towards the dark. It comes when men are overwhelmed by the blind perplexity of the world, in which everything seems awry. It comes when a man is crushed by the burden of himself, by the sense that his own life is out of joint; and as he dwells on the thought of his demerit, he feels that for all that he or the whole universe of creatures can attempt he is beyond recovery. And just because these feelings are near and possible for every one, Jesus Christ is all the world's Saviour. It is easy for men standing by to try and soothe him. The horror is not in their hearts, and they cannot even imagine how a remedy should be seriously desired. But the horror is in his heart—a principle of judgment going on to anticipate the judgments of a higher tribunal with more effectual sentences. Of course the man of prosperous common sense suspects delusion, but there are many things which we cannot see when we are well and prosperous, and there is a tremendous reality in the horror of a man who knows that he is lost, and who does not know where to turn. That is where Christ offers Himself. The Christian faith is nothing less than 'a casket of precious remedies,' and what sets it up above all systems besides is its power of bringing health and hope to a desperate creature. It claims that it can do something, that it can bring back purity of heart, and the settled peace, and the joy of reconciliation. If you are to judge between Abanah and Jordan, it is there that the judgment must be made.

Now when that is said, we need no longer be surprised that the remedy should not wait upon our liking. Why Jordan? Are there no other streams? Will what lies close to my home not do as well? That is talking foolishly, for we have nothing to do with preferences here, but with effectiveness. There is no wanton avoidance of what is homely, no flouting of human nature; there is the search for what will do the work. If you wish for stimulus, interest, debate, you may find them also within the Church of Jesus, but these are not its office. It speaks of salvation. The others may interest and charm, but soon their influence finds its limit. Christ wishes to make another man of you, and your preference for them may simply mean that you are not prepared for change. 'What meets us in the Gospels,' says Estlin Carpenter, 'is not so much novelty of teaching in the sense of the announcement of truths unknown before, but newness of being, originality of character, a fresh outlook upon the world, an unexpected demand for action, a closer walk with God.' 'Newness of being,'—that is what Christ claims to give, a clean heart, a heart which hopes and which receives; and 'an unexpected demand for action.' He says to you who have lived for twenty years impotent and futile, Arise and walk. Begin to care for other men; bear their burdens, and think less about your own. I bore a cross; come you after me, bearing a cross also. It is no wonder that all the indolence of our nature is in revolt against a remedy like that. Arise!—and I cannot arise. Some think it too good to be true, and so they will not try it; and some think it too hard and forbidding, and they go away in a rage. But wisdom is justified of her children.

The remedy which Jesus offers is in bringing us to God. 'I am the Way,' He said, 'no man cometh to the Father but by me.' He, who is Mediator, faces you with His promise that you may be the friend of God from this very moment. That is salvation; out of the whirl of unsubstantial things, which come and go, to attain to Him who is true. Sickness and loneliness can well be borne when that is attained. The tyranny of things visible is relaxed when that Invisible is revealed. Do you remember what Bunyan says of Christian when he came to the Cross?—'The burden loosed from his shoulders and fell from off his back into the sepulchre, and I saw it no more.' That is the experience of every man who comes to see how God takes upon Himself the task of setting His creatures right. I fear that much of our preference for Abanah is due to our human unwillingness to meet God. We have our own thoughts about Him, and we welcome new thoughts, with which we can play for a while and then lay them aside when serious matters of business intrude. But nakedly to see Him and 'to hear him as the heart heareth,' so that there is no room for doubt, to lie naked and open in His sight, how many of us shrink from that? And that is what the Bible lives for; the end of Scripture is not merely to give us thoughts of God, 'but to bring us into a human communion of love with God.' Christ shows us what God is, but, more than that, He helps us to Him, and makes our relation with Him simple and childlike. Looking to these desperate conditions of our mortal life, where men often have to cry aloud for help, He says, 'Ask, and ye shall receive.' If you, with all your faults, give your child what good you can, will your Heavenly Father not give the Holy Spirit to those that *ask*? Jordan lies as near as that, across your very path, a word to believe, a Friend to trust, a gift to accept, and the mere receiving of it may change the face of the world for you. Sometimes our pride is up in arms,—that is when we are little conscious of need; but there are also days when above all feelings is the thankfulness that we have to do no more — only to wash in Jordan, to go down into the river at our feet. Ah, friends, if any of your hearts are sore to-day, you will rejoice to hear of a remedy so near and so plain.

Recent Foreign Theology.

The Psychology of Religion.

One of the most encouraging signs of the times is the number of books, from the pens of men of real ability and scholarship, which have recently appeared on the subject of Christian experience. Far too long had the fashion prevailed in the theological world of attributing intellectuality to works dealing with the *prolegomena* but denying it to works devoted to the *interiora*; so that a book remotely resembling the *Evidences* of Paley had far more chance of being crowned with academic recognition than one of the same nature as Jonathan Edwards' *Religious Affections*. Not infrequently this was most unjust, for many books on the subjects which lie on the borderland between philosophy or science and theology were, in spite of their pretentiousness and obscurity, very shallow, while deep thinking was often put into books intended to feed the piety of the common Christian. But a welcome change has taken place, and we seem on the way to recognize that the most meritorious theological writing is that which treats of those experiences which all Christians acknowledge as the essence and secret of their religion. Professor James' *Varieties of Religious Experience* has been greeted with enthusiasm and sold in thousands. It appears to have been the outcome of the association of the distinguished author with Starbuck, whose queer volume on *The Psychology of Religion* has also found many readers. From within the Ritschlian camp has come quite recently *Der Begriff der Bekehrung*, by Johannes Herzog, which has not yet attracted much attention but is an extremely able performance. And now from Henri Bois we receive, together, two books of the same character, *Le Réveil au Pays de Galles* and *Quelques Réflexions sur la Psychologie des Réveils*.

Monsieur Bois is a professor of theology in the College of Montauban; and he is a Doctor of

Divinity of the Universities of both Edinburgh and Aberdeen. If I remember rightly, he made his entry into the literary world by a meritorious work on the Judæo-Alexandrine Philosophy; and this was soon followed by an essay on Christian certitude, in which he introduced the ideas of von Frank on this subject to his fellow-countrymen. In a later essay, entitled *La Connaissance Religieuse*, he set himself in opposition to the peculiar ideas of Sabatier and the Paris School of Protestant Theology; and he is one of the editors of a review of philosophy and theology issuing from Montauban.

It is interesting to see a man of this type writing a book on the Welsh Revival. It is a record of personal observation; for he visited the scene in person, and what he narrates is mainly what he himself witnessed; although he has also made thorough acquaintance with such other accounts as those of Mr. Stead and the Rev. Elvet Lewis, and the pamphlets published from the office of *The Western Mail*. The size of the book, which extends to no fewer than 613 pages, is an indication of the impression made on the mind of the writer, and of the sympathy which he brought to the study of the subject. It will be a singular circumstance if, in days to come, the amplest literary account of this movement should have to be sought in the pages of a French book. Nor is this the only book on the subject which has appeared in that language; for I see advertised, *A Monument of Contemporary Mysticism: The Revival of Religion in Wales*, by J. Rogues de Fursac. English readers will, indeed, on every page see indications that Monsieur Bois' eyes do not see things exactly as our eyes see them; but, in some respects, this may be an advantage; for it enables us to understand how our proceedings look in the judgment of an independent observer; and, at all events, none will be able to accuse the author of a want of desire to see everything as it really is; for he maintains an attitude of singular fairness, and records everything with manifest intentional objectivity. It was perhaps inevitable that a stranger should single out for notice the more outstanding figures of the movement; and Monsieur Bois devotes not only over a hundred and fifty pages to Evan Roberts, but nearly fifty even to Mrs. Jones, the heroine of the mystic lights of Dyffrin. In ecclesiastical circles in Wales, I observed a strong disposition to take an opposite view, the influence and services of individuals being minimized, and only the work of the Spirit of God acknowledged.

The other book of Professor Bois has even more theological interest; for it is an attempt, prompted by his visit to Wales, to explore the psychology of revivals in general. In it, the author not only makes full use of his Welsh experiences, but manifests an extensive acquaintance with the phenomena of other revivals, and with the biographical and autobiographical records of religious awakening; and at the same time, he brings to bear upon the question the keen observation and intellectual equipment of a philosopher, who is intimately acquainted with the literature of psychology. There is, for example, a chapter on the psychology of crowds, abounding with profound and original ideas, which are utilized to illuminate the subject in hand. Monsieur Bois' view is that human beings, when in crowds and under the influence of a common excitement, cast off unconsciously, one by one, all the wrappages of civilization and education, until only the man, pure and simple, is acting; and then the most cultivated can no more hold themselves in than the most simple children of nature. Having proved and illustrated this, he applies it with skill to the enforcement of his own conceptions of what a revival is or should be.

In spite, however, of its scientific character, this book also is dominated by a practical aim. Having witnessed the effects of the revival in Wales, the author is anxious to see similar changes in his own country and his own Church. Only he does not believe that these can come in the same form or in the same way: the Frenchmen among whom the home mission operations of his Church are carried on are too intellectual; Frenchmen in general are too reserved; and the families within the Church have enjoyed too careful nurture. Perhaps Monsieur Bois shows rather much of a disposition to prescribe the only form in which a revival would be acceptable, forgetting that such movements do not generally follow the exact lines anticipated for them; and perhaps he exaggerates the difference between the Welsh and the French, who are both Celtic. While some of the Welsh converts had, no doubt, been careless before or openly vicious, the majority had, I should suppose, enjoyed careful domestic and religious education; at all events, there are always plenty in the best churches who, though by baptism within the Church,

have their hearts in the world and, though well instructed in the letter of Christian truth, have yet to react on the religious influences brought to bear upon them from without, and to make a personal decision for the Saviour.

In the end of his book Monsieur Bois discusses with great fulness the question whether a revival can be expected to accompany the teaching of the more modern theology which he represents; and then it comes out that in the French Church there is a section which not only holds by a very old type of theology, but claims that it is only under such teaching as its own that revivals ever develop themselves. With so much feeling does the author here write as to create the impression that he has been himself the victim of some reproach as an innovator, if not a heretic; so that, as he somewhere remarks, there are many 'new theologies.' Monsieur Bois would hardly pass by such a name in this country; unless it were for the vehemence with which he asserts a number of negatives in face of the older school. He claims Professor Drummond as an evangelist of his own type of belief; but Drummond was too 'canny' a Scot to deal extensively in theological negatives, emphasizing always the positive side of his message.

There is no other Church in Christendom at present that more attracts the attention of thoughtfull observers than the one to which Monsieur Bois belongs. It is happy in having among its teachers a man of so high a type—so warm in his evangelical sympathies and yet, at the same time, such a loyal servant of science and of truth—and it is profoundly to be hoped that, at the present crisis in her history, the Reformed Church of France may enjoy such an outpouring of the Spirit of God as Monsieur Bois and others like-minded among her members are longing for.

JAMES STALKER.

Aberdeen.

German Christology.[1]

THIS is an exceptionally clear, terse, and informing survey of German Christology in the nineteenth century, to which the author has added a brief exposition of the lines on which he thinks the modern view of Christ ought to shape itself. Dorner points out that the doctrine of Christ's Person has counted for more in theology from 1800 on than at any time since the Council of Chalcedon. The modern period, therefore, merits the closest scrutiny, and the student may be assured that with Faut as guide he will really be taken to the important places, and have their historical significance apprised justly. The two things Faut aims at proving are these. First, that all recent schools of theology, orthodox, liberal, and mediating alike, have been too apt to take as their point of departure in Christology the decisions of the Ancient Church, thus entangling themselves needlessly in initial difficulties of a speculative kind, whereas Schleiermacher and Ritschl give us the right lead by setting out from the historic Jesus and His import for saving faith; secondly, that faith in Christ is an absolutely essential part of Christianity, for which the so-called 'Jesus religion' cannot possibly be admitted as a substitute. As for the second point, it may strike us as odd that it should even require to be argued. What interest can a theory which repudiates faith in Christ have in claiming to represent the Christian religion? To paraphrase the words of Mr. Arthur Balfour in another context, who would pay the slightest attention to this modern upstart if it did not force itself into the retinue of historic Christianity, assume its livery, and claim, as the true heir of the ages, to represent its authority and to speak with its voice? Of itself it is nothing. It neither ministers to the needs of the Church of God, nor does it satisfy our reason. As for the first point, we can have no motive for refusing to go along with Faut in giving the formulas of Chalcedon a subordinate, not a supreme place. It can never be wrong to start with the New Testament, least of all when trying to understand our Lord.

It is scarcely needful that the details of the book should be recounted. The speculative Christology of the Hegelian school, Biedermann's distinction between the redeeming principle and the historic Jesus, Dorner's impressive attempt to combine faith and metaphysics, the work of renovation, as Faut regards it, begun by Schleiermacher, and carried far towards completion by Ritschl; all these divisions of the subject are treated carefully and with real knowledge. A brief passage on the Kenoticists is less satisfactory.

[1] *Die Christologie seit Schleiermacher, ihre Geschichte und ihre Begründung.* Von Stadtpfarrer Lic. Dr. S. Faut. Tübingen: J. C. B. Mohr (Paul Siebeck), 1907. Pp. viii, 102.

Faut's criticisms of Thomasius and Gess may be quite valid; but he fails to notice that the basal idea which they were trying to get expressed has roots—a good many of them—in the New Testament itself. It is not uncommon to depreciate the Kenotic conception as mythology; but as long as the Christian mind is convinced of two things, that Christ lived in the Godhead before He was born at Bethlehem, and that His life after Bethlehem was genuinely human, so long Kenoticism, as a general hypothesis, will keep its influence, and will deserve to keep it.

Faut's independent statement is coloured, more rather than less, by a tendency to simple theological positivism. These are the facts, he would say, as to what faith actually feels Christ to be, but no theory of them can be given; and that which is impossible cannot be necessary. What Christ must always mean to the believing consciousness he sees clearly enough, and states it unambiguously. 'As the ground of our salvation, He is the object of our faith; we believe in Him, not as we believe in a man or a prophet, but as we believe in God.' Yet on the next page he declines to follow Kaftan in affirming, *doctrinally*, the divinity of Christ. That, he fears, would make the historic Jesus unintelligible, and might impair the truth of monotheism. One may suggest that if faith speaks thus unequivocally as to Christ's true place, we must even take our courage in both hands and insist on Dogmatic making room for what faith has to say. H. R. Mackintosh.

Edinburgh.

A Moravian Teacher of the New School.[1]

Not the least remarkable feature in this remarkable work is that it comes from a tutor in a Moravian theological seminary. It is written on Ritschlian lines, although that name does not occur in the work. The centring of God's revelation of Himself to man in the person of Jesus, which is the thesis of the book, is a fundamental principle of the Ritschlian school. Herr Steinmann's treatise is one of remarkable originality and strength. Its negative and positive sides alike are reasoned out with unflinching consistency and compressed force. However much we may disagree with the argument as a whole, we must admire its great earnestness, its clearness of thought, and, above all, its positive aim. The negative part, which is, of course, implied in the main thesis, is brief, and is only preliminary to the exposition of the writer's own faith, which is given at length. The author knows what and why he believes.

At the outset, it is startling to find that the writer refers only to modern authorities on the negative side of New Testament criticism, from J. Weiss to Wernle. Their positions seem to be admitted without question. The reason, no doubt, is that they support the negative part of the writer's argument. Still, we were not prepared for such complete acquiescence in negative criticism in a Moravian circle. Whether all the critics would agree with the positive side of the argument is not clear. Herr Steinmann evidently believes that J. Weiss would not. At least he finds that his theory and Professor Weiss' position do not harmonize.

In the first place, the author insists, in the plainest terms, that the element of mystery and miracle is essential to religion, because religion begins with the intervening of a higher, spiritual world in the present life, and such intervention is revelation. 'Miracle is essential to religion, because it is nothing else than the manifestation of the other world in the present world; and this we may call revelation, for revelation just means that what belongs to that world is made known to this.' The negative part of the argument is the contention that this element of miracle and revelation cannot consist in anything external. Evidence consisting in external miracle would need to be demonstrated by conclusive historical and logical proof, and no such proof is forthcoming. This is asserted in relation both to Old Testament prophecy and the teaching of Jesus Himself. It is argued that it cannot be proved beyond possibility of doubt that these might not have their origin in natural causes. We must say that the author here rather asserts than proves his case. He also minimizes the strength of the evidence, and assumes that without demonstration faith is out of the question; anything short of absolute certainty is no certainty.

True miracle, it is argued, appeals to the heart, not to the intellect. It is something felt, in-

[1] *Die geistige Offenbarung Gottes in der geschichtlichen Person Jesu.* Von Th. Steinmann, Docent am Theol. Seminar in Gnadenfeld. Göttingen. 3s. 9d.

stinctively experienced, having nothing to do with intellectual, historical proof—truly a revolutionary suggestion. The other view, which includes both elements, it seems, has been the grand mistake of ordinary faith and apologetics all along. The miracle and revelation which have just been declared essential to the very existence of religion are exclusively spiritual, spiritual being so defined as to exclude the work of intelligence and reason. Ordinary miracles are mechanical, scholastic. The Christian miracle is purely spiritual, to feeling, not to reason. That it is inexplicable is no difficulty. Dogmas may be explained, not feelings. There follows next a very able and interesting outline of a philosophy of religion, although, after what has been stated, a philosophy of religion is the last thing we should expect. The upward trend of religion is traced from the lowest stage of the terrible and sensuous, through the material and legal, to the simple, spiritual, inward conception of the nature of religion, the highest type of which is to be found in Christianity as the religion of the spirit.

The positive application of these premisses is worked out with great acuteness. The title, 'The Spiritual Revealing of God in the Historical Jesus,' is expounded and defended in detail. This is the only Christian miracle, and it is repeated to every individual believer. 'God did not speak once in the sense that He never spoke before or since. His revealing work is a constantly living process.' This Divine self-revelation is the unique point in the case. It is matter of experience and is the result of contact with the personal Christ in the Gospels. Whether everything in the Gospels is historical or not, there is always enough to work this miracle. The effect needs no attestation, it is its own witness. The effect is further defined as the communication of the very spirit of Jesus to us; His piety becomes ours. The new life is transferred to us by a sort of 'contagion'; indeed, this very power of contagion itself is communicated to us. There is something analogous to this in the influence of others upon us; we are passive recipients of the influence. Thus Jesus is much more than a pattern to us. In His presence 'we feel ourselves drawn near to God, His oneness with God flowing into us. And so God draws near to us. From no other cause than because His personality, which influences us, is that of the man who abides in God is our experience of Him a Divine message to us.' 'This man abiding in God first transfers His nature to others, who come into inner contact with Him. They do not first take Him for a pattern and then effect in themselves what corresponds to this pattern; but His nature is able to penetrate, so to speak, into them, and act on them as the blue sky and sunshine act on one. Whoever meets this man abiding in God does not merely make new resolves, but first of all and chiefly has a new experience.' Much of the teaching reminds one of Herrmann's *Communion with God*. 'Every individual must here strive to see the thing itself on which all depends with his own clear eyes.' We thus see that on the theory proposed, revelation is concentrated on the individual being brought into touch with Christ. Scripture, and especially the image of Christ in Scripture, are only the vehicle of revelation. Still the stress thrown on Scripture is very great. 'We have now a clear picture of what revelation means in the stage of spiritual religion. It is an inner experience of the good man, which presents itself wherever the Christ-nature grows and is cherished in him; this is always a self-revelation of God to him.'

J. S. Banks.

Leeds.

M. Lepin on the Fourth Gospel.[1]

The interest of this lucid and well-arranged volume is rather discounted by two considerations. In the first place, the external evidence has been so thoroughly examined, from the conservative side, by Dr. James Drummond and Canon Sanday, that the larger part of this French study has little or nothing that is new to English students of the problem, except a wealth of welcome references to modern critical essays on the subject. In the second place, the volume does not reach the questions of historicity and inner truth. These are reserved for a sequel, which, one hopes, will follow before long. But, disregarding these drawbacks, the reader will find M. Lepin a thoroughly fair and well-informed champion of the conservative school, abreast of the latest movements, especially in his own country, and uncompromising upon the smallest jot and tittle of the Fourth Gospel. Hesitation he knows not. Concessions he will

[1] *L'Origine du Quatrième Évangile.* Par M. Lepin. Paris: Letouzey et Ané, Éditeurs. 1907. Pp. xii, 508.

not entertain. Phrases like 'I venture to think,' or 'the probability is,' or 'it seems upon the whole likely,' are wholly absent from his pages. One after another, the opinions unfavourable to his thesis are marshalled, examined, and sentenced with an equable confidence, which only breaks into some irony of personal feeling when M. Loisy happens to be the culprit. The reasons for his respective judgments have all been heard before. M. Lepin has certainly written a clear and full handbook upon the external evidence in the main, but on few points has he much original thought to bring forward. His positive contributions seldom advance beyond what one is accustomed to in essays written from his standpoint.

After discussing the general Johannine problem, with especial reference to Loisy (chap. i.), the author devotes his second chapter to a proof that the Gospel was composed at Ephesus and circulated late in the first century (pp. 19–72). To this conclusion one need not seriously demur, though the *terminus ad quem* might be placed a decade later, without doing violence to the relevant evidence. The rest of the book then follows the conventional order of topics. Chap. iii. proves that the Apostle John resided in Ephesus till his death at an advanced age. Chap. iv. defends the tradition which associates the Fourth Gospel with him; chap. v., again, shows that the Apocalypse, the Gospel, and the three Epistles were all written by the same hand; while chap. vi. concludes that the internal evidence of the Gospel itself points to John not only as the beloved disciple, but as the author of the entire work (including even v.[24] of the last chapter). The argument seldom goes into much detail, except in chap. vi. As a rule, M. Lepin proves his point by general considerations, buttressed by a careful summary of critical opinion. His work is rather useful in this respect. It shows wide reading, conscientious labour, and a desire to omit no item of the evidence. But, I confess, it leaves one as it found one. Like several other apologetic volumes, it reminds one of Dr. Rochecliffe's *Malleus Hæresis*, which 'was considered as a knockdown blow by all except those who received it.'

JAMES MOFFATT.

Broughty Ferry.

Kirn's Dogmatics.[1]

THE first edition of this work was reviewed in THE EXPOSITORY TIMES (vol. xvi. p. 515), and it is not necessary to add anything to the notice already given. It is a good sign, both for the book and for the study of Dogmatics, that it is already in a second edition. It deserves the success which it has won.

[1] *Grundriss der Evangelischen Dogmatik.* Von D. Otto Kirn, Professor der Theologie in Leipzig. Zweite Durchgesehene Auflage. Leipzig: A. Deichert'sche Verlagsbuchhandlung. Price M.2.20.

Social Theories and the Teaching of Jesus.

BY THE REV. D. MACFADYEN, M.A., HIGHGATE, LONDON.

II.

What is Christian Socialism?

DEFINITION is the first duty of any one who uses the word 'Socialism.' It is a very chameleon among words, and takes its colour from the circumstances in which it finds itself. Its many meanings are not made fewer by prefixing the epithet 'Christian.' There can be neither agreement nor argument until the fluctuating connotation of the terms has been exchanged for a fixed value.

Benjamin Kidd has used the word 'Socialism' to cover 'all attempts towards the improvement of society by society.' This is a more generous and inclusive definition than could be accepted by some of the straightest of the sect of socialists. But we are seldom able to accept the definition of a movement by its straightest sect. The definition is a convenient one, and suggests further a specific sense which may be given to the term 'Christian

Socialism.' It will include all efforts for the improvement of society by an organized Christian society. It will cover all attempts made under the impulse of loyalty to Christ to develop and shape a Christian social life, which by its practice, ideals, and influence is to remake the social relations and conditions under which we live.

This definition makes a clear distinction between the socialism which is qualified by the epithet 'Christian,' and the socialism which is compulsory, civic, or governmental. The latter is willing to depend on the force of law, which is ultimately physical force. Christian Socialism relies for its power of compelling obedience on the supreme moral force, the power of Christ over the conscience of man. It declares the authority of Christ to be ultimate and final in making the life of a just and sane society. The whole question of obedience to Him is involved in recognizing that fact and 'claiming for Him the right to rule social practice.'[1]

Although it does not appeal to any forces but those which are moral, Christian Socialism has the essential characteristic of all socialism. It aims at bettering the individual by the action of society. It believes that the individual will not be bettered in any complete or permanent sense without the action of society. It does not deny that the 'soul of all improvement is improvement of soul,' but it insists that the highest improvement of soul can only be made general by improvement of the soul's human and material environment. This is the differentiating characteristic of socialism. It is not essential to its idea that the society should be constituted by laws which rest on an ultimate sanction of force. A society is still a society though its constituent and formative power be attachment to the Person of Christ, or resolute submission to the Divine will, or the settled conviction that God is creating a kingdom on earth. Its unifying force may be not law but grace.

Christian Socialism is not averse to State action when society is ready for it. The State will naturally register by its laws the growth of organized co-operation as it displaces individualism. But it does not rely on the State for the creation of the society which is to be the lever of social improvement. It looks rather to the weight of the moral authority of Christ, the power of convinced consciences, the explanation and assertion of the truth, and the reformative contagion of consistent Christian practice. It is ready to form an organized Christian Society *within* society as it is, an 'imperium Christi in imperio Mammonæ.'

In England Christian Socialism began, not as in Germany with the professor's chair, but as an endeavour to show that Christianity is concerned with practice as well as creed. It was a revolt against a theology, against systems of belief and fashions of pew and pulpit, which left out of account a great majority of the population of the larger cities. It was a movement of the Christian heart towards the outlying populations. Without explicitly formulating the theory of its practice it took the form of university settlements, co-operative organizations, working-men's institutions, economic experiments of various kinds, an ethical preaching of the Christian message, and a ventilation of working-men's questions from the pulpit.

But man is a thinking as well as a social animal. Christian Socialism has been thinking out its theological basis, and can give an account of the faith that it holds. It may even be said to be making its theology. It has a keen interest in New Testament exegesis. It is adding a department to Christian literature. It has given some good names to the roll of Christian biography. It has made many experiments and achieved some results in the domain of Christian enterprise which are worth recording and imitating. It has found a large place in the life of one great Christian communion—the Anglican Church. It is reported of a certain vicar that he complained that it was difficult to find a good curate who was not inoculated with the virtues of Christian Socialism. It has modified thought in all communions where thought is open to modification. It is reasonable to claim for it now that it is a force to be reckoned with. It has something to teach which our time needs. It expresses forcibly some clamant wants. The time cannot be far distant when even theological colleges, under the guidance of men like F. G. Peabody, will recognize the new birth, and devote some attention to fostering and training the child born of more vigorous parentage.

[1] Cf. the rules of the Christian Social Union.

The Last Day.

By the Rev. Canon Charles T. P. Grierson, M.A., B.D., Banbridge.

This phrase, as descriptive of the end of the world, occurs but six times in the New Testament, and only in the Gospel of St. John. Our Lord uses it four times in His address at Capernaum ($6^{39.\,40.\,44.\,54}$), where He reiterates the words, 'I will raise him up at the last day,' and once in the twelfth chapter (12^{48}), where He says that the words He speaks will judge those that hear them 'at the last day'; and Martha uses it when she says, 'I know he shall rise again at the last day' (11^{24}).

But if the phrase itself is not of frequent occurrence, many others are used to convey the same ideas—*e.g.* the day; that day; the day of judgment; the day of wrath; the day of redemption; the day of Christ; the day of the Lord; the day of God; the great day.

This variety of expression indicates the large eschatological element to be found in the New Testament. Just as the Old Testament predicted a 'day of Jahweh,' which by the coming of the Messiah would establish a kingdom of infinite glory on earth, so the New Testament points to 'a last day,' which by the return of Christ will bring all things to their consummation and usher in the perfected kingdom of God.

That this world ultimately will reach a consummation wherein good at last will be victorious, is a demand of conscience. To hold that the opposing principles of right and wrong shall exist side by side in creation in eternal antagonism is a belief contrary to our deepest intuitions. Indeed, we may say that belief in goodness is only possible on the assumption that it will finally subdue wickedness. But when to this assumption of conscience we add the known facts of our Lord's life and work, and the progress since Pentecost of the truth He revealed, we reach a certainty of conviction. Knowing what Christianity *has* done, we judge what it *can* do; and faith compels us to believe that Christ will not leave the work of regeneration He has already accomplished, half-finished, but that He will triumphantly bring it to its perfection. And thus the distinctive feature of Christian eschatology is to be seen in its linking the consummation of this age to the Person of our Lord. The Last Day is not merely the time when the principles which He taught shall predominantly rule, but is also the hour of His personal return. And just as the foundation of the kingdom of God required His advent in humiliation, so its culmination is reached by His advent in glory.

The distinct prediction by our Lord of a last day shows us that He had, at least from the commencement of His ministry, a definite *plan* in His redemptive work. In His case there was no starting of a movement with uncertainty as to its issue. Circumstances as they arose did not lead Him further than He at first intended; but seeing the end from the beginning He steadfastly wrought out His ministry, undergoing the necessary humiliations and declaring the necessary truths upon which the perfecting of the world was to be based. He placed the leaven in the meal with full knowledge that the whole would be leavened and that the last day would arrive.

The question arises whether we are to expect the consummation of all things to be reached through a gradual development of the principles of Christianity, or through an ultimate crisis.

Philosophy would seem to suggest to us an endless succession of development, as it presents to us an ideal which is always being realized and more and more approximated to, but never finally reached. Philosophic thought, however, from its very nature can neither affirm nor deny a catastrophic ending to this age; for it deals with principles not with epochs, with succession not with events. It is therefore to *History* and *Revelation* that we must turn if we would judge of the probability of any cataclysmal action terminating life as we know it.

Now as regards History, whether it be of the material universe or of mankind, there is no doubt that the state of present advancement has been reached not merely by constant steady development, but by progress punctuated by epochs. Throughout periods of apparent rest, forces silently gathered to a head, and then in a few moments of violent strenuous life the world of matter or of humanity was shaken to its foundations, and an old era ended, and a new era began. If, then, the history of the future be as

the history of the past, a stately, continuous advance towards a final restitution is not to be anticipated, but rather a progress through epochs, reaching its culmination in some such catastrophic ending as Scripture predicts.

Neither as regards the New Testament is there any doubt as to its general teaching. According to the words of Christ, and of His earliest followers, we are to expect a crisis at His return, which will suddenly and completely bring to an end the present system and establish His eternal kingdom (Mt 24^{27}, Lk 17^{24}, Jn 5^{28}, 1 Th 4^{16}, 1 Co 15^{52}, 2 P 3^{10}, He 12^{36}, Jude ^{14}, Rev $20^{7ff.}$).

The only possible exception is to be found in the Fourth Gospel, where some scholars find teaching on this point which they regard as different from the rest of the New Testament. They think that St. John teaches, not that Christ will visibly return at the end of the age, but rather that He is perpetually coming, spiritually throughout time, to His Church, and that judgment even now is executed (Jn $14^{18.\ 23}$ $11^{24\text{-}26}$ 3^{18} 5^{25}). There is no doubt that this Gospel emphasizes Christ's continuous *dynamical* comings, rather than His Parousia, and that the centre of its eschatological thought is found not so much in His judicial coming at the end of the age as in His personal comings to His disciples either at His resurrection, at their deaths, or by the Holy Spirit (Jn $16^{16.\ 22}$ $14^{3.\ 18.\ 23}$). But it clearly also teaches, though less prominently, His final return at the end of the age. Such teaching is implied in the phrase 'last day,' which, as we have seen, it records as used by Christ five times, and even more clearly so in the words, 'The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth' ($5^{28.\ 29}$).

Wendt (*Leben Jesu*, i. pp. 248 ff. 267, 279) holds that this verse and the phrase 'last day,' wherever it occurs, are interpolations inserted by an editor, who was unfamiliar with and not able to understand St. John's teaching on 'eternal life,' as he himself held the current and less mystic view found in the Synoptists. But as this reasoning is entirely based on subjective theorizing and has no external evidence in its support, it is surely more simple to believe that the Fourth Gospel originally contained these statements, especially as their import is in no way essentially in opposition to those that emphasize the spiritual comings. In the Synoptic Gospels, where we have the chief emphasis laid upon Christ's final return, we also have words that teach His continuous advents throughout time to His Church, as, for example, where He says, 'Where two or three are gathered together, there am I in the midst of them' (Mt 18^{20}). The fact is that there is no collision of thought between these two truths which run side by side throughout the New Testament. If, on the one hand, the Parables of the Mustard Seed and Leaven (Mt 13) show the steady progress externally and internally of the principles of the gospel, and imply the constant supervision and frequent visitation of the Church by our Lord, so, on the other hand, the Parables of the Tares and the Sheep and Goats (Mt 13 and 25) predict the crisis of a last day and of a judgment occurring at His return.

The teaching, then, of experience and of the New Testament alike is, that progress is the constant law of the kingdom of God; that that progress is marked by critical periods, dynamical visitations of our Lord, epochs which are the birth-throes of better things to come; but that when that progress becomes ripe,—ripe by the development of God's children, ripe by the filling up of the iniquity of the sinful (Mt 23^{32}),—*then* it will be crowned by the visible return of the Son of God. The last day is the acme of a long development.

The Signs.

Special signs are foretold as heralding the last day. Our Lord in His prophetic discourse (Mk 13, Mt 24, Lk 21) replied to the question of the Apostles, 'When shall these things (*i.e.* the temple's destruction) be, and what shall be the sign of thy coming and of the end of the age?' by warning them against being deceived by false Christs, and by telling them that before the end there must be wars and rumours of wars, earthquakes, pestilences, and signs from heaven: further, that before His return the gospel must be preached in the whole world for a testimony, that the abomination of desolations would stand in the Holy Place (St. Luke interprets this by saying, Jerusalem would be compassed with armies, 21^{20}), that after these days of extraordinary affliction the sun would be darkened and the stars fall from heaven, and that then 'the sign of the Son of man' (Mt) would appear, and the Son of Man Himself be seen coming in the clouds of heaven. He closed by saying that that generation would not pass till all these things were accom-

plished, but that of that day and hour knew no man, no, not even Himself.

The difficulties of the passage are great, but the solution is probably to be found in seeing that He spoke not merely of His final Parousia, but also of His *historic comings*. Before that generation passed He came in judgment upon the Holy City, and that coming, as all His 'historic comings' since, was a picture on a small scale of His great final return.

The premonitory signs, then, of the last day, are:

1. *Signs in the heavens.* These are the ordinary theophanic signs of Old Testament prophecy, (Jl 3^{15}, Is 13^{6} 34^{4}). It is possible to interpret them spiritually and to regard them as but the drapery of description, especially as Peter sees the fulfilment of similar portents foretold by Joel (2^{31}) in the outpouring of the Holy Spirit at Pentecost (Ac $2^{16\text{-}20}$). But, on the other hand, it is stated in other passages of Scripture (*e.g.* 2 P 3^{10}) that the last day will be accompanied by physical dissolution. And if nature shrouded with darkness the dying Redeemer (Mt 27^{45}), it is not unlikely that it will also signalize His return. It is impossible to decide with any certainty as to the meaning of the *sign of Son of Man* mentioned by Mt. It has been interpreted as meaning the acknowledgment of Christ's kingdom on earth, or as the appearance of a Cross in the heavens, or as not to be distinguished from the actual coming of Christ.

2. Before Christ's return, *the gospel must be preached to all nations as a testimony*. This statement found in the first two Gospels (Mt 24^{14}, Mk 13^{10}) is paralleled by St. Luke in the words, 'Jerusalem shall be trodden down until *the times of the Gentiles* be fulfilled' (21^{24}). This prediction does not in itself necessarily imply the conversion of the heathen world before His return, but that the Gospel will be offered to them. At the same time, the teaching of our Lord's Parables of the Leaven and Mustard Seed seem to imply at least the adoption of Christian principles by mankind before the end.

3. The treading down of Jerusalem *until* the fulness of the Gentiles implies *the ultimate restoration of Israel* before their Messiah returns in glory. The same teaching is probably contained in our Lord's words in His lament over Jerusalem, 'Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord' (Lk 13^{35}). Such interpretation agrees with the clear prediction of Paul, who states that the hardening of Israel is only until the fulness of the Gentiles has been won for Christ, and that ultimately 'all Israel' will be saved (Ro $11^{25.\,26}$). Thus, according to the Gospels and the Apostle, the history of the world does not culminate until the admission of mankind, Jew and Gentile, into the Messianic kingdom. It is sometimes assumed that the conversion of the heathen will only be accomplished when the conversion of the Jew has taken place, that the impulse to Christianity gained by the winning of God's ancient people will result in a mighty increase of evangelistic endeavour. Paul, however, places the conversion of the Jews *after* the fulness of the Gentiles.

4. Immediately before the last day there will be *a time of great tribulation*. It is probably correct to identify this with the *Apostasy* foretold by St. Paul (2 Th 2). He predicts that at the time of the Parousia wickedness will have come to a head in the person of *The Man of Sin*, who will lead the Godless that have never known Christ, and the apostates who have fallen away from Christ into open conflict with God and His righteousness.

It is to be remarked that such a doctrine shows the intensity of Christianity's faith in itself. It would be more in accordance with human feeling to foretell a gradual subjugation of mankind to the truth; but she, convinced of the indestructibility of her creed, fears not to announce a falling away of her own children at the very close of her militant career. Her faith enables her to look beyond such a trial of affliction, for at the critical moment of conflict her Lord will return.

5. *A millennial period* is predicted in the Revelation ($20^{1\text{-}10}$) as preceding the Parousia. A discussion of this difficult passage is outside our present scope. We can only deal with it in relation to the last day, and in this connexion remark: (*a*) This period of 1000 years (which need not be taken literally as a period of this exact length of time; cf. 2 P 3^{8}) must *precede* the Apostasy. The Apostasy occurs at the very close of the Christian dispensation, the *Man of Sin* being annihilated by the manifestation of the Son of God. (*b*) The loosing of Satan after the 1000 years, the 'little time' of his activity, corresponds exactly with the Apostasy, both being immediately followed by the last day (2 Th 2^{8}, Rev $20^{9.\,10}$).

(*c*) The 1000 years can therefore hardly be a period of earthly reigning of Christ, for it is inconceivable to think of Him as visible Sovereign among men, and yet of evil at the same time reaching its height. (*d*) We may best follow Martensen (*Christian Dogmatics*, p. 470 f.), and others in regarding the millennial period as the *blossoming time of the Church*, which is still before us. The influence of Christianity will increasingly spread, men will gradually learn to hate war and cruelty, and to love mercy and justice. *Then* the Millennium will commence; Christ ruling indeed, but *spiritually* through the universal adoption of His principles. Then national, municipal, and social life will be purified, and universal peace will reign. Then the divisions of Christendom will cease, and there will be the one flock and one Shepherd. But even during this period, sin will not have been eradicated. The wrongness of much now endured will be recognized, and life will be humanized and civilized by Christ's teaching: but deep down in many outwardly civilized hearts will be the old unconverted nature,—many will be but nominally Christians, as lacking that vital union which alone constitutes eternal life. This millennium, this blossoming time of Christianity, will therefore have its autumn season. Sin under the specious leadership of some incarnation of evil will rally itself for a final struggle. Its combined forces will concentrate round the camp of the saints (Rev 20^{9}). The Church will be hemmed in and outnumbered by the armies of evil. These will be the days of tribulation which for the elect's sake will be shortened (Mk 13^{20}). But Christ's loving care will be watching over the Church, and so in the moment of her deepest distress the clouds of heaven will open and will reveal Him in the brightness of His glory taking vengeance on His enemies and *finally* overcoming evil.

The Parousia.

The actual event of the Parousia is described in the New Testament as follows: Christ's return will be as sudden and as unmistakably visible as lightning (Lk 17^{24}, Mt 24^{28}; cp. 1 Th 5^{2}); He will be accompanied by the angelic host (2 Th 1^{7}, Mk 13^{27}, Mt 13^{41}); a shout, as a cry of command (κέλευσμα), will be uttered (1 Th 4^{16}; cp. Jn 5^{28}); the archangel's voice will be heard (1 Th 4^{16}); the last trumpet will be sounded to summon mankind, and to assemble the elect (1 Co 15^{52}, 1 Th 4^{16}, Mt 24^{31}; cp. Ex 19^{16}, Nu 10^{2}); the dead will be raised (1 Th 4^{16}, 1 Co $15^{23.\,52}$); the living will be transfigured instantaneously (1 Co $15^{51.\,52}$); those that are Christ's from among those thus risen and transfigured will be caught up to meet Him (1 Th 4^{17}); sudden destruction will overtake the wicked (1 Th 5^{3}, 2 Th 1^{9}, Rev 20^{9}); this destruction will be wrought by fire as the most searching natural force (1 Co 3^{13}, 2 Th 1^{8}, Rev 20^{9}; cp. Mk 9^{49}, He 12^{29}); the material world will be dissolved in fervent heat (2 P $3^{7.\,10}$), and in this dissolution Creation will find its purification and renovation (Ro $8^{19\text{-}23}$). It is impossible to decide with our present knowledge how much of these revealed circumstances of the Parousia are to be interpreted literally, and how much symbolically; but certain distinct immediate *results* of the coming stand out prominently.

1. *The Resurrection.* Our Lord in the sixth chapter of John reiterated four times the words, 'I will raise him up at the last day.' Thus the day of His return is revealed as the day of the consummation of the individual believer. Martha echoed this teaching, when in her disappointment as to her brother's death she declared that she knew she would meet him at the last day (11^{24}). Her certainty of faith seems to have risen above that usual among her contemporaries, and we feel that she thus incidentally shows us how greatly she had been enriched by the influence of her Master; and our Lord's reply to her, that He was Himself 'the Resurrection and the Life,' interprets for us the great claim previously made by Him, that He would raise the dead ('I will raise him up').

Certain sayings of our Lord are taken to imply that only the righteous will be raised at His appearing, the ungodly being judged in a disembodied state. There is no doubt that He promised *specially* to raise those that believe on Him, who thus possess eternal life as a personal possession (Jn 6^{40}; cp. 11^{26}).

He also spoke of those who are *worthy* of attaining the resurrection from the dead (Lk $20^{35.\,36}$), and of the resurrection of the *just* (Lk 14^{14}); statements which, if they stood alone, would lead us to think that only those who shared His life would share His gift of resurrection.

But, on the other hand, there are many passages where He spoke in the most general

language of the rising again of mankind. For example, in His reply to the Sadducees He did not confine His references to the resurrection of the righteous, but asserted quite universally 'as touching the dead, that they rise' (Mk 12^{26}, Mt 22^{31}, Lk 20^{37}); while His Parable of the Sheep and the Goats pictures *all nations* as assembled before Him (Mt 25). It is argued that as disembodied angels and demons will be judged, we can conceive of the wicked as being judged in a disembodied state, and therefore without their resurrection bodies (Charles, *Eschatology*); but the cases are not parallel. Demons will be judged for transgressions done in a disembodied state, but man for sins committed in the days of his flesh. The human body is not a garment to be laid aside, but rather is it part of the essence of true manhood, and as such necessarily should partake of the bliss or punishment awaiting human personality in the coming age.

What seems to have led to such expressions as 'the resurrection of the just' is the truth that the *characters* of the resurrections of the righteous and of the ungodly are wholly different—rising at the same time, at the last day, they rise to essentially different existences. To the one it is a resurrection unto life, to the other a resurrection unto judgment (Jn 5^{29}, Mt 25^{46}). So that while there is but one resurrection, and that at the day of Christ's return, yet there is an awful and agelong distinction between those that hear the voice of Christ calling them to Himself, and those that hear His voice driving them from His presence. And it is this supreme tragedy of the resurrection, whereby the righteous will be chosen out from among the whole of risen humanity, that accounts for the use of the phrase ἀναστασις ἐκ νεκρῶν (Lk 20^{35}, Ac 4^{2}, 1 P 1^{3}), which occurs only in connexion with the resurrection to life, instead of ἀνάστασις τῶν νεκρῶν, which describes the general resurrection both of bad and good, and enables us to interpret the meaning of St. Paul's desire that he might attain unto the resurrection of the dead—where he uses not only the ἐκ νεκρῶν, but strengthens the thought by changing the usual ἀνάστασις to the unusual ἐξανάστασις (Ph 3^{11}; see Lightfoot, but also Vincent, *loc. cit.*). Thus the last day is the day of Resurrection.

2. It is also the *day of Judgment*. St. John in accordance with the general spirit of his teaching, regards judgment as in a sense taking place now (3^{18} 5^{24}). Revealing Christ as *The Life*, he emphasizes the result of the relation of the individual to Him. Thus to be *in* Christ is to be possessed of eternal life, and so to be delivered there and then from judgment; while to be a disbeliever in Christ is to cut oneself off from life, and so to incur judgment at once by abiding in a state of death. He also emphasizes the fact that Christ, as the realized righteousness of God, must of necessity, though man's Saviour, be also man's judge; for as the ideal Man He is the one standard who by the mere fact of existing must ever discriminate between the worthless and the worthy; and thus as He is received or rejected, judgment ever goes on, self-fulfilling itself automatically by His presence (9^{39} 3^{19}). Further, in addition to this teaching which is peculiar to the Fourth Gospel, we find, as we have seen, in the Synoptic Gospels teaching of catastrophic judgments incurred during the Christian era, and so before the last day (Mk 13, etc.).

But notwithstanding these *present judgments* of St. John, and these *periodic judgments* of the Synoptists, the New Testament, both in the four Gospels and throughout, distinctly foretells one great assize at which sentence will be delivered upon mankind both bad and good; a time when these *present judgments*, which by their nature are mostly hidden, and these *periodic judgments* which arrested the thought of the world for the time being, will receive their final vindication and manifestation. Nor must this final discrimination be conceived of as merely being the course of a natural process throughout which individual good and evil will be rewarded or punished,—an interpretation which falls far short of the precise teaching of Scripture,—but rather are we to conceive of it as taking place at a definite hour of judgment, an hour prefigured indeed throughout time, but nevertheless itself arriving, an hour that will be the consummation of all previous judgments in that it, unlike them, is not relative or partial, but banishes for ever injustice and sin from creation. This final judgment takes place at the last day or Parousia (Mt 7^{22} $24^{36\text{-}50}$ 25, Mk 8^{38}, Lk $17^{29\text{-}31}$ $21^{34\text{-}36}$, Jn 12^{48}, He $10^{36.\,37}$, 2 P $3^{10\text{-}12}$, Rev 22^{12}), and therefore St. Paul yearns for the sanctification of his spiritual children, in order that he may present them 'without blame at the coming of our Lord Jesus Christ' (1 Th 5^{23} 3^{13} 2^{19}).

Further, as all men partake in the resurrection

at the last day, so also are *all* men to be judged at the last day. 'The quick and the dead' (an expression as wide as humanity) are the objects of His judgment (2 Ti 4^1, Ac 10^{42}; cp. Mt 25^{32}); the Almighty, acting through Christ, is 'the judge of all' (He 12^{23}). The wide sweep of the judgment is also seen in the various classes that are mentioned by our Lord as incurring it. Not only those who heard His words (Jn 12^{48}), but Israel as a nation (Mt 19^{28}), the Nineveh of old (Mt 12^{41}), the Queen of the South (12^{42}), with the cities of Sodom and Gomorrah (Mt 10^{15}), will all alike be called to account at the great day. While, finally, the consequences of that judgment are revealed as eternal or agelong (Mt 25^{46}). The bliss of those that, possessing Christ, possess life is immediate. They enter the joy of their Lord (Mt 25^{21}); they are rewarded for past, and granted extended, opportunities for future service (Lk 19^{17}, 2 Jn 8); they partake of the marriage supper of the Lamb (Mt 22 25^{10}, Rev 19^9); they see Christ's face (Rev 22^4, He 12^{14}); and beholding His glory (Jn 17^{24}, 1 Co 13^{12}, He 2^{10}) are transformed by that vision into His likeness (1 Jn 3^2). On the other hand, those apart from Christ and so lifeless enter upon their doom, which is a destruction (He 10^{39}) that is far worse than bodily death (Lk $12^{4.5}$); they are cast into Gehenna (Mt 5^{29} 10^{28}, Mk $9^{43f.}$), into that outer darkness (Mt 8^{12} 12^{13} 25^{30}) which is exclusion from the vision of God (a vision they dare not behold (Rev 6^{16})), and are victims of a remorse which consumes them as a worm that dieth not, and as a fire that is not quenched.

> . . . I heard a voice upon the slope
> Cry to the summit, 'Is there any hope?'
> To which an answer peal'd from that high land,
> But in a tongue no man could understand;
> And on the glimmering limit far withdrawn,
> God made Himself an awful rose of dawn.

3. But while the last day is for the individual the time of resurrection and judgment, it is also for *physical creation the time of transformation.* To suppose that the earth should actually exist in its present state for ever, is to suppose a hopeless eternal dualism; and thus the prophets of Israel felt the spiritual necessity of a renovation of nature, while we feel that in the Person of Christ this their dream becomes an actuality. In Him matter and spirit at once find their perfection of union, as in Him the dust of earth is raised through His resurrection and ascension to the very throne of Deity. In our Lord's teaching we do not find Him predicting the physical renovation of this world, unless, indeed, it may be seen in His promise that the meek should inherit the earth (Mt 5^5), or in the expressions 'regeneration' (Mt 19^{28}) and 'heaven and earth shall pass away' (Mt 5^{18} 24^{35}). But the Epistles teach it distinctly; for in them we read not only that the earth was once shaken, but that the heaven and earth together will yet be made to tremble (He $12^{26f.}$), and that they as a mantle will be rolled up (1^{12}); that the fashion ($\sigma\chi\eta\mu\alpha$) of the world will pass away (1 Co 7^{31}, 1 Jn 2^{17}); and that fire will be the element of their purification (He 12^{29}, Co 3^{13} 7^{31}, 2 Th 2^9; cp. Ps 97^3, Is 34^4 66^{15}, Dn $7^{9.10}$, Mic 1^4, Mal 3^2 4^1). It is suitable that this transformation of Nature should take place on the day of resurrection, for the resurrection of the human body is the redemption of matter as worn by spirit, and it is fitting that at this moment of the consummation of the individual should come the deliverance of all creation from the subjection in which it has been held (Ro $8^{21f.}$), the redeemed being awakened then not to mere spiritual existence, but to a life lived in a glorified creation in a glorified body. Nature in its present imperfect state awaits a transformation, and God's scheme would be faulty were it omitted. Thus at the last day there will be 'a restoration of all things' (Ac 3^{21}), the old imperfect earth and heaven fleeing away from the face of Him that sitteth upon the throne (Rev 20^{11}), and a new heaven and a new earth appearing (Rev 20^1, 2 P 3^{13}; cf. Irenæus, i. 7. 1, and v. 36. 1).

Literature.

THE MODERN SYNAGOGUE.

THE RELIGION AND WORSHIP OF THE SYNAGOGUE. By the Rev. W. O. E. Oesterley, B.D., and the Rev. G. H. Box, M.A. (*Pitman.* 10s. 6d. net.)

THERE has not come a more welcome book than this throughout the present season. Being often in need of a manual, not of Jewish history, but of modern Jewish ceremonial, we had thought of Mr. Oesterley and Mr. Box as the men most able to write it. They have been associated together for several years in the editorship of *Church and Synagogue*, and they have both contributed to the *Dictionary of the Bible*, to the *Dictionary of Christ and the Gospels*, and to the *Encyclopædia of Religion and Ethics*. They are 'throughly furnished' for this most difficult but most needful work.

They write for Gentiles. The Jews have scholars who can, and do, write for themselves. We shall be astonished if the Jews do not read this book, all the same; and if their scholars do not quote it. For there is not an offensive word in it, and the scholarship is worthy of a Rabbi's respect.

Still, they write for Gentiles. Accordingly, they divide the volume into three parts, the first being occupied with the origin of the Judaism of to-day, the second with its theology, and the third with its practical religion. And at every step of the exposition they refer the reader to literature—literature accessible to Gentiles—that the statements may be verified and the subject more fully studied.

In describing the sources of Judaism, Mr. Oesterley and Mr. Box refer to Schürer most of all. And that fact indicates their critical standpoint. In the dogmatic portion, the most difficult topic is the doctrine of sin. They have found it very hard to fix modern Judaism down to a consistent doctrine of sin. They have read carefully Porter's *Yetser Hara'*, and it is worth careful reading. But they have had a long period of history to cover, and many clever writers, and they have found that this is the most remarkable thing in modern Judaism, that a consistent doctrine of sin, or indeed any deep doctrine at all, is not to be discovered—and Judaism is the heir of him who said, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me'!

But the portion of the book which will be most consulted is the third. It describes the ritual and religion of the Israelite of to-day. And into that portion the authors have thrown their strength.

THE EARLY TRADITIONS OF GENESIS.

THE EARLY TRADITIONS OF GENESIS. By A. R. Gordon, D.Litt., Professor of Old Testament Literature and Exegesis in the Presbyterian College, Montreal. (*T. & T. Clark.* 6s. net.)

Professor Gordon has invented a new commentary, just when the old commentary had lost its hold over us. He knows that no interpretation of the Bible can be complete without three things. There must be explanation of the language, there must be exposition of the thought, and there must be introduction into the social and religious atmosphere of the writing. Professor Gordon gives all three, and gives them sufficiently. He occupies some space thereby. That is inevitable. His commentary covers only the first eleven chapters of Genesis. But who grudges the space that is occupied, when these fundamental and fascinating chapters are made intelligible, and credible, and take their place in the history of literature as well as in the development of religion?

There is a second feature of this commentary that is new—its readableness. The ordinary commentary is nearly as difficult to read as an etymological dictionary. Dr. Gordon divides his book into chapters, and we may easily be persuaded that we are reading a popular story, while all the time we are studying a most reliable critical exposition of the early narratives of Genesis.

Beyond the general conception of this commentary, its most original feature is the use that is made of the study of Comparative Religion. Every page has signs, and some pages have many signs, of the value of a knowledge of even primitive cults to the modern student of the Old Testament. And so far is the study from doing Dr. Gordon harm, that (without a suggestion of special pleading) it enables him to throw the purity and fertility of the Religion of Israel into memorable relief. 'Hearken to me, ye that follow after righteousness, ye that seek the

LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged.' Does the study of Comparative Religion tell us that the rock whence the religion of Israel was hewn was probably a common tradition of the Semites? Does it suggest that the hole of the pit whence it was digged was identical with that which gave forth the Babylonian story of Tiāmat? It is only the more wonderful that Israel should have followed after righteousness. It is only the more convincing that Israel sought the LORD.

THE REPROACH OF THE GOSPEL.

THE REPROACH OF THE GOSPEL. By the Rev. J. H. F. Peile, M.A. (*Longmans.* 5s. 6d. net.)

This volume contains the Bampton Lectures for 1907. The author is described as Fellow and Praelector of University College, Oxford. His topic is the failure of Christianity as a moral reformer. He admits the failure, though it is usually exaggerated. He seeks to account for it.

Now the failure is not due either to Christ or to Christianity. At least Mr. Peile believes that no other religion can take the place of Christianity. 'I venture to maintain that when we have given all credit possible to non-Christian systems of ethic, it remains that Jesus Christ revealed two new things—a new character and a new religion.'

The failure is not due to Christianity. In the First Epistle to St. John there is a seeming contradiction. In one verse it is stated: 'If we say that we have no sin, we deceive ourselves'; in another, 'Whosoever is born of God doth not commit sin.' The seeming contradiction is a real contradiction between what the gospel should do and what it does. It should deliver us from all sin; it does not, because we will not be delivered. The failure is in us. 'The movement which led to the break-away of Northern Europe from the Papacy, did not turn on the ninety-five theses which Luther nailed on the door at Wittenberg, but on the unsatisfactory lives of priests and monks. The attitude of the laity to the Churches to-day is not determined by Higher Criticism or questions of Ceremonial (though indifference is probably confirmed by the way we manage these controversies), but by the unsatisfactory lives of professing Christians.'

Then Mr. Peile discusses War and Trade, Social Questions, and other things. The discussion is always frank, occasionally almost cruelly frank, for this 'parson,' as the labourer would call him, has been highly successful in his attempt to stand in the labourer's shoes. And the remedy is ever at hand.

What is the remedy? It is self-surrender. 'The process of Salvation is gradual, and, as St. Paul testifies, is hindered by the impulses of the lower nature struggling against the sanctified will. Christ, for His part, has made Himself one with Man, by virtue of absolute love and understanding; but He is not perfected until men, who are His members, by full self-surrender are wholly made one with Him.'

THE INNER LIFE OF JESUS.

STUDIES IN THE INNER LIFE OF JESUS. By Alfred E. Garvie, M.A., D.D. (*Hodder & Stoughton.* 7s. 6d. net.)

They say that we get most good out of the book from which we differ most. It may be so. Certainly we get most enjoyment out of the book with which we agree. And so we have enjoyed very exceedingly Principal Garvie's new book. It is not altogether new. Much of it has already appeared in the *Expositor*, and we have read it there. But Dr. Garvie is thinker enough to make a second reading more enjoyable than a first. He says that his book has grown with him. More than twenty years ago he began it, when he was engaged in business in Glasgow, and was dividing his leisure between study and Christian work in the slums and mean streets of that city. It has grown with us also. We look upon it now as giving us the life we would live as nearly as any of the Lives of Christ that have been published in our time.

It is too full of matter for review. Let us mention a single topic. What is Dr. Garvie's attitude towards the Fourth Gospel? We shall understand when we see how he deals with the early self-disclosure of Jesus. In the Fourth Gospel our Lord not only recognizes but reveals Himself as the Messiah in the very beginning of His ministry. In the Synoptics He does not reveal Himself till near the end. If we follow the trend of modern criticism, we must say that the Synoptics are right, and the Fourth Gospel wrong. But Dr. Garvie does not say so.

First of all, it is true, he suggests the possibility

that in his old age John retained a vivid memory of times and places, but lost the remembrance of when and how his faith in Jesus as the Messiah had its beginning. The bright radiance of his full-grown faith fell over and hid from him the dim gleams of that faith when new born, just as a husband and wife, who have lived their common life of love for a number of years, find it difficult to realize that they were once strangers to one another.

But Dr. Garvie makes that suggestion only to reject it. He believes that Jesus did reveal Himself at the very beginning of His ministry, as John says. For at the first He was intensely inspired by the consciousness of His vocation, and as yet was necessarily ignorant of the unpreparedness of the people to receive Him. In His fervent zeal He disclosed His high calling. But priests and scribes, Sadducees and Pharisees, proved themselves unready. Samaritans were impressionable but not reliable. Even His mother was not altogether intelligent. As He discovered what was in man, He learned to keep back the disclosure of Himself, until at last, as the Synoptics say, the end drew near and the hour of revelation came.

This is perhaps not far from the truth, though it may not be altogether satisfactory. Does it touch the sinlessness of Jesus? 'If,' says Dr. Garvie, 'this explanation should raise any doubt or lay any charge against the sinless perfection of Jesus, I will not even venture to mention it, for that unique glory of Jesus is a certainty for faith against which no conjecture of thought can be advanced.'

Among the Books of the Month.

We have not had an addition to the 'Guild Text Books' for a long time. It comes now in the form of an *Exposition of the Pilgrim's Progress* (A. & C. Black; 6d. net). The expositor is the Rev. Robert Stevenson, B.A., B.D., Gargunnock. It was a difficult task Mr. Stevenson undertook; but he knew it, and he has no occasion to be ashamed of the accomplishment. His strength is neither on the literary side nor on the theological. It is in what our fathers called experimental theology—the very side on which an expositor of the *Pilgrim's Progress* should be strong.

Who's Who (10s. net) and the *Who's Who Year-Book* (1s. net), for 1908, are out. We heard recently how wide is the circulation of *Who's Who*, and how necessary it has become to our daily life. The number of the house in which the Lord Chancellor dwells was wrong in *Who's Who* for 1907, with the result that telegrams and letters of congratulation, as well as wedding gifts, poured into the lap of the wrong lady. That mistake is rectified in *Who's Who* for 1908. And every other mistake which we had discovered. For this is the pride of the editor, that *Who's Who* shall outdo all books of reference in completeness and in accuracy. 'It is not growing like a tree in bulk that makes man better be,' says Ben Jonson—nor books. But we are glad to see the steady increase in bulk of *Who's Who* and the *Who's Who Year-Book*, for it does make them better.

Dr. Percy Gardner's *Exploratio Evangelica* has passed into a second edition, and the publishers have issued it at a much cheaper price (A. & C. Black; 5s. net). The text has been carefully re-read, and a number of alterations have been introduced. These alterations, the author says, are usually of little importance; but the second edition has a distinct value over the first, owing to a new preface in which Dr. Gardner replies to his critics. His critics, he says, have called in question two of his positions: his attitude towards speculative philosophy, and his attitude towards the miraculous element in the Gospels. On the miracles Dr. Gardner's attitude is that the only proper miracles are those wrought on nature, such as the turning of water into wine, or the walking on the sea. He thinks we might all do miracles of healing now if we had some of the gifts which Jesus had; but as for the miracles on nature, he does not think that Jesus could have done them, apparently because we cannot do them. But if none of us can turn water into wine, or rise again from the dead, just as few of us can make ourselves an object of worship.

To Messrs. Cassell's 'Christian Life' series, edited by Canon Beeching, there has been added a volume on *Social Life*, by the Very Rev. C. J. Ridgeway, D.D., Dean of Carlisle (1s. 6d. net). It looks a little like a volume of sermons, and it is none the worse for that. In any case, it is quite elementary and easy to read. Dean Ridge-

way does not reject a good anecdote when it comes in his way as illustration. He tells the story as if it belonged to the North of England, but it is inalienably Scotch—the story of the little girl who was asked if the child she was carrying was too heavy for her, and answered: 'Eh, naw, he's ma brither.'

From the Catholic Truth Society there comes a handsome volume (though it costs only 5s. net), and as helpful as it is handsome. It is a history of *The Orthodox Eastern Church*, written by a capable Roman Catholic scholar, the Rev. Adrian Fortescue, Ph.D., D.D.

It is written for Roman Catholics. Dr. Fortescue would wish us to say so, not to scare away Protestant or other Catholic readers, but to keep them from disappointment. For it cannot be, he seems to think, that any but his own fellow-believers could be so ignorant of the Orthodox Eastern Church as to call the Russian Church 'Greek,' for example, or to speak of the Russian clergy as though they were under the Patriarch of Constantinople and said Mass in Greek. So, being written for all those who are ignorant of the Russian Church's history, it will do very well for Anglicans also and for all the rest, and Dr. Fortescue may count upon a large circulation.

He has written in an easy English style. He is not pedantically particular to set the adverb 'only' in its exact place always, but his meaning is rarely in doubt. He has written also out of his own conviction of the mistake (that is a milder word than he would use) of the great schism. But he never forgets his manners. Observe the title—we wonder the Censor passed it. Above all, he has written out of full knowledge of this vast and difficult subject, some of the knowledge being his own exclusively, got by personal observation.

The Christian World Pulpit is read by ministers, but the editor's chief interest is in the lay preacher. He himself writes for the lay preacher in its pages. And now he has gathered together a bookful of his papers and published them as *Practical Lay Preaching and Speaking to Men* (Clarke; 2s. 6d. net).

What is the modern missionary motive? Dr. Hastings Rashdall has been asking the question, and answering it in his own way. Let him read what Dr. Griffith John says was the motive which sent him to China forty years ago, has kept him there all these years, and has made him more anxious than ever to bring China to Christ, and more determined in his faith that God will do it. He has published a volume of sermons called *A Voice from China* (Clarke; 3s. 6d. net). You will find the motive in the fifth. He goes to China with these words in his hand, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' That is enough. China needs rest. Only Christ can give it.

Thoughts for Life's Journey, by George Matheson (Clarke; 3s. 6d. net). Is this the last? How fresh every chapter is. With what confidence did Dr. Matheson turn to his text to find something which no one ever found before. With what certainty did he find it. And, individual as the interpretation is, it is always fruitful.

Messrs. Wells Gardner have sent *Chatterbox* (3s.) and *The Prize* (1s. 6d.) somewhat late for Christmas this year. But they are old favourites, and unlikely to have been forgotten in the day when the gifts are bought. They will still serve for Sunday School and other prize occasions.

Messrs. Hodder & Stoughton have published the first four volumes of the third series of Dr. Maclaren's *Expositions of Holy Scripture* (7s. 6d. each). They cover the Gospel of St. John (in three volumes) and the last half of the Acts of the Apostles. Those who have not subscribed for the whole work, but intend to make selections, could not do better than choose the three volumes devoted to the Fourth Gospel. They are not continuous expositions. That is easily obtained, as in the *Expositor's Bible*, for example. They select the texts which are most suitable for the preacher's purpose. And they discover in those texts things which few preachers are likely themselves to discover.

The Rev. G. H. Morrison, M.A., has published another volume of his Sunday evening addresses, *The Wings of the Morning* (Hodder & Stoughton; 5s.). He will go on publishing volumes like this all his life. For the quarry he works is

inexhaustible, being the genuine Word of God; and he works it conscientiously. His quarry is the Word of God, but his outlook is on life. There never was anything that touched the heart of man as the Bible touches it; but the Bible has to be brought into touch with it; and Mr. Morrison brings our modern life and the Word of Life together.

'Thou didst not abhor the Virgin's womb.' These words Professor Orr takes as the motto of his book on *The Virgin Birth of Christ* (Hodder & Stoughton; 6s.). For the framer of that article of the Creed did not believe more unreservedly in the Virgin Birth of Christ than does Dr. Orr. And he certainly could not have given his reasons more convincingly. The book is popular, a direct appeal to the people not to let go—this article of the Creed? no; it is not the Creed that Dr. Orr is concerned about, it is the Person of Christ,—this essential element (for he believes it to be essential) to a full Christian doctrine of the Person of our Lord. His appeal is to the people, and no living apologist knows better how to win his case with the common people.

The volume was delivered as lectures in New York. And while Dr. Orr was delivering his lectures, the President of the Bible Teachers' Training School kept handing him papers on the Virgin Birth which he was receiving from eminent scholars in answer to letters of inquiry. The papers were by Dr. Sanday, Sir William Ramsay, Mr. Box, and others. Professor Orr did not use these papers, but he went over them and he has now published a summary of each of them as an appendix to this volume.

The pressure of unbelief regarding the Virgin Birth of Christ comes at present from the study of Comparative Religion. In the volume just referred to Professor Orr recognizes this, and deals triumphantly with it. There is, however, one pagan parallel which, as it happens, he does not mention, and yet it is the most significant of them all. It is an Egyptian parallel, the birth of Amenhotep III. The best popular account of it has been given by Professor Sayce in his recent volume on 'The Religions of Ancient Egypt and Babylonia': 'His mother was still a virgin when the god of Thebes "incarnated himself," so that she might "behold him in his divine form." And then the hieroglyphic record continues with words that are put into the mouth of the god. "Amenhotep," he is made to say, "is the name of the son who is in thy womb. He shall grow up according to the words that proceed out of thy mouth. He shall exercise sovereignty and righteousness in this land unto the very end. My soul is in him, (and) he shall wear the twofold crown of royalty, ruling the two worlds like the sun forever."'

That parallel to the Virgin Birth is cited by Dr. R. J. Cooke in *The Incarnation and Recent Criticism* (Hodder & Stoughton; 6s.).

Dr. Cooke is not troubled by it. He believes in the Virgin Birth of Christ as unreservedly as Dr. Orr does. He believes that it is an absolutely unique event in the history of the world. His book deals with the Incarnation in all its moments; this is the topic of only two of the chapters. From first to last his subject is the uniqueness of Jesus Christ.

The Rev. J. C. Carrick, B.D., minister of Newbattle, has written the history of *The Abbey of S. Mary, Newbottle* (Selkirk: Lewis & Co.). Newbottle, you observe, not Newbattle, for Newbottle means 'new residence,' and Newbattle means nothing. Why should the history of the Abbey of S. Mary, Newbottle, be written? In the first place, because every parish minister who has an hour of spare time in the day should always be writing the history of his parish or of something in it. And in the second place, because Newbottle, though it is now called Newbattle, is a very famous parish, and has many remarkable literary associations. Here the Queens of Alexander II. and David II. were buried—we mean in its churchyard—and here (to keep to the churchyard) Sir Walter Scott used to spend his Saturday holiday, immortalizing it afterwards in *Old Mortality*. Here De Quincey used to wander by starlight, and sleep sometimes under the shadow of the great abbey wall. Christopher North also has been seen here, and William Creech, the Edinburgh publisher and provost, of whom in gratitude Burns wrote his poem of 'Willie's awa'.' And, to turn from the churchyard to the church, here Archbishop Leighton was minister from 1641 to 1653.

Mr. Carrick has given himself to the work

whole-heartedly. He has read everywhere; he has questioned everybody; he has verified all that he read and all that he heard. He has produced a book which will henceforth be referred to by every historian of Scotland, or of the Church of Scotland, as a source of reliable information.

Are the Old Testament types and symbols gone for ever? Can we never again have courses of sermons on the Protevangelium, Shiloh, Balaam's Star, Moses' Prophet, and the rest, as our fathers so often had and rejoiced in? The Principal of Ely Theological College does not believe it. Canon Randolph has written an exposition of all the familiar Messianic passages, and has boldly called his book *Christ in the Old Testament* (Longmans; 4s. net). And Canon Randolph is right. What we have to do with the Messianic passages now is not to throw them overboard, but first of all to describe frankly their historical occasion, and show how wide was the probable horizon of the man who uttered them; and then to consider how they may be used to illustrate the mission and life of our Lord.

There is in the University of Glasgow an Oriental Society of which the president is Professor-Emeritus James Robertson. After many years' private work, the Society has published its *Transactions from 1901–07*. The Editor is the Rev. George Anderson, B.D. (MacLehose). The unbound magazine-looking volume is crowded with interest—new facts, new aspects of facts, new men — everything scholarly, young, and promising.

When a University don is sent suddenly to the charge of a London parish and the control of its pulpit, he does not always succeed so admirably as Dr. Inge seems to have succeeded in laying the don aside and becoming the pastor and preacher. Dr. Inge, who is now Lady Margaret Professor of Divinity at Cambridge, has published the sermons which he preached as Vicar of All Saints, Ennismore Gardens—*All Saints' Sermons* (Macmillan; 3s. 6d. net). They are practical sermons, sympathetic; they grapple with questions of the day; they touch the things which the parishioners are thinking, the burdens which the parishioners are carrying. There is, among the rest, a series of four sermons on Immortality. For we take it too much for granted that our people believe in immortality. They believe in it when in Church; but the moment they step out into the churchyard, their dead lie *there*.

It is a very particular joy to receive another volume by Dr. Hugh Macmillan. It is called *The Isles and the Gospel, and other Bible Studies* (Macmillan; 4s. 6d.). Besides ten sermons, every one of which is characteristic of that seeing eye which saw so far into the heart of things even here, there are three papers, the longest on the 'Numerical Relations of Nature,' the other two on 'Sacred Fish' and 'An Early Celtic College.' The essay on the 'Numerical Relations of Nature' runs to forty pages of print, and contains much learning about figures, all put in the most interesting way, and all calculated to express the glory of God. The Early Celtic College is that which is found in the island of Elachnave. It is associated with St. Columba, and was probably the seat of a still earlier Druidic worship, or whatever kind of nature-cult the primitive inhabitants favoured. Mr. George A. Macmillan of the great publishing house has prefaced a very pleasant short memoir.

The late Rev. James William Shepard, M.A., was for many years one of the masters of St. Paul's School, and in 1899 succeeded Dr. Lupton as surmaster there. 'Those who came under him when he first joined the staff of St. Paul's were astonished to find how amusing it could be to be well taught; for he taught not only with thoroughness, but with a contagious enjoyment; and to the end of his time it may be doubted whether he ever gave a dull lesson. Those who think that a schoolmaster ought not to be witty may have been scandalized now and then; but his wit was the expression of his humour, and his humour was to be cheerful. Like Stevenson he thought—

> The world is so full of a number of things,
> I'm sure we should all be as happy as kings.

And to be happy is a great gift even in a schoolmaster.'

He was also a preacher, sometimes at the Temple, sometimes at St. Paul's, sometimes at the Abbey. Twenty-three of his sermons have

been published under the title of *Light and Life* (Macmillan; 6s.). They are all innocent of Scotch theology, for Mr. Shepard was an Englishman without and within. But they are readable. They are absorbingly readable, and draw one on pleasantly, unconsciously, to try to be good. The sermon on the 'Moral Influence of Women' is taken from the text about Pilate's wife. It is an argument for the supremacy of the heart over the head. 'Does any sensible person think the less of Pilate's wife because she appealed rather to her husband's heart than to his head? No one can think so who bears in mind how small a part is played by logic and reasoning in determining human conduct. Did not Socrates spend the best part of his life in arguing with his fellow-citizens on the principles of truth and justice? And what was the result? The Athenians showed their appreciation of his arguments by putting him to death.'

The Rev. Alexander Smellie, M.A., has written a 'Book of Daily Devotional Meditations' and given it the title of *In the Secret Place* (Melrose; 4s. 6d. net). It has the literary grace, as well as the truly devotional feeling, associated with every one of Mr. Smellie's volumes. It has also occasional flashes of insight into the meaning of Scripture, showing that Mr. Smellie could be a great expositor if he liked. And more than that, there is an occasional sweep of theology which proves that he is a Scotsman. The motto of the book is the word 'Without.' Three texts are quoted—'Without shedding of blood is no remission'; 'Without faith it is impossible to please Him;' 'Without holiness no man shall see the Lord.' Here is a whole sermon. Here is a whole system of theology.

Mr. Murray has published a revised and cheaper edition of *Contentio Veritatis* (5s. net). It cannot have been forgotten that that is the title of a volume of Essays written by six Oxford Tutors—Rashdall, Inge, Wild, Burney, Allen, and Carlyle,—although it is five years since the volume was published. For that year, 1902, became memorable to many of us through the publication of this very volume. We found in it a manifesto of scholarship, more reliable as well as more readable than that in *Lux Mundi*. We found the result of twenty-five years' study expressed by a master in each department, and a point of departure for the study of the future. This is the second edition of the work, although in the year of publication it was twice reprinted. We thank Mr. Murray for making the distinction between a reprint and an edition, which some publishers systematically ignore.

There is life and courage in *Firm Foundations* (Murray; 5s. net). Its purpose is to teach teachers how to teach the Bible and the Catechism and the Creed. And among the rest, the author, Eirene Wigram, gives this advice [though within square brackets]: 'Children, said a wise, experienced teacher, one of whose pupils is now a well-known scholar, always begin by believing all the heresies.' And she seems to have followed her own instruction. For near the end of the volume she gives her theology of the Person of Christ, and says: 'There are two wills in Christ, the human and the Divine. The one is perfectly surrendered to the other.'

But do not think that the book is of unsettling tendency. It is most loyal to the Prayer Book. Once or twice the author is bold exegetically. She says in one place that God made man in His image, but *after* His likeness, 'by which we understand that they were meant to strive to perfect His likeness, and were given grace and power.'

The Heathen Heart, or the gospel among the Chinese of Formosa, is a book for the student of religion as well as the student of missions. Its author is the Rev. Campbell N. Moody, M.A. (Oliphant, Anderson & Ferrier; 3s. 6d. net). The chapter on 'The Religion of a Heathen People' has several new things in it, and puts some old things memorably. A man is supposed to have three souls, one in the grave, one in the ancestral tablet, and one in the unseen world. The unseen world is named 'Region of Shade,' or 'Earth-prison'; and while it is recognized that the Earth-prison, in its Buddhist form, is a place of torment, the Region of Shade is often thought of, if thought of at all, as a not undesirable abode, like the unseen world of the Hebrews, a place where people buy and sell, and have need of clothes and slaves and money.

As regards the results of missions, read this one sentence: 'I am intimately acquainted with the affairs of about twenty-five congregations; in the course of ten years I have not met with any

instance of unfaithfulness in the administration of Church funds.'

Dr. Paul Carus, who seems able to do well whatever he attempts, and he attempts many things, has written an amusing satire on Agnosticism, and published it under the title of *The Philosopher's Martyrdom*. He has also issued the fifth edition, revised and enlarged, of *The Dharma*. Both books may be had at the Open Court Publishing Office in Chicago.

Mr. Grant Richards has published an edition of Baxter's *The Saints' Everlasting Rest* (7s. 6d. net), and we have no hope or desire of ever seeing a better edition. It is bound in leather back and paper boards in imitation of the original; it is printed in a clear type and on fairer paper than Baxter ever saw; and then, though there is a preface by Mr. William Young, B.A., who 'edits' it, there are no notes or other distraction. The editing consists in omitting. And the omitting has been judiciously done. There is no condensing. Here are Baxter's words only, though not all Baxter's words. The asterisks tell us plainly where the omissions occur, and how long they are. In this edition Baxter will be read again.

The Jewish Literary Annual for 1907, edited by N. de M. Bentwich and Leon Simon (Routledge; 1s. net), contains first of all a 'Plea for Intervention on behalf of the Russian Jews,' by Albert H. Jessel, K.C.; next a Survey of 'Jewish Literature' in England and America (July 1906 to June 1907), in France (1906), and in Germany (1906–7); and then ten literary papers, every one of them with a point in it and an appeal to Gentiles.

Is it necessary at this time of day to write a review of Leslie Stephen's *Science of Ethics*? It is not necessary. The book has become one of our working tools. The good that is in it has been gathered by a whole generation of readers, and it has been used up by all the more recent writers of text-books on Ethics. Nevertheless, after just five-and-twenty years, we are glad to see that the publishers have published a second edition, an edition revised by somebody, and brought within the reach of every student of Ethics (Smith, Elder & Co.; 7s. 6d. net). For this book is not dead, and can never die. Its frank honesty of purpose and its literary grace—these two combined will keep it alive. There was a time when these advantages were looked upon as snares. But we are no longer afraid of Leslie Stephen's philosophy.

Ramtanu Lahiri—the name is very well known in India; it ought to be well known everywhere, at least where education is an interest. Ramtanu, for more than half a century, was the irrepressible champion of better education for his people, and will be associated always with what is called the Renaissance in Bengal. His life has been written in Bengali by Pandit Sivanāth Sāstri, M.A., and translated into English by his own son, Mr. S. K. Lahiri, an eminent Calcutta publisher. Sir Roper Lethbridge, K.C.I.E., has edited the English edition (Sonnenschein; 5s. net).

The chief interest of the book is its subject, as it ought to be. That is to say, this is a genuine biography. And the man was worthy of a biography such as this is. But there are innumerable subsidiary interests—personal, racial, religious. And there is especially the interest which one finds in the difference that circumstances make to the life of man. Here is a good man, energetic and undaunted, with wide outlook and intense practical application,—a Gladstone, let us say, *but in India*—and what a difference that makes.

It is very difficult to make any use of volumes of quotations. It must be very pleasant to compile them; and Dorothy J. Trevaskis has at least had that pleasure in her volume of *Quotations for Pulpit Use* (Stock; 6s. net). We are not an authority on these volumes, but we should think this is one of the best. Here are two of its quotations on repentance:

> In my repentance I have joy—such joy
> That I could almost sin to seek for it.
>
> CLOUGH.

> You sinned with me a pleasant sin;
> Repent with me, for I repent.
> Woe's me the lore I must unlearn!
> Woe's me that easy way we went,
> So rugged when I would return.
>
> C. ROSSETTI.

Archdeacon Wilberforce has preached and published a whole volume of sermons on the New Theology. It is another high compliment paid to that phenomenon. Not that Archdeacon Wilber-

force himself, or the title of his book, with the point of interrogation coming curiously into the middle of it—*New*(?) *Theology* (Stock; 5s.)—is more complimentary than Bishop Gore. The whole purpose is to show that the New Theology is neither new nor true. But Dr. Wilberforce declares that the sermons were delivered as answers to questions put to him by members of his congregation who desired to know what the New Theology meant.

Mr. Fisher Unwin has published an abridgement of Seignobos's *Histoire de la Civilisation*. Why did he not publish a complete translation? The abridgement is good so far as it goes. It has evidently been made with skill and care. But it is too general, too superficial; it never gets down into the heart of things; it never entertains us with any of the little nothings that make up life. It is all nice green grass: there are no flowers or walks or shady corners; and even green grass is wearisome if everywhere. We do not say that a *History of Ancient Civilization* (5s. net) could not be written within this compass. We believe the author of this abridgement could have done it, and we wish he had done so instead of abridging Seignobos.

Messrs. Watts have published a selection from Sir A. C. Lyall's *Asiatic Studies* (6d.). The selection is taken partly from the volume of 1882, and partly from that of 1899.

The R.P.A. Annual for 1908 (Watts; 6d. net) contains articles by the Hon. John Collier (on Huxley), Mr. Joseph McCabe (on Evolution), Mr. R. Blatchford (on himself), and others. It is not at all a dangerous periodical, and it gives the best possible account of the things which it enters into the heart of a rationalist to conceive.

Professor Kirsopp Lake, of Leiden, is a most loyal as well as courageous scholar. He succeeded Van Manen, but refused to enter into his traditions. He defends the authorship of the Pauline Epistles, as any Oxford-trained scholar might be expected to do.

His new book is an investigation of *The Historical Evidence for the Resurrection of Jesus Christ* (Williams & Norgate; 5s.). We must observe its limits. For Professor Lake frankly admits that his results, 'though moderately conservative in the region of literary criticism, are nevertheless an entire abandonment of the central doctrine of Christianity—the unique and miraculous character of the resurrection.' And no one need be dismayed or even surprised at that. Belief in the resurrection of Christ from the dead has never been, and was never meant to be, established upon the historical evidence alone. The historical evidence may be a help, and it may be a hindrance. That will depend to a considerable extent upon what Professor James calls a man's philosophy of life. We should have been glad if a scholar of Professor Lake's training had come to a different conclusion, but, we say, we are not in the least dismayed. And we are able sincerely to thank him for the thoroughness of his investigation, and for the entire absence of the words that wound, or even of that superiority of tone which is more common and more offensive than wounding words.

The Archaeology of the Book of Genesis.

By the Rev. A. H. Sayce, D.D., Litt.D., Professor of Assyriology, Oxford.

Genesis i. 4–12.

4. With the light came the power of seeing, and what God saw was that the light was 'good.' We have a similar idea in the Sumerian poem of the Creation which emanated from Eridu, where the creator, after making mankind, 'the cattle of the field,' and the rivers of Babylonia, 'declared them by name to be good'[1] (see my *Religions of Ancient Egypt and Babylonia*, pp. 380–1).

5. 'Now the darkness he had called night.' The darkness had existed from the first, and, consequently, from the mere fact of its existence, must

[1] *Sum-sina dhabis imbi.*

have had a name. The writer emphasizes the fact that this name had been given by the one Supreme Creator, and that the darkness accordingly was no self-evolved entity. With the naming of the day and night, which by that very fact came into existence, there necessarily came evening and morning and a 'first day.' The Assyrian order of the words would have been 'morning and evening.' The Hebrew custom of reckoning from evening to evening was a relic of desert life, as it is to this day among the Arabs. It presupposes a lunar and not a solar calendar.

6. The Firmament.—As the creation of light corresponds with the evolution of the gods of light in the Assyrian Epic, so the creation of the 'firmament' corresponds with the next stage in the Assyrian story, the formation of the sky out of the body of Tiamât. All reference to the war in heaven is rigidly excluded, but the statement that the 'firmament' separated the upper from the lower 'waters' shows that the legend was known and intentionally ignored. In the Assyrian Epic we read that Merodach after the conquest of the dragon 'cut her in two like a flat fish—

of one half he made the overshadowing heavens:
he stretched the skin,[1] he set a watch,
bidding them see that her waters should not gush forth.'

Then 'he crossed the sky,' and examined the lower waters of the mundane deep, over which the god Ea presided and which were obedient to law. Here the Assyrian writer was hampered by the belief that the lower waters, being the domain of Ea, could not have been derived from the body of Tiamât, and so does not tell us what became of the other half of it: we learn, however, from the fragments of Berossus that the Babylonian form of the myth made Merodach create the heavens out of one half of the body, and the earth out of the other, which is probably a confused version of the statement that the one half formed the waters above the firmament, and the other half the waters below it which are upon the earth. In the Phœnician mythology the blood of the sky—that is, the rain—when mutilated by his son El, became the water of the springs and rivers. In any case, the 'waters' appear in the Hebrew narrative without anything being said as to their origin, though it is implied that they belonged to the *tehôm* or 'deep.' The 'firmament' takes the place of the skin of Tiamât, which was stretched overhead so as to form the heavens, like the upper slice of a flat salted fish.

[1] Or according to another reading, 'he drew the bolt.'

In the Babylonian story the visible sky had not as yet existed. This was not the case, however, in the cosmology of Genesis, where 'the heavens' had already been created. There is thus another inconsistency in the Biblical narrative due to its preserving the framework of the old Assyro-Babylonian cosmology while rejecting everything in it that savoured of polytheism. The 'heavens' necessarily included the firmament or visible sky, and went back to a Babylonian origin. Babylonian cosmology taught that there were several heavens, the highest of which was 'the heaven of Anu,' to which the gods retreated when the windows of the visible heaven were opened at the time of the Deluge.

8. Heaven.—The visible sky is called 'heavens,'—*i.e.* 'heaven,' like the plural *Elohim* for 'God,'—not 'the heavens,' which had already been created 'in the beginning' before there was any division of day from night.

9. 'The waters under the heaven.' These are the waters of the Ap'su or mundane deep, which is called 'the seat of Ea' in the Assyrian Epic. The Hebrew 'let the waters be collected into one place' is a translation of the Assyrian 'their waters were embosomed (*or* collected) together,' where *istenis* signifies 'in one place.' But whereas in the Assyrian Epic the waters were those of the primeval deep before the work of creation had begun, the Hebrew writer is careful to specify that the gathering of them together was the work of the Creator, not a process of evolution on the part of a semi-mythical monster. At the same time he preserves the cosmological theory which had originated at Eridu, according to which the dry land had risen out of the primeval sea. In the Sumerian poem of the Creation we read:

All the land was sea,
Then in the midst of the sea was a current.
. . . . . .
Merodach (*originally* Ea) tied a palisade of reeds together
in front of the waters,
he formed dust and mixed it with the palisade,

and so the land was reclaimed from the waters. It will be noticed that even in this cosmology the silt that formed round the palisade was made by the Creator and not evolved out of the deep itself. The materialism of the Epic which made Tiamât 'the begetter' of everything was more thoroughgoing.

10. The 'one place' of the waters is here defined as a place by themselves distinct from the land, in opposition to the Epic which makes it the body or womb of Tiamât.

11. Once more the Epic is contradicted which states that the gathering of the waters into one place was not followed by the appearance of reed or marsh plant. On the other hand, the Sumerian poem ascribes the creation of 'grass, marsh plant, reed and rush,' as well as 'the green herb of the field,' to the demiurge after the earth had been formed.

The verse is written from a Palestinian and not a Babylonian point of view, there being no reference to the reeds and marsh plants, which would have occupied the first place in a Babylonian account of the vegetable creation. קִין, *mîn*, is borrowed from the Assyrian *mînu*.

12. Since the herbs and trees were brought forth by the earth, there was no fresh creation by a special act of the Creator, and consequently no fresh day required for it. Hence the appearance of the land and the growth of vegetation are alike assigned to the same day.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

The Heart of Demas.

'Come and see,' says Demas. And why is he in so great an eagerness to get pilgrims to come and see? No doubt, in part, because his heart is in the mine, and he is keen for business. Yet behind that there lurks another reason. His conscience is not yet quite dead within him, and it is of great consequence to him to give it just this sop. The conduct of Christians is eagerly watched by a crowd of uneasy consciences. If they can but be induced to conform, then the questions and responsibilities which vex them are set at rest. The conforming Christian undertakes the burden of the dying consciences of souls almost lost, and sometimes robs them of their last hope.

The temptation of seeing—that ancient and modern temptation of 'the lust of the eyes'—is the subtlest of all temptations. Were there no connexion between eye and hand, it would be as innocent as it looks. Obviously (so says the tempter) there can neither be responsibility nor danger in simply looking on. But when sight has kindled imagination and desire, the man is no longer master of himself; and in the act of looking on he has thrown down his best defences. Marbot, the general of Napoleon, tells in his Memoirs of two clerks in the French War Office who had sold certain documents to the enemy. They were shot, and died cursing their betrayer, 'who, they said, had sought them out in their garrets, and seduced them by the sight of a heap of gold, which he kept on increasing as long as they had any hesitation.' 'The love of money is the root of all evil,' said an old peasant in the north of Scotland, 'but they are right bonny flowers that grow from that root.'

It is in the light of all this subtle and pathetic weakness of human nature that such characters as that of Demas must be judged. He knows the fascination of the eyes, and the still more subtle fascination of what Bishop Blougram calls 'The dangerous edge of things,' and he deliberately trades upon these. He knows the danger, yet he will invite men to it, with all the air of careful respectability which some agent of a gambling-table company might assume, though but yesterday he had seen a suicide. His justification is that that way is 'not very dangerous, except to those who are careless.' He knows how large a percentage of men who look will go in, and how large a percentage of those who go in will come to ruin. Yet, like advocates of doubtful and dangerous things before and since, he imagines that he can refuse responsibility for their carelessness. It is their own affair. 'See thou to that,' said the chief priests to Judas.

Yet such a man hardly deceives himself. The facts are patent. George Herbert's lines are commonplace, so evident is the truth of them:

> Man calleth thee his wealth, who made thee rich;
> And while he digs out thee, falls in the ditch;

or again:

He that doth love, and love amisse,
This world's delights before true Christian joy,
Hath made a Jewish choice:
The world an ancient murderer is;
Thousands of souls it hath and doth destroy
With her enchanting voice.

Demas knows all that, and yet silences the knowledge with so poor an argument that one wonders at its plausibility, even to Demas. Indeed, as we have already stated, his argument hardly convinces him. 'Their own consciences,' Bunyan had read in the *Plain Man's Pathway*, 'will not be stilled; but in the most terrible manner, rise up and give evidence against them, telling them flatly they shall be damned, how merry and jocund soever they seem to be in this world; setting a good face on the matter. For sure it is, that inwardly they have many a cold pull, and many heart-gripes. And all their mirth and jollity is but a giggling from the teeth outward: they can have no sound comfort within.' So Demas, unlike Mr. Worldly Wiseman, has still some little grain of conscience in him, that makes him blush while uttering his specious argument.

That blush is contemptible. For it finds its explanation in his later cry, that 'he also was one of their fraternity.' He had not, like Worldly Wiseman, dwelt all his life in a town off the highway. He had walked with pilgrims once, and he knows the whole question from the point of view of the pilgrim conscience which he has silenced. John Bunyan had watched the growth of covetousness in Christians. 'Two things would make me wonder,' he says, near the beginning of his *Grace Abounding*; 'the one was, when I saw old people hunting after the things of this life, as if they should live here always; the other was, where I found professors much distressed and cast down, when they met with outward losses.' As he was writing about Demas, he must have remembered Spira—'Man knows the beginning of sin, but who bounds the issues thereof?' Or that dreary poem in the preface to Spira's story may well have been in his mind:—

How black are quenchèd lights!
Quench'd joys are doubled frights;
Black days are double nights,
Heaven tasted, lost, a double hell.

In this man love, enthusiasm, pilgrimage, even ordinary humanity and compassion, are dead, and

Who shall say what is said in me,
With all that I might have been dead in me?
D. G. Rossetti.

Christian's dealing with Demas.

Here Christian shows that he has profited by past experience, and is not to be caught again. He has not forgotten the former plain, where he met Worldly Wiseman; nor yet the arbour of ease on the Hill Difficulty. It is this habit of remembering experience that gives him his insight, and makes it so quick and instinctive. He seems to know everybody, and 'has heard of' most things before. His questioning, too, manifests his intelligence and good sense. As in the case of By-ends, he conducts his cross-examination in a way that would have done him credit at the bar, and there is no higher test of mental ability than that. Before his calm and pertinent inquiry, Demas is helpless. His sophistries vanish, able to endure only when their flimsy structure is left untouched in the safety of his own ingenious mind.

Again, the lesson in straight speech which Faithful taught his friend is apparent. The side-note to the first edition reads, 'Christian roundeth up Demas.' And, indeed, he does round him up, carrying the war into the enemy's camp with the threat that he will report him to the King. No true man can be indifferent in presence of a tempter. To show nothing of the anger of righteousness is to condone the outrage, even though the impassiveness is cynical.

But the most impressive thing in the character of Christian here is just his robust and wholesome integrity. Even in times of apparent ease and safety, he will not go out of the way to however short a distance. In all this scene he never swerved one foot from the road, and his questions are 'shouted from the highway.' He is fortified against such temptations as this by 'a preoccupied heart, a mind forewarned, and a quick remembrance of Scripture.' It is these, and that wholesome integrity of which they form parts, that are a man's most useful asset in facing questions of casuistry such as this. The point often is not one of clear and absolute right and wrong, but of the attitude towards things dangerous and likely to hinder. 'I cannot call riches,' says Bacon, 'better than

the baggage of virtue; the Roman word is better "impedimenta"; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, yet it hindereth the march.' Happy is the man whose integrity is such as to give him instinctive guidance on such questions, so immediate and so convincing that no plausibility of argument can induce him to turn from it. It is only by taking high ground in this way that a man can be safe.

The passage is specially intended for all who are under the temptation of making haste to be rich—a state of mind in which men are apt to lose all true proportion and balance in their views of things. Cheever gives a strikingly relevant passage from Coleridge—'Often as the motley reflexes of my experience move in long processions of manifold groups before me, the distinguished and world-honoured company of Christian Mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beasts and baggage!' 'The straitness,' says Bunyan in his *Solomon's Temple Spiritualized*, 'the narrowness must not be understood of the gate simply, but because of that cumber that some men carry with them that pretend to be going to heaven. Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back?' 'When Plutus (which is riches) is sent from Jupiter, he limps and goes slowly,' to quote Bacon once more; 'but when he is sent from Pluto, he runs and is swift of foot.'

The Silver Mine as Death-Trap.

Sir John Mandeville, in his *Travels*, describes something which may have possibly found its way into John Bunyan's imagination, and so into his allegory: 'In the Vale Perilous is plenty of gold and silver, and many Christians go in for the treasure, but few come out again, for they are strangled of the devil.' In a striking sentence, Dr. Kerr Bain describes the function of Demas and his mine in relation to the way and the pilgrims: 'The work of diverting the current of pilgrimage into the depths of this hollow hill, where it shall collect itself into a stagnant pool of living or dead.'

Besides the main tragedy of this death-trap, there are two significant touches which are both founded on observation of the facts of human nature. The first is that of those who, though not killed outright, are yet so maimed that they are never their own man again. These have literally lost part of their manhood. The fascinating habit of money-grubbing has held them by its slavery and hallucination, until their imagination, their desires, and their judgments are all rendered imperfect and warped. Cowley (on Liberty) says: 'The covetous man is a downright servant, a draught horse without bells or feathers; *ad metalla damnatus*, a man condemned to work in mines, which is the lowest and hardest condition of servitude, and, to increase his misery, a worker there for he knows not whom.' The second suggestive touch is that of those who were smothered by the foul air of the mines. Worldliness has this peculiar power of choking the human spirit with its musty air. There is, about some lives, an appalling lack of freshness. They lose the capacity for frank and simple enjoyment, and for appreciation of nature and natural things and ways. They become blasé, and in the saddest sense worldly. Readers of George Meredith's *Rhoda Fleming* will recall the instance of the old bank servant there.

It is an ancient and a recurring human tragedy, for covetousness of this sort is ever near the highway of life. Part III. tells how several merchants from Vanity Fair turned in to work there, and how Weary-of-the-World would have done so, had he not been kept from his purpose by Spiritual Man. The whole picture is a commentary on the Saviour's question, 'What shall it profit a man if he shall gain the whole world and lose his own soul?' But it is more than that, for this is the common fate of rich and poor, and there are many who lose their own soul without gaining the world. Those who do not strike the vein of silver in the mine, may be just as worldly as those who do. In either case it is a delusion:

> 'Unto what is money good?
> Who lacketh that lacks hardihood,
> Who hath it hath much trouble and care,
> Who once hath had it hath despair.'

The experience of this illusion and disillusion of covetousness is so common, that many tales and proverbs have in vain tried to convince men by striking their imagination, from the fable of the chicken which, finding a diamond, exclaimed,

'Would it were a corn-grain!' to that sad and lurid story of the Egyptian princess whose bones, and a bag of pearls beside them, were found in the desert, together with an account of how food had failed them, until at the last extremity they had crushed pearls to dust, and tried with that to satisfy the deadly craving—'but, alas, they were only pearls, and so I died.'

The fate of By-ends is but one of many wayside tragedies, seen by all pilgrims. Which of us has not shuddered at the solemn spectacle of those who drop out of life at our side—the spiritual failures we lose sight of by the way? Thus spiritually, as well as of the mere facts of physical life and death, does the old image of the Bridge of of Mirza prove a true metaphor for the human progress.

Lot's Wife.

In the first edition, the lesson about covetousness ends here, but evidently Bunyan was greatly and increasingly exercised about this vice; for in a later edition he adds this new passage, putting the moral in a third and monumental form, and also reminding women (even by italics) that the sin of covetousness is not one to which men only are addicted—a temptation of business, or the markets, or the mines.

This monument of covetousness avenged recalls the ancient idea of the value of public executions, from which society has now happily escaped, having discovered that, for deterrent purposes, awful examples of this sort are, in general, failures. It makes us shudder to read, as Bunyan had read, in Spira's story, how the case of that poor wretch 'was spread over all Padua and the neighbouring country . . . so that daily there came multitudes to see him; some out of curiosity, only to see and discourse; some out of a pious desire, to try all means that might restore him to comfort again; or at least to benefit themselves by a spectacle of misery, and of the justice of God.'

The present instance may have suggested even then to Bunyan the futility of such methods. His pilgrims both observe with horror that the treasure-seekers are pursuing their dangerous work within sight of this monument, like men 'that will cut purses under the gallows.' This is a touch worthy of Hogarth. The purse then was carried hanging at the girdle, and it needed dexterity to cut it, even in more favourable circumstances than under the gallows. The words remind one of Bunyan's own poem entitled 'Upon the Thief,' to which (in Smith's edition) is prefixed a clever little woodcut of a man with a dark lantern picking a lock, while in the distance the form of a body is seen against the sky, hanging upon a gibbet. In modern times covetousness has the same hardening effect as in ancient, and at a recent exhibition of Watts' paintings, it was remarked that a hard-faced group of speculators were seen discussing the markets right in front of the terrible picture of Mammon.

The story of Lot's wife has always been felt to be a very piteous one. It seems so hard a fate for only one poor regret. Really, however, a deeper meaning underlies the story, which puts it alongside the Greek story of Medusa as an eternal parable of life. In these two the moods of Hellenism and Hebraism are represented with a rare fidelity and pathos. The Greek story tells of those who are petrified by the sight of the horrible; the Hebrew story tells of one petrified by too keen desire for what to her seemed beautiful and dear. Each is a characteristic expression of the genius of the nation that produced it; each, alas, also tells a universal human truth.

And it is a woman who is thus turned to stone by worldliness. All that is tenderest and most womanly in her is frozen and petrified, and her whole nature is encrusted with the bitter salt of the world. No one who has seen Doré's picture of the gambling-table, still less any one who has witnessed an actual scene such as that picture represents, will forget the faces of the women. Men may become hard-hearted through covetousness, but a woman seems to cease to be a woman altogether when her heart is turned to stone.

The Character of Hopeful.

In this passage Hopeful is exhibited with an interesting fulness of detail. We note his simplicity, his trustfulness, his curiosity, and his interest in things he sees. He is not learned, and can no more read the inscription than, as Mr. Foster reminded him in his examination, John Bunyan could read 'the original Greek.' Yet, though he cannot read it, he is the first to espy the inscription, with those quick, bright eyes of his. He reminds us of the Bactrian in *A Death in the Desert*—that 'wild, childish man, who could not speak nor write, but only loved.'

Such hopefulness of a sunny, simple nature, has its danger. It is natural for Hopeful at once to respond to Demas' appeal with his 'Let us go see.' Yet, on the other hand, he is as quick and frank in his penitence as he was in his fault. It comes natural to him at once to say, 'I am sorry,' and it draws out all the tenderness of his hardier companion, who lovingly and emphatically calls him 'My brother,' in the midst even of his rebuke.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xvi. 10.

'He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.'—R.V.

Exposition.

Vv.[10-12] give more detailed information regarding the precept in v.[9], 'Without the specified application of the possessions of mammon, to wit, ye cannot receive the Messianic riches.' This is shown, on the ground of a general principle of experience (v.[10]), from a twofold specific peculiarity of both kinds of wealth, by the argument *a minori ad majus*—the faithful in the least is also faithful in much: and the unrighteous in the least is also unrighteous in much—a *locus communis* which is to be left in its entire proverbial generality. It is fitted for very varied application to individual cases.—Meyer.

Many regard these reflexions as arbitrarily placed here by Luke. But whatever Bleek may say, is it not just the manner in which we constitute ourselves proprietors of our earthly goods, which leads us to make a use of them which is contrary to their true destination?—Godet.

V.[10] is a comparison borrowed from common life. From the experience expressed in the two parallel propositions of this verse, it follows that a master does not think of elevating to a higher position the servant who has abused his confidence in matters of less importance. *Faithful* toward the master, *unjust* toward men.—Godet.

A maxim of great pregnancy and value; advancing now from the prudence which the steward had, to the fidelity which he had not; to that 'harmlessness of the dove' to which 'the serpent,' with all his 'wisdom' or subtilty, is a total stranger. But what bearing has this maxim on the subject of our parable? A very close connexion. 'As for me (some would say), I have too little of "the unrighteous mammon" to be much interested in this parable.' 'You are wrong,' is the reply. 'That is the speech of the slothful servant, who, because he was entrusted with but one talent by his master, went and hid it in the earth instead of using it. Fidelity depends not on the amount entrusted, but on the sense of responsibility. He that feels this in little will feel it in much, and conversely.'—Brown.

The Sermon.

Faithful in Little, Faithful in Much.

By the Rev. Alexander Maclaren, D.D., Litt.D.

'He that is faithful in the least is faithful also in much' seems to declare that true fidelity takes no account of the apparent magnitude of the actions in which it is employed; that fidelity is harder in the smallest things than in the greatest; and that faithfulness in a little sphere will fit for, and therefore will secure the possession of, a larger and nobler sphere in God's own good time.

Let us look at these three principles.

I. From the highest point of view, God's point of view, *true faithfulness knows no distinction between great and small duties.* The worth of an action depends only on its motive, not at all on its prominence or seeming consequences. Nothing is great, nothing is small, except according to whether it is done from obedience to God or to give pleasure to ourselves.

When we think of it, everything that a man can do is great. What *can* be little to the making of which there goes the force of a soul that can know God and must abide for evermore?

The thought that no act is in itself small binds together all acts of transgression. 'He that is unjust in the least' is unjust—and there is an end to it! But it also binds together all acts of obedience. The poor woman sewing faithfully in her garret is doing the same thing as the martyr when he dies at the stake. Should not this principle send us about our daily work with new faithfulness and power?

II. From another point of view *faithfulness in small duties is even greater than faithfulness in great.*

We may legitimately adopt the distinction of great duties and small duties, if we do not forget that such a distinction is superficial. If we remember that, we may measure our duties by two standards—first, the apparent importance of the consequences, and the apparent splendour of the act; and second, the difficulties with which we have to contend in doing them. Keeping this distinction of great and small, I still think that it is harder for us to do the small duties than the great ones, and for three reasons. The former are done without being seen; the latter by men surrounded very often by an applauding crowd. The former are constantly recurring; the latter come but rarely, and it is easy to act nobly when the soul is on fire. The former seem to be of less importance because of their frequency; the latter are manifestly important and call up our most vigorous energies, for without them they cannot be done.

The smaller duties are harder than the great ones. They are also more needful. The world has more need of a great number of Christian people doing little things like Christians, than of one martyr dying like a martyr. The little things are greater than the great because of their number. 'Be faithful in that which is least,' and the accumulation of minute faithfulness will make the mighty faithfulness of a life.

III. *Faithfulness in that which is least is the preparation for, and secures our having, a wider sphere in which to obey God.* Still keeping our old distinction of what is small and what is great, it is true that he who has done the little things well will be fitted to do, and will get an opportunity of doing, the great things. If we have got the habit of being faithful wrought into our life, we have got a defence almost impregnable when the stress of great trials comes or when God calls us to lofty duties.

Whatever we are capable of doing for God, we will get the opportunity of doing. The reward for work is more work. God will speak to us as He spoke to the Apostle: 'Be of good cheer, Paul, thou hast borne witness for me at Jerusalem,' take, as the reward and seal of My approbation, this—'thou shalt bear witness for me at Rome!'

The Trifles that make Life Great.

By the Rev. J. J. Ellis, M.A.

In the parable with which these words are associated our Lord commends the forethought of the steward. He says there is far more prudence and prescience shown by men in the pursuit of worldly ends than by Christian people in the service of God. And, in case any one should complain of his poor equipment and opportunity, it is laid down as a rule that it is the way we handle trifles that decides our life and destiny. 'In God's sight,' Professor Bruce says, 'many bulky things are very little, and many small things great; for this reason, that He seeth the heart and the hidden springs of action there, and judges the stream by the fountain.'

What we are in trifles we are in all things. Principle knows nothing of quantity. The ruling passion and purpose must be pure and holy, and then the thoughts and deeds will be great. In the gun trade, it is said, 'There are men whose occupation is to sight the barrel and detect any flaw in the bore. It is said that a good eye will discover a deflection measuring very much less than the thousandth part of an inch.' The bore must be perfect or the rifle is valueless: principle must be carried into all things, or it is not principle at all. The sacred word 'duty' ought to preside over all our actions. Why should piety be reserved for big uplifts, for Sabbath days and for rare occasions? It is week-day help we need. Miss Fowler puts that truth in this way: 'The people who are ready to die for you never think it necessary to pass the salt.'

Small things are not trifles. A small thing will spell ruin, a tiny act of faith save the soul. It is by observing small things that all great discoveries are made. Children playing with spectacles, the swinging of a lamp, are small incidents, but the telescope and the pendulum were thus given to man. The noblest man that ever lived is noble because little prayers and little deeds of love are the habits of his life. And the Church is the sum of many unseen lives, just as the chalk cliffs of England are built up of microscopic efforts. The world is refreshed, not by Niagara, but by the ministry of the dewdrops. To be a dewdrop of grace, ministering a particle of the water of life to the meanest of humanity, is honour sufficient, and will tax all our powers.

Fidelity fits for greater blessings. Acts of faithfulness become the habit, and the habit once acquired, becomes a passion. It is thus that the great character is built.

Illustrations.

Ruskin, in his *Stones of Venice*, tells how, having mounted a ladder to examine the details of the sculpture of the tomb of Doge Andrea Vendramin, in the Church of St. Giov. and Paolo, he discovered that only those parts which were easily visible from below were carved at all, the rest being left utterly shapeless. 'I saw the wretched effigy had only *one* hand, and was a mere block on the inner side. The face, heavy and disagreeable in its features, is made monstrous by its semi-sculpture. One side of the forehead is wrinkled elaborately, the other left smooth; one side only of the doge's cap is chased; one cheek only is finished, and the other blocked out and distorted besides; finally, the ermine robe, which is elaborately imitated to its utmost lock of hair on the one side, is only blocked out on the other: it having been supposed throughout the work that the effigy was only to be seen from below, and from one side. . . . I do not think the reader, if he has feeling, will expect that much talent should be shown in the rest of his work, by the sculptor of this base and senseless lie. . . . But now, reader, comes the very gist and point of the whole matter. This lying monument to a dishonoured doge, this culminating pride of the Renaissance art of Venice, is at least veracious, if in nothing else, in its testimony to the character of its sculptor. *He was banished from Venice for forgery* in 1487.'—Ruskin, *The Stones of Venice*, vol. i. chap. i. §§ 41–43.

All was dark on the lonely moor surrounding Craigenputtock one wintry night many years ago—except where a stream of light came from a side window, and lit up the bushes and gravel path immediately beyond. Inside there the brilliant Jeanie Welsh Carlyle was trying to bake a loaf of bread. Attempt after attempt had been made, but all in vain. For, educated as few girls have ever been, Mrs. Carlyle knew next to nothing about housewifery and domestic duties. At last twelve o'clock struck. All the rest of the household were wrapped in slumber, and with the darkness and loneliness outside, the weird howling of the wind, and the stillness within, poor Jeanie Welsh Carlyle felt so disappointed over her failures, so much alone and sad, that she laid her head down on the hard kitchen table and burst into tears. Just then she remembered Benvenuto Cellini, who, like her, had a midnight vigil, though his was to watch his bronze statue of Perseus in the furnace—hers to cook a loaf of bread! How different were the tasks! But this thought only remained a moment. Long afterwards, when relating the incident, she said: 'After all, in the sight of the Upper Powers, what is the mighty difference between a loaf of bread and a statue? It is not the greatness or littleness of the duty nearest at hand, but the spirit in which one does it that makes one's doing noble or mean.'

Over sixty years ago, a college student was appointed to survey a barren, boulder-strewn tract of 'crown land,' in Eastern Nova Scotia. There was no likelihood that his measurements would ever be tested. But that student handled his chain and compass as under the eye of Omniscience. Forty years afterward, gold was discovered there; the 'leads' were vertical, and fortunes depended upon the accuracy of the surveyor's conclusions. A Halifax merchant, a stockholder in one of the mining companies, said that the Government's finest surveyors did not find a single flaw in the work. That student was the late Sir Wm. Dawson of M'Gill University, Canada, who died a few years ago, laden with honours won by Christian scholarship.

'What's the use?' a few hundred rivets chattered. 'We've given—we've given; and the sooner we confess that we can't keep the ship together, and go off our little heads, the easier it will be. No rivet forged can stand this strain.'

'No one rivet was ever meant to. Share it among you,' the Steam answered.

'The others can have my share. I'm going to pull out,' said a rivet to one of the forward plates.

'If you go, others will follow,' hissed the Steam. 'There's nothing so contagious in a boat as rivets going. Why, I knew a little chap like you—he was an eighth of an inch fatter, though—on a steamer—to be sure she was only twelve hundred tons, now I come to think of it—in exactly the same place as you are. He pulled out in a bit of a bobble of a sea, not half as bad as this, and he started all his friends on the same butt-strap, and the plates opened like a furnace door, and I had to climb into the nearest fog-bank, while the boat went down.'

'Now that's peculiarly disgraceful,' said the rivet. 'Fatter than me, was he, and in a steamer not half the tonnage? Seedy little peg! I blush for the family, sir.' He settled himself more firmly than ever in his place, and the Steam chuckled.

'You see,' he went on, quite gravely, 'a rivet, and especially a rivet in your position, is really the one indispensable part of the ship.'

The Steam did not say that he had whispered the very same thing to every single piece of iron aboard.—Rudyard Kipling, 'The Ship that found Herself,' in *Many Inventions*.

How can we compare candles and stars? One moves in a firmament, the other dwells in a scullery; but each has its own peculiar and distinctive ministry, and if I want to find my way in obscure and winding cellarings, I prefer the flicker of the friendly candle to the exalted radiance of the star. We cannot all be stars, but it is essential to remember that if we are only common candles, a ministry has been committed to us of which the star itself has been deprived. There are services committed to the man with the one talent in which the five-talent man would be altogether incompetent.—*The Faithlessness of the Average Man*, by J. H. Jowett, M.A., Birmingham.

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The Psalms of Vengeance.

By the Rev. T. Barns, M.A.(Oxon.), Vicar of Hilderstone.

The subject is a practical one. How are we to understand the Psalms of Vengeance if we cast doubts on the vengeance and the retributive justice of God? Does not the following quotation seem to lower if not to destroy altogether the belief in this vengeance and retribution:—'Retribution has no place in the best human idea of justice, *à fortiori* the thought of it must be utterly excluded from our conception of the Divine justice.' This seems to mean that it is no longer possible to regard retributive punishment as part of the government of God. This is emphasized by the same writer. 'The retributive view of punishment must be altogether excluded. For it rests ultimately on vindictiveness towards the offender, whether of the judge personally, or of the judge as representing society, and is therefore immoral.'[1] To pass by the use of the word 'vindictiveness,' which, compared to the word 'vengeance,' has a smirch of malice in it, inconsistent with the conception of God, is this the last word on the moral government of God? Does Mr. Beibitz give full value to the moral experience of the human race, not to speak of the moral revelation in the Prophets and Psalms of the Jewish Scriptures? He says just before: 'God's love has been so represented as to obscure His essential righteousness. This is a simply disastrous error, which leads directly to the practical and incalculably mischievous conclusion that sin (to put it roughly) does not matter, that God will somehow make everything right in the end.'[2] But does not the denial of retributive punishment involve some such misconception of the love of God? Bishop Butler alludes to this tendency when he says: 'Or perhaps Divine goodness, with which, if I mistake not, we make very free in our speculations, may not be a bare single disposition to produce happiness; but a disposition to make the good, the faithful, the honest man happy.'[3] Does the statement, 'Retribution has no place in the best human idea of justice,' stand the test of any high standard of ethic teaching? Dr. Martineau, whose authority stands high on such a subject as the ethical basis of religion, says clearly that whereas retribution is condemned by determinism, it is demanded by the conscience. As to the first point, in his chapter on the 'Ethics of Necessity and Free-Will,' he says: 'If the efficacy of punishment lay only in the deterring power of pain, Draco would be the prince of legislators; and the rule would hold good, that in proportion as the temptation to an offence increases, must you countervail it by added severity of treatment. Why do these methods notoriously fail? Because they are in defiance of the sentiments of natural justice; and, instead of speaking the thought of the inward conscience, and repeating its anger and its pity, superciliously deny all good or ill desert, and pedantically pursue their calculus of discipline. The motive force of Law and opinion is to be sought, not in its mere command over sentient pleasures and pains, but in its correspondence with the retributory awards of the common moral sense.'[4] To deny these retributory awards is to desert the ethics of Free-Will for those of Determinism. Again: 'Wherever Conscience is, there we stand only in the forecourt of existence; and a Moral world cannot be final, unless it be everlasting.'[5] Dr. Martineau draws near here to the sublimest view of retributive justice and everlasting punishment. He goes on to argue: 'It will perhaps be admitted that the conditions of a responsible existence *do* involve

[1] The Expository Times, July 1907, p. 442.
[2] *Ibid.* p. 442.
[3] Butler's *Analogy*, Pt. I. chap. ii.
[4] Martineau, *A Study of Religion*, vol. ii. p. 317.
[5] *Ibid.* p. 383.

these two stages,—a probationary term, and a retributory sequel; but it may be said there is no need to separate these and assign them to different lives; both may be provided for within the present experience of the agent's own personality.'[1] This latter suggestion he overthrows by the hardening of conscience after repeated offences: 'It is not true that Conscience, in its retrospective action, adequately administers its own law; were that the only justice, the greatest criminal would have completest impunity.'[2] Therefore retribution, though demanded by the conscience, is not secured by the conscience. It must be sought for in the retributive justice of God.

And it is here that the Psalms of Vengeance come in, with their sublime teaching of the Majesty of Divine Justice and the fact of Divine Retribution. The Lord is a God of vengeance, the 'Deus ultionum' of Ps 94, the אֵל־נְקָמוֹת of the Hebrew Psalter: 'O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, shew thyself. Arise, thou Judge of the world, and reward the proud after their deserving.' Here is a revelation of Divine vengeance in the terms of human vengeance. There does not seem any way of softening the meaning of the word. Its primary meaning is to revenge, to take vengeance, and corresponds with the Arabic root, 'to be angry,' 'to rebuke,' 'to punish.' It carries with it, therefore, the fullest idea of retributive justice. It occurs in the old law: 'If a man smite his servant or his maid, with a rod, and he die under his hand; he shall be surely punished.'[3] The most striking prophetic revelation of this Divine vengeance is in Nah i. 2: 'God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries.' Law and Prophets agree in the recognition of this Divine vengeance. Are we to pass it over or explain it away if we find it in the Book of Psalms?

The root-word occurs in the following passages: 'Thou forgavest them, O God, and punishedst their own inventions' (Ps 99^{8})—vengeance is not inconsistent therefore with mercy; 'The enemy and avenger' (Ps 8^{2} 44^{17}); 'The righteous shall rejoice when he seeth the vengeance' (Ps 58^{9})—here vengeance is a proof of the judgment of God; 'He shall wash his footsteps in the blood of the ungodly. So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.' Is it easy to find a stronger passage on the principle of retributive justice? Again: 'The Lord liveth, and blessed be my strong helper; and praised be the God of my salvation, even the God that seeth that I be avenged and subdueth the people unto me' (Ps $18^{47.48}$); 'Let the vengeance of thy servant's blood that is shed be openly shewed upon the heathen in our sight' (Ps 79^{11}); 'To be avenged of the heathen and to rebuke the people' (Ps 149^{7}).

As examples of the witness of the Psalms to retribution, the following are taken from the Paragraph Psalter of Bishop Westcott. Under the heading 'The Just Retribution of God,' he sets Ps 37^{1-2}, 'Fret not thyself . . . for they shall soon be cut down like the grass, and be withered even as the green herb.' Under a 'Prayer for Deliverance and Retribution,' he sets Ps 79^{5-14}, 'Pour out thine indignation upon the heathen that have not known thee.' Again, under a 'Prayer for Retribution,' he sets Ps 125^{4-5}, 'As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil-doers'; under a 'Cry for Retribution,' Ps 137^{7-9}, 'Remember the children of Edom, O Lord, in the day of Jerusalem . . . Blessed shall he be that taketh thy children and throweth them against the stones'; and under the title 'Final Retribution,' Ps 17^{13-16}, 'Up Lord, disappoint him, and cast him down.' Surely it is difficult to maintain Mr. Beibitz's statement: 'The thought of retribution must be utterly excluded from our conception of the Divine justice.'

This ethical teaching of vengeance and retribution is supported by the great battle-songs of the Psalter and the strong Psalms of Imprecation. The following are the battle-songs: Ps 68, 'Let God arise,' was used by the Huguenots, and by Savanarola as he went to the trial by fire in the Piazza at Florence.[4] It was also the favourite Psalm of Charles the Great.[5] Ps 76, 'In Jewry is God known,' was the triumph-song of the English nation at the defeat of the Spanish Armada.[6] Ps 79, 'O God, the heathen are come into thine inheritance,' was a favourite with the Huguenots.[7] It is the Friday Psalm of the Jews.[8]

[1] Martineau, *A Study of Religion*, vol. ii. p. 383.
[2] *Ibid.* p. 387.
[3] Ex 21^{20}.
[4] Cheyne, *The Book of Psalms*, p. 182.
[5] Prothero, *Psalms in Human Life*, p. 71.
[6] *Ibid.* p. 168.
[7] Cheyne, p. 223.
[8] Prothero, p. 192.

It was used by the Carthusians of Woburn Abbey at the Dissolution,[1] and by the Jesuit Parsons in his book *De persecutione Anglicana* in 1581.[2] Ps 83, 'Hold not thy tongue, O God, keep not still silence: refrain not thyself, O God,' formed the text of President Krüger's addresses to the Volksraad in 1900. Ps 115, 'Not unto us, O Lord, not unto us,' was the battle-song of Sobieski, and of Christendom in 1683,[3] and was used by Cardinal Ximenes and the Spanish troops at the siege of Oran against the Moors in 1510,[4] and by the English troops after Agincourt in 1415.[5] William Wilberforce used it after his overthrow of the Slave Trade in 1807.[6] Ps 118, 'O give thanks unto the Lord, for he is gracious,' was Luther's Psalm at the Wartburg, and was used as a battle-song by the Huguenots.[7] It was also the consolation of Cowper, both at school and on his recovery from madness.[8]

The Psalms of Imprecation are four in number. Ps 35, 'Plead thou my cause,' with its cry, 'Let them be confounded, and put to shame'; Ps 68, 'Let God arise,' with its fierce cry, 'Like as wax melteth at the fire, so let the ungodly perish at the presence of God'; Ps 69, 'Save me, O God,' with its curse, 'Let their habitation be void'; and last and most terrible of all, Ps 109, 'Let his days be few, and let another take his office.'

The following questions, therefore, arise from these passages. How far are we to give point to these cries of vengeance? Against whom are they to be directed? Can we avoid them without losing touch with the justice of God to which we must bear witness as much as to His love. To the question 'How far?' it may be said that in the exercise of the office of the priesthood we are justified in giving point to these cries of vengeance. Does not the reference to Ps 69^{26} 109^{7} in Ac 1^{20} justify us? And against whom? Surely against the enemies of Christ and His Church. We must not use them against our personal enemies, for it is written, 'Vengeance is mine,' Ro 12^{19}, He 10^{30}; cf. Dt 32^{35}, Ps 94^{1}. But the Church by her authoritative recital of the Psalter witnesses to the right of using them against her foes. Can we avoid them? Will even a system of select Psalms do so? Ps 69 is appointed for Good Friday, and we would not give it up. Ps 118 is appointed for Easter Day: 'In the name of the Lord I will destroy them!' Ps 21 is read on Ascension Day: 'Thy right hand shall find out them that hate me!' Lastly, Ps 68, 'Let God arise,' is the Church's battle-song on Whitsunday. We must be true to vengeance if we are true to Love.

[1] Prothero, p. 192.
[2] *Ibid.* p. 192.
[3] Cheyne, p. 308.
[4] Prothero, p. 83.
[5] *Ibid.* p. 82.
[6] *Ibid.* p. 306.
[7] Cheyne, p. 313.
[8] Prothero, pp. 319–320.

Contributions and Comments.

Did Christ Preach from a Text?

We know that our Lord in His teaching made frequent use of the Scriptures. Did He ever preach from a text? We are told (Lk 4^{16-22}) how He went into the synagogue at Nazareth, and, having received the Book of the Prophet Isaiah, opened it at the place where it was written, 'The Spirit of the Lord is upon me,' and upon this passage began to speak, saying, 'To-day hath this scripture been fulfilled in your ears.' Christ did not stop here, however, but went on preaching: for we are told that all bare Him witness, and wondered at the words of grace which proceeded out of His mouth.

Now the chief sermon of our Lord was the Sermon on the Mount. Had this sermon a text? The following considerations would perhaps point to the conclusion that it had. 'And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth, and taught them.' The multitude was a mixed one, drawn from many parts. There were many influences at work bringing this crowd together—hatred, suspicion, curiosity, and poverty of spirit. Let us suppose, then, that as the multitude disperses, and His disciples—not merely the Twelve, but those of the people who were poor in spirit, who desired to learn a new and better way of salvation—come up the hill to be alone with their Master, our Lord wonders if they truly realize what discipleship to Him

means. He feels that He must teach them more explicitly. How shall He begin? Then comes the answer, begotten of the circumstances of the moment: 'Who shall dwell in thy holy hill?' Yes, it is easy to come up the hill and listen to me; but to dwell in God's holy hill, that is not easy. With this 15th Psalm as text, our Lord, we shall say, begins to preach, amplifying and amending as He goes.

The following parallels will speak for themselves:—

Psalm 15.	Matthew 5^{1}–7^{27}.
The citizen of Zion.	The citizen of the Kingdom of God.
1. Introduction.	5^{3-12} Introduction.
2. 'He that walketh uprightly.'	5^{13-16} 'Even so let your light shine before men.'
2. 'And worketh righteousness.'	5^{17-20} 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees.'
2. 'And speaketh the truth in his heart.'	Truth in the heart. 5^{21}–6^{34}.
	5^{21-26} Heart hatred.
	5^{27-32} Heart adultery.
	6^{1-4} Heart almsgiving.
	6^{5-15} Heart prayer.
	6^{16-18} Heart fasting.
	6^{19-21} Heart desire.
	6^{22-24} Heart service.
	6^{25-34} Heart faith.
3. 'He that slandereth not with his tongue, nor taketh up a reproach against his neighbour.'	7^{1-5} 'And why beholdest thou the mote that is in thy brother's eye?'
3. 'Nor doeth evil to a friend.'	5^{43-48} Do evil to no man. 'Love your enemies.'
4. 'In whose eyes a reprobate is despised, but he honoureth them that feareth the Lord.'	7^{13-23} 'Wherefore by their fruits ye shall know them.'
4. 'He that sweareth to his own heart, and changeth not.'	5^{33-37} New teaching about oaths. 'Swear not at all.'
5. 'He that putteth not out his money to usury, nor taketh reward against the innocent.'	5^{38-42} Mercy greater than justice. 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.'
5. 'He that doeth these things shall never be moved.'	7^{24-27} 'Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock.'

M. Cunningham Wilson.

Hillside, Montrose.

Lord of Hosts.

As long ago as the year 1900, in an article contributed to *The Churchman* (September 1900), I called attention to the significance of the fact that the divine title 'Lord of Hosts' never occurs in the Pentateuch, and I pointed out the bearing of that fact on modern theories of the composition of the Pentateuch and Joshua.

The title 'Lord of Hosts' occurs for the first time in the Bible in 1 S 1^{3}: 'And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh.'

The following table shows the number of times it occurs afterwards in books of the Bible, and shows also the relative positions according to the critical theories of the supposed writers of the Hexateuch:—

Occurrences of the Title 'Lord of Hosts' in the Bible and Relative Positions of the Assumed Writers of the Hexateuch.

1 Samuel . .	5 times.	
2 ,, . .	6 ,,	
1 Kings . . .	2 ,,	
2 ,, . . .	2 ,,	
1 Chronicles .	3 ,,	
Psalms . . .	14 ,,	
Jehovist . . .	0 ,,	Early centuries of the monarchy (Driver).
Elohist . . .	0 ,,	Same period (Driver).
Jehovist . . .	0 ,,	850–800 (Kuenen).
Amos . . .	9 ,,	760–746.
Elohist . . .	0 ,,	c. 750 (Kuenen).
Hosea . . .	1 ,,	746–734.
Isaiah . . .	62 ,,	740–700.
Micah . . .	1 ,,	727–697.
Deuteronomist .	0 ,,	Not later than reign of Manasseh (Driver). 640–621, reign of Josiah (Kuenen).
Jeremiah . .	81 ,,	626–582.
Zephaniah . .	2 ,,	626.
J E United .	0 ,,	621–588 (Kuenen).
Nahum . . .	2 ,,	610–607.
Habbakuk . .	1 ,,	608–597.
'*P*'	0 ,,	Age subsequent to Ezekiel (Driver).
Haggai . . .	14 ,,	520.
Zechariah . .	52 ,,	520–518.
P^{2}	0 ,,	500–475 (Kuenen).
$P^{2} + P^{1}$ . . .	0 ,,	475–458 or 458–444. (Kuenen).
Malachi . . .	24 ,,	450.
	281 times.	
$P^{2} + P^{1}$ Promulgated		444 (Kuenen) *Rp.* From 406.
Hexateuch United	,,	444–400 (Kuenen) into third century.

Here it can be seen at a glance that at no matter what particular point of time any of these supposed writers may have been assumed by the theories of modern critics to have lived, each one of them would have been in contact with writers who frequently—in the case of some, it may be said, constantly—used this title for God, 'Lord of Hosts.' How did it happen that in respect to this particular point they one and all, with a curious unanimity, resisted the influence of their own contemporaries, and ignored the religious phraseology of their own day?

According to the critics the Hexateuch was manipulated, not to say tampered with, during a period of more than 400 years, by a motley group or rather series of writers. One writer composed one part, and one composed another, these parts were united by a different hand, and then another writer still composed a further part, and this by yet another was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, coloured, redacted, from various points of view and with different, not to say opposing and interested, motives. And yet when the completed product—the Hexateuch—coming out of this curious literary seething-pot, is examined, it is found to have this remarkable characteristic that not one of these manifold manipulators—neither J, nor E, nor JE, nor D, nor Rd, nor P^1, nor P^2, nor P^3, nor P^4, nor Rp—would appear to have allowed himself to be betrayed, even by accident, into using this title 'Lord of Hosts,' so much in vogue in the days in which he is supposed to have written, *even once*. And the Pentateuch, devoid as it is of this expression, agrees with the traditional view of its antiquity, and seems to show that the critical theory of its composition in the later times is utterly untenable; because such a number of writers of various character, extending over such a lengthened period, would almost inevitably—some of them—if it were only by an accident—even once—have slipped into the mention of a title for God which was so much in vogue through all the period.

The present writer claims that the point here raised—if it cannot be overthrown—is absolutely subversive of the modern theories of the composition of the Pentateuch. ANDREW CRAIG ROBINSON.

Ballymoney Rectory.

A New Testimony for Codex Bezae.

THE manuscripts of the Greek Bible write 'the sacred names,' God, Lord, Jesus Christ, Spirit, Israel, Jerusalem, and some others, usually with abbreviations. The abbreviation for Jesus Christ is mostly $\overline{\text{IC}}$ $\overline{\text{XC}}$ *i.e.* the first and the last letters of the word; but in the Codex Bezæ regularly $\overline{\text{IHC}}$ and $\overline{\text{XPC}}$, the first two letters and the last one. The same abbreviation is found in the *Latin* MSS; therefore the opinion was possible, and even plausible, to see in this usage of the Codex Bezæ, influence of the Latin custom. But a more accurate examination has shown that the abbreviation $\overline{\text{IHC}}$ (acc. $\overline{\text{IHN}}$, voc. $\overline{\text{IHY}}$) is found three times in the Codex Sinaiticus, seven times (for Joshua) in the Codex Vaticanus, and that *it is the usual abbreviation in the oldest papyri* (Oxyrh. ii. n. 208, 3rd cent., John; iv. 654, 3rd cent., new sayings of Christ; iii. 405, 3rd cent., Irenæus; ii. 409, 4th cent., Romans). Again, the spelling $\overline{\text{XPC}}$ (with three letters) is found once in the Codex Vaticanus, twice in the Sinaiticus, once in the Alexandrinus. From these facts the conclusion must be drawn, that Codex Bezæ has preserved to us in this respect the older usage, probably from the time when Greek manuscripts of the New Testament came first to the West. See, on the abbreviation of the name Jesus, the *Dictionary of Christ and the Gospels*, i. 860; and now, on the whole question, the book of the late Professor of Latin Philology at the University of Munich, Ludwig Traube, whose early death all friends of sacred study have reason to lament: *Nomina Sacra*, Versuch einer Geschichte der christlichen Kürzung (München, 1907).

EB. NESTLE.

Maulbronn.

Dr. Ryssel on the Origin of the Doublets in the Hebrew 'Ben Sira.'

IN his attempt to trace the origin of the doublets in the Hebrew Ben Sira, Dr. Ryssel is led to believe that in each case one of the doublets is a retranslation from the Syriac. But, he continues, as the assumption that the Jews of the Middle Ages would have used a specifically Christian Peshitto is directly excluded (*direkt ausgeschlossen*), he concludes that the Syriac, of which one of the Hebrew doublets is a retranslation, must have originated in a Jewish

Targum (*Verhandlungen des XIII. Internat. Oriental. Kongress*, 1902, p. 249). As a matter of fact, the famous Nachmanides, a very strict orthodox Jew, who held a disputation against Christianity before Ferdinand III. of Castile and Leon, and has written several tracts against Christianity, quotes verbatim the Peshitto of Wisd. Sol. $7^{5\text{-}8a.\ 17\text{-}20}$ in the Preface to his Commentary on the Pentateuch.

London. N. HERZ.

The Prophet.

IT is perhaps worth pointing out that the interpretation of Jn 7^{52}, given by Mr. Reid in *Jesus and Nicodemus*, and noticed in the February number of THE EXPOSITORY TIMES, is to be found in Dr. E. A. Abbott's *Johannine Grammar*, p. 358, only the latter emends the passage by the addition of the article before προφήτης.

It would be interesting to know if any competent grammarian considers that προφήτης anarthrous could mean in this passage *the* prophet. Dr. Abbott evidently thinks otherwise, as he emends the text, and he is an authority at least on the Grammar. GEORGE F. MATTINSON.

Aldworth Vicarage, Reading.

Humanism.

'INTELLECTUALISM says that a statement is true in the abstract; Humanism says it is true only in the concrete. Always and everywhere, says the Intellectualist, two and two make four.'—(THE EXPOSITORY TIMES, vol. xviii. p. 363.)

Some time ago I read the following pretty figuring:—

$$16 - 36 = 25 - 45$$

$$\therefore\ 16 - 36 + \frac{81}{4} = 25 - 45 + \frac{81}{4};$$

$$\text{now } x^2 - 2xy + y^2 = (x - y)^2$$

$$\therefore \left(4 - \frac{9}{2}\right)^2 = \left(5 - \frac{9}{2}\right)^2$$

$$\therefore\ 4 - \frac{9}{2} = 5 - \frac{9}{2}$$

$$\therefore\ 4 = 5.$$

Accordingly two and two make *five* as well as four. The financial consequences are terrific! Does this come of saying that a statement is true in the abstract? Would the Humanist say, 'The reckoning sets out from −20, which is only an abstract value. Only concretely, along with positive values, can −20 have any reals ignificance. A statement is true only in the concrete'? JAMES FERGUSON.

Brandon, Hamilton.

Job ii. 9.

A CORRESPONDENT asks to be enlightened, through the columns of THE EXPOSITORY TIMES, as to the translation of the Hebrew word בֵּרַךְ in Job 2^9. May I offer an explanation suggested to me by Professor Bevan of Cambridge, and endorsed by Geiger (see below) and Professor Budde in his *Commentary on Job* (Göttingen, 1896)? *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (2nd ed., published by Walton and Maberly, 1860) shows that the root בּרךְ in the Pi'ēl is always translated in A.V. by the word 'bless' or some word of similar meaning (in 1 S 25^{14}, 2 K 4^{29} 10^{15}, 'salute'; in 1 Ch 18^{10}, 'congratulate'; in Jg 5^2, Ps 72^{15}, 'praise'; in 2 S 14^{22}, 'thank'), except in 1 K $21^{10.\ 13}$, Job $1^{5.\ 11}$ $2^{5.\ 9}$. In these passages the context shows that the meaning is 'curse' or 'blaspheme' God. Why, then, does the word בֵּרַךְ stand in our present Hebrew text? The answer is simple. The later Jews could not tolerate the use of such an expression as 'curse God,' and therefore they substituted the word 'bless' for 'curse.' Another passage that may be cited in this connexion is Ps 10^{3b}, וּבֹצֵעַ בֵּרַךְ נִאֵץ יהוה, translated in R.V.: 'And the covetous renounceth, yea, contemneth the Lord.' Professor Bevan would translate the text as it stands: 'The wrong-doer he hath blessed, he hath contemned Jehovah,' but agrees with Geiger (see his *Urschrift und Uebersetzungen der Bibel*, p. 267 f., Breslau, 1857) in thinking that the original text was simply וּבֹצֵעַ נִאֵץ יהוה, 'the wrong-doer hath contemned Jehovah,' and that בֵּרַךְ was inserted as a corrective gloss. Analogous to such an alteration as this in the text is the substitution of 'Ishbosheth' as the name of Saul's son for 'Eshbaal,' which is preserved by the Chronicler. Saul certainly did not call his son 'Ishbosheth' ('man of the shameful thing'), but 'Ishbaal' ('man of Baal'), there being no objection in his day to the use of the word 'Baal' (Lord) of Jehovah. In later times Baal came to be regarded as a heathenish name, and Bosheth ('the shameful thing') was frequently substituted. See the article on 'Ishbosheth' in Hastings' *Dictionary of the Bible*, where other

instances of the alteration of names are given—*e.g.* Mephibosheth (2 S 4^4) for Meribbaal (1 Ch 8^{34} 9^{40}); Jerubbesheth (2 S 11^{21}) for Jerubbaal (Jg 6^{32}); Eliada (2 S 5^{16}) for Beeliada (1 Ch 14^7).

R. F. Bevan.

St. Laurence Vicarage, Ramsgate.

Luke x. 18.

Ἐθεώρουν τὸν Σατανᾶν . . . πεσόντα.

If the rendering 'falling as lightning,' which appeared in some copies of the first edition of the R.V. was a 'misprint,' it is a pity that the supposed error was afterwards corrected. For, although one has no difficulty in agreeing with Mr. Hampden-Cook (see his Note in the April issue), that the 'fall' of the A.V. need not have been disturbed, yet 'falling' is infinitely better than 'fallen.' What the words really mean is—Satan fell like lightning: I was there beholding. The action of the participle is one coinciding in time with that of the principal verb. What is implied is *not* that Christ simply saw Satan lying where he had fallen, but that He followed the falling till it became a finished act.

P. Thomson.

Dunning.

Zahn's Essays.

Professor Zahn, of Erlangen, has issued a third edition of his valued *Skizzen aus dem Leben der Alten Kirche* (A. Deichert'sche Verlagsbuchhandlung Nachf. Price 5s. 6d.). Some of these essays are thirty years old, but the demand for them, naturally enough, still continues. That on the 'Adoration of Jesus in the Apostolic Age' is an important paper, though Holtzmann once considered a brief sentence sufficient for its refutation. Students of primitive mission work ought not to miss pp. 42–159; and the early history of Sunday, as well as a fourth-century address on the Sunday labour question, ought to attract general readers. The book is procurable from F. Bauermeister, Glasgow.

H. R. Mackintosh.

Edinburgh.

Entre Nous.

The Dictionary of Christ and the Gospels.—The second volume of the *Dictionary of Christ and the Gospels*, which completes that work, is now out of the hands of the editors. It will be published some day in January.

Although at the present moment the circulation of the *Dictionary of the Bible* is far beyond that of the *Dictionary of Christ and the Gospels*, yet the first volume of the latter has done better than the first volume of the former did in the same time. The reception of the first volume of the *D.C.G.* is, in fact, very gratifying. There are those who have written to say that its practical value is greater than that of any Dictionary of the Bible.

The second volume begins with Labour and ends with Zion, in the alphabetical order. It also contains articles on Christ in the Early Church (by Canon Whitham), Christ in the Middle Ages (by Professor Newman), Christ in Reformation Theology (by Principal Lindsay), Christ in the Seventeenth Century (by Professor Dick Fleming), and Christ in Modern Thought (by Mr. A. S. Martin). These (according to the original plan) are thrown together into an appendix, along with an article by Mr. Travers Herford on Christ in Jewish Literature, one by Canon Sell and Professor Margoliouth on Christ in Muhammadan Literature, and one by Professor Sanday on Paul.

The volume closes with indexes—(1) Subjects; (2) Greek Words; (3) Texts. The indexes in the fifth volume of the *Dictionary of the Bible* have doubled the usefulness of that work. The indexes to the *Dictionary of Christ and the Gospels* have been prepared with the same thoroughness.

New Books.—The month has been most prolific, and especially the end of it. Several books of first-rate importance arrive as we go to press—Ramsay's *Cities of St. Paul* (Hodder & Stoughton); Frazer's *Adonis, Attis, Osiris* in the second edition (Macmillan); Chadwick's *Pastoral Teaching of St. Paul* (T. & T. Clark); Scullard's *Early Christian Ethics in the West* (Williams & Norgate); Swete's *The Appearances of our Lord after the Passion* (Macmillan).

Professor Frazer (they have called him to the Chair of Anthropology in Liverpool, and we con-

gratulate them) has decided to issue the third edition of *The Golden Bough* in four parts, each part making a distinct volume.

Dr. Edward Chadwick is a new writer. He published a volume recently through the Cambridge Press on the *Social Teaching of St. Paul*, which caught the attention of Pauline students. The new volume is much larger. Is the Pastoral Teaching of St. Paul so much richer than his Social Teaching? No doubt it is. Perhaps Dr. Chadwick has made more of it.

Professor Swete's little book will recall Latham's *The Risen Master*. But there is just that sense of reserve when the fact passes into imagination which makes all the difference. We enjoyed Latham's theories; we rest on Swete's facts.

Macgregor's Sermons. — This volume of 'The Scholar as Preacher' series has gone off so well that it has been out of print for a week. The new edition is, however, now ready.

The Atlantic Monthly (Constable).—The number for November 1907 is the fiftieth anniversary number. It is full of reminiscence. Among the rest there is a paper on 'Unbound Old Atlantics.' What is there in it to touch us? There is nothing that we can give a name to.

Dr. Salmon's 'Human Element in the Gospels.'—Those who have been puzzled with this book should see the article which has been written by its editor, Dr. Newport J. D. White. It will be found in *Hermathena* for 1907. *Hermathena* is the learned literary organ of Trinity College, Dublin.

The Literature and Religion of Israel.—The first volume of this series is now ready. It is Professor Bennett's *Post-Exilic Prophets*. The publishers have made it one of the handsomest books of the season; and it is evident that they expect a wide circulation, for it is also one of the cheapest books of the season.

There is a note from the editor of the series. He says: 'In a series of ten volumes, of which this is the first published, it is proposed to give an account of the Development of Religion in Israel from the Earliest Times down to the Time of Christ. The general plan of the series is to describe briefly the literature itself and its authorship, and to bring out more fully the character of the ideas contained in it, and show their place in the development of the religion. To each author has been entrusted a definite group of books or portion of literature. While working in sympathy with the general plan, he will at the same time endeavour to make his book a fresh and independent contribution to the knowledge of its subject.'

It is expected that the next volume in the series will be *The Pre-Exilic Prophets*, by the Regius Professor of Hebrew in Cambridge.

The Great Text Commentary.—The best illustration this month has been sent in twice—by the Rev. G. A. F. Knight, 9 St. Leonard's Bank, Perth, and the Rev. L. N. Tyack, Myrtlewood, Landseer Road, Bournemouth, to each of whom a copy of Davidson's *The Stoic Creed* has been sent.

Illustrations for the Great Text for February must be received by the 1st of January. The text is Lk 18^{8}.

The Great Text for March is Lk $19^{41.42}$—'And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace: but now they are hid from thine eyes.' A copy of Macgregor's *Jesus Christ, the Son of God* or of Brown's *Christian Theology in Outline* will be given for the best illustration. Illustrations must be received by the 1st of February.

The Great Text for April is Lk 21^{19}—'In your patience ye shall win your souls.' A copy of Deissmann's *New Light on the New Testament* and of Fleming's *Israel's Golden Age* or of Davidson's *The Stoic Creed* will be given for the best illustration. Illustrations must be received by the 1st of March.

The Great Text for May is Lk 22^{19}—'And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.' A copy of Bennett's *The Post-Exilic Prophets* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of April.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE second volume of the *Dictionary of Christ and the Gospels* has now been published.

Dr. Grenfell and Dr. Hunt have together edited a *Fragment of an Uncanonical Gospel*, which they found last season at Oxyrhynchus (Frowde; 1s. net). It is a mere rag of vellum, a single tiny leaf, torn from the book of some scribe who had the weakness of wishing to crowd as many words as possible into the smallest possible space; but it is legible still, and well worth publishing.

The leaf begins in the middle of a sentence. And the sentence begins in the middle of a speech. It is a speech of our Lord to His disciples, about certain evil-doers who are not easily identified. When the speech is over, Jesus takes His disciples into 'the place of purification.' This was in the Temple. He is met by one of the chief priests, a Pharisee. 'Who gave thee leave to walk in this place of purification and to see these holy vessels, when thou hast not washed nor yet have thy disciples bathed their feet?' Jesus asks if he himself is clean. To which the Pharisee answers, 'I am clean; for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels.' Our Lord (who is always spoken of as 'the Saviour') then answers: 'Woe, ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute-girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness.' And as He proceeds to contrast His own way and that of His disciples 'who have been dipped in the waters of eternal life,' the fragment ends.

What is the worth of it? The editors do not once mention the matter, but the worth of it seems to lie in its bearing upon the criticism of the Fourth Gospel. From wholly uncontroversial considerations the editors conclude that the work of which it is a copy was written about the year 200, the copy itself being made somewhere in the fourth century. Now there is considerable skill in the management of the dialogue, and there is a general comprehension of the situation which the writer wishes to reproduce. As the editors express it, the author is 'more successful in catching something of the genuine ring than many of the authors of apocryphal gospels.' Yet when the references to places and customs are examined, they are found to be irreconcilable with well-known facts, and in themselves incredible. Where

was this 'place of purification,' and where was this 'pool of David'? They are mentioned nowhere else. And is it credible that a chief priest washed himself in a pool of the character that is here described? The editors cannot avoid the conclusion that 'much of the local colour is due to the imagination of the author, who was aiming chiefly at dramatic effect and was not really well acquainted with the Temple.' But the author of the Fourth Gospel, who is accused of drawing as completely on his imagination, never contradicts himself and never blunders in his topography.

There is a good deal in a name, if it is long enough. Balaclava and Omdurman and Oxyrhynchus—they are remembered, not for their outlandishness, but for the satisfaction with which they fill the mouth. The last satisfactory mouthful is Elephantinê. And cheerfully as we have taken to Oxyrhynchus, the familiarity of it is likely to be eclipsed by its later and more sonorous rival.

In the year 1903 Professor Euting published a papyrus which he had bought at Luxor. It was written in Aramaic, and seemed to be part of a complaint made by some persons who dwelt in a fortress called Yeb. The complaint was directed chiefly against the priests of the God Khnûb, because they had stopped up a well which supplied water for the people within the fortress. But the papyrus was only a fragment, and it was not clear to whom the complaint was made, nor who made it.

Professor Euting's translation fell into the hands of Professor Clermont-Ganneau. And when Professor Clermont-Ganneau had studied it, he came to the conclusion that the document had originated in the island of Elephantinê, and that the petitioners were Jews. The discovery was a great surprise. How did Professor Clermont-Ganneau make it?

With the place there was little difficulty. Professor Euting did not recognize Elephantinê in the Egyptian Yeb expressed in Aramaic characters, and Professor Clermont-Ganneau did. But as to the petitioners. The first thing that Professor Clermont-Ganneau saw was that the petitioners were not Egyptians. Their complaint was against certain priests of the Egyptian god Khnûb, who were supported by an official personage of the name of Widrang. Egyptians would not complain against Egyptian officials and Egyptian priests. Then he noticed that in speaking of Khnûb the petitioners did not call him 'God.' That was extraordinary, especially in a document of a public and quasi-official nature, in which the proper forms of speech should be carefully observed. Who would be so particular about a matter like that? Not Persians, not Greeks, not Nubians. There is only one race that would risk the rejection of their petition rather than speak of Khnûb as God. It is the Jews.

Père Lagrange, who tells the story in the *New York Review*, rejoices in this conclusion as a case of triumphant Higher Criticism. 'Often,' he says, 'such conjectures in the domain of criticism are looked upon as arbitrary and fanciful; and doubtless many, in reading the above, would have perceived nothing more than a bit of guesswork, such as has so often been disproved.' But he claims it as 'another proof of the trustworthiness of good critical methods.' For in three years Professor Clermont-Ganneau's brilliant induction was shown to be correct.

In September 1906 Professor Sayce and Mr. Cowley published a volume of *Aramaic Papyri discovered at Assûan*. It contained ten separate documents, all of which now saw the light for the first time, together with a fragment which Mr. Cowley had already published in the *Proceedings of the Society of Biblical Archæology*, and five bits of inscriptions from fragments of pottery, apparently belonging to the same group of documents as the papyri. And, last of all, it

contained a reprint of Dr. Euting's 'Strasburg Papyrus,' as it is now called, on which Professor Clermont-Ganneau had worked his Higher Criticism. For Mr. Cowley saw that the 'Strasburg Papyrus,' though it was bought independently at Luxor, had come out of the same box and had been written by the same persons.

A short account of these papyri was given in THE EXPOSITORY TIMES for July. A fuller account must be given now, that the narrative may be complete and that we may be up to date in every particular. For we shall hear of Elephantinê again. Men of the most chastened imagination, like Professor Margoliouth and Mr. Johns, are waiting for the discovery in Elephantinê of a contemporary copy of the prophecies of Jeremiah or a working fourth-century-B.C. edition of the Law.

Well, what do the new documents consist of? They are occupied entirely with business affairs. They are receipts for the transfer of property, for a marriage dowry, or the like. They are public documents, however, written out by a notary and signed by witnesses. They are thus equivalent to a modern contract, although it was not customary with them then as it is with us now for both parties to the contract to sign their names. They are business documents, and if that were all they would be of little interest; for thousands of business documents have already been found in Egypt. But these business documents have mostly been signed by Jews.

Of that there is no possibility of doubt. Many of the names are Jewish unmistakably. Hosea occurs six times; Menahem, five times; Meshullam, five times; Nathan, six times; Ethan, Haggai, Zadok at least once each. Again, there are names which end in Jah. Mr. Johns gives a list of them—Ananiah at least twice; Azariah, twice; Ba'adiah, Berechiah, Gedaliah, Gemariah, twice; Hodaviah, Hoshaiah, twice; Isaiah, Jezaniah, three times; Malchiah, twice at least; Me'oziah, twice; Mibhtahiah, Pelaliah, Pelatiah, Qoniah, Reuiah, Uriah, Jedoniah, six times; Zechariah, three times; and Zephaniah. And there are two in which the Divine name occurs at the beginning, Jeho-adar and Jah-hadari.

To those who have time to examine these names, what a world of interest they possess. They are such names as are known to us for the later times of Ezra and Nehemiah. None of the characteristically Maccabæan names occur, like Johanan or Simeon or Joshua. Again, the names of the patriarchs, Abraham, Israel, Isaac, Jacob, Joseph, are as entirely absent as if these Jews had no knowledge of such ancestry. Once more, not a name occurs with the compound El in it, like Elnathan or Israel. And, last of all, observe how many of those which do occur have been suspected as corrupt forms in the present text of the Old Testament. 'The old Massoretes,' says Mr. Johns, 'must chuckle in their graves.'

But is there no human interest in the documents? Yes, plenty; and for the most part it gathers round the name of a lady. Throughout the fragments we follow the fortunes of Mibhtahiah. She is a Jewess, the daughter of Mahseiah. She leaves her father's house to become the wife of Jezaniah, bearing her 'tocher' with her in the form of a good piece of land. She is a young woman of business ability. When her father finds himself short of money, she makes him a loan, which he pays back by transferring to her a house of which he is the owner. The limits of the new property are set down accurately by reference to the surrounding estates; on the north it extends as far as 'the altar of the God Yahu.'

In matrimonial affairs Mibhtahiah is not so successful. She divorces her husband, or is divorced by him. And then she marries an Egyptian. That he is an Egyptian seems unmistakable, from his name As-hor, though Mr. Johns reminds us that it is very like the name

Ashur which is found in 1 Ch 2^{24} 4^{5}. About the time of her second marriage Mibhtahiah takes oath in the name of Sati, the Egyptian goddess of Elephantinê. Surely she is a little indifferent in things religious. Or could it be that conscience is at fault? As a too clever business woman, does she *prefer* Sati, arguing that an oath in the name of a false deity can have no binding force? Père Lagrange makes the suggestion. But it does not greatly relieve the situation. On the other hand, we learn that after his marriage As-hor is known by the good Jewish name of Nathan. Let us give Mibhtahiah the credit for that. And, more than that, the names which she gives her two sons are the names of her own grandfather and father, Jedoniah and Mahseiah, biblical names both. It is evident that Mibhtahiah is a genuine Jewess. She has not become an Egyptian, she has made her husband and her family Jews.

When As-hor married Mibhtahiah he paid for his bride a sum of money to her father. To herself he presented a variety of articles which are carefully set down in the settlement, and seem to have been chosen with judgment—'a bronze mirror; a bronze salver with two bowls, and a cup of bronze; a bed of papyrus with stone legs; a terra-cotta vase; two urns, and one new ivory cosmetic box.' He even assisted the bride with her trousseau—'a garment of new wool, embroidered in colours on both sides, size eight cubits by five; another piece of new cloth, seven cubits by five; another woollen garment with fringes, six cubits by four.'

In course of time Mibhtahiah dies, but we can follow the fortunes of her family after her death. Her sons appear in a lawsuit. They are challenged to restore a deposit which had been committed to the care of their father As-hor. And it is important to observe that the case is tried before Widrang, the governor of the Egyptian garrison in Elephantinê. We have heard of Widrang already. We shall hear of him again.

For the most remarkable of all these discoveries has yet to be recorded.

In 1907 Dr. E. Sachau, of Berlin, published three Aramaic papyri. They also had come from the island of Elephantinê. They consisted of three letters. One of the letters, or a copy of it, had been sent by the Jewish community in Elephantinê to Bagohi, the Persian governor of Judah in the time of Artaxerxes II. (404–359 B.C.), the Bagoas of Josephus. The second was a mutilated copy of that letter, perhaps its first rough draft. The third was Bagohi's reply.

The writers of the first letter complain that their temple in Elephantinê, which had existed for more than a hundred and twenty years (for they say that it had been built before the conquest of Egypt by Cambyses in 525 B.C.), had been ruthlessly destroyed by Widrang. They say that the priests of Khnûb, taking advantage of the absence of the Governor of Egypt, had bribed Widrang, who was local governor at Elephantinê; that Widrang had called his son, who had charge of the garrison in Syênê, on the opposite bank of the Nile, to bring across a body of troops; and that thereupon they had together destroyed the temple of the God Yahu, and had carried away its gold and silver vessels. The petitioners remind Bagohi that this happened some time ago, that they had sent a letter to himself at the time, as well as to Jehohanan, the High Priest in Jerusalem, but had received no answer. They now beg Bagohi to permit the rebuilding of the temple.

It may be easier for Bagohi to listen to their prayer now. For apparently something has happened in the interval to Widrang. What has happened to him the petitioners do not clearly say. What they say is that 'the chain (of office? queries Driver) has been removed from his feet.' It may be degradation; it may be something worse. They add that all the goods which he had acquired have perished. And not only is Widrang apparently out of the way, but 'all the

men who wished evil against the temple are slain'; and they add, a little vindictively but in Biblical language, that they 'have seen their desire upon them.' And then, perhaps to encourage Bagohi to execute that justice which is so ripe, they promise a reward, and it appears to be a very substantial one. In the third of the documents Bagohi replies that the temple may be rebuilt in its place as it was before.

Now there is no doubt whatever that all these documents belonged to the same colony of Jews in Elephantinê. Dr. Euting's papyrus was bought in Luxor, Professor Sayce's were chiefly acquired in Assuan; but it may be considered settled that they all came originally from the same spot as did Professor Sachau's, that is to say, from one or other of the mounds which mark the site of the ancient town in the island of Elephantinê. The confusion with Assuan (Greek Syênê), which is on the opposite bank of the river, may be due to the fact that Elephantinê is now called by the Arabs Gezîret Assuan, or the Island of Assuan.

Now this island of Elephantinê, as the Greeks called it, or Yeb (Abu), as it was called in ancient Egyptian (both words meaning the place of the elephant), attracted the attention of the men of science who accompanied Napoleon on his Egyptian campaign. They came upon it from the south, not by sailing up the Nile from Cairo as modern tourists do; and they greatly relished its beauty and shade: 'The verdure and freshness of its fields,' says Jomard, who wrote this chapter of the *Description de l'Egypte*, 'form such an agreeable contrast with the arid tracts of soil by which it is surrounded that it is surnamed the Flowery Isle and the Garden of the Tropics. The traveller whose curiosity is dulled, and who is exhausted by wearisome journeys, experiences a lively feeling of joy on coming to this island which looms up suddenly before his gaze like an enchanted spot in the midst of the blackish peaks and shining sands which occupy and fill the horizon.' But the Jews who dwelt in Elephantinê were not, we may be sure, attracted solely by its scenery. Who were they, and what were they doing there?

Let us first make sure of the dates. And about them there is no uncertainty. The documents are dated. They are dated by the year of the reigning Persian king. And not only so, but they contain the month and the day, both according to the Egyptian and also according to the Babylonian method of reckoning. They extend over sixty years, from 471 to 411 B.C.. As a writer in the *Church Quarterly* puts it: 'When Mahseiah gives permission to Qoniyyah to build in a gateway belonging to the former, Xerxes is reigning as King of Persia. Egypt is subject to him; but the vast empire is no longer in the state Darius Hystaspes left it. It is the ninth year after that fateful campaign when

> A king sate on the lofty brow
> That looks o'er sea-girt Salamis,
> And ships in thousands lay below.

Not long after Mahseiah's grandsons settle the transaction recorded in another document, Egypt is lost to Persia, and has regained her independence. Between these dates lie the last six years of Xerxes, the whole reign of Artaxerxes the Longhand, and thirteen years of the reign of Darius Nothus.'

Well, we know that after the destruction of Jerusalem by the Chaldæans, a number of Jews took refuge in Egypt, carrying Jeremiah with them. And we know that Jeremiah denounced them there for their idolatry. But this was about the year 586 B.C. Can the Jews of the time of Xerxes be their descendants? They may be. They claim that their temple had lasted at any rate since the year 525 B.C. It is true they speak Aramaic, not Hebrew. But if Jeremiah and his fellow-exiles entered Egypt speaking Hebrew, it does not follow that their descendants would continue to speak Hebrew. They might learn to speak Egyptian, the language of their neighbours. It is more probable that they would learn to use

Aramaic, the official language of their Persian masters and the colloquial tongue throughout even the late Assyrian empire.

Other suggestions have been made. Professor Schürer recalls a statement which occurs in the famous letter of 'Aristeas' which describes the origin of the Septuagint. The letter so bristles with blunders that the statement has passed unheeded. Now it assumes importance. For in that letter it is stated that many Jews came with the Persians, or were brought by them, into Egypt. What were they brought there for? To till the land? That is unlikely. The native Egyptians knew the soil, and they have always taken to agriculture more readily than the Jews. Perhaps to form garrisons here and there. Well, Elephantinê was a fortress, and a most important one. And in these papyri there are expressions which have an unmistakably military ring about them.

But the most surprising suggestion has yet to be mentioned. It is that these Elephantinê Jews, who have been so unexpectedly discovered, are a portion of the lost Ten Tribes.

The author of this suggestion is Professor Bacher, of Budapest. And Professor Bacher is a sober Jewish scholar of the highest reputation. For once we may look at an argument for the recovery of the lost Ten Tribes without a hint of insanity.

In the newly recovered documents, says Professor Bacher (you will find his article in the *Jewish Quarterly Review* for April), one of the most frequently occurring names is Hosea. Now in the Bible the name Hosea is almost exclusively applied to Ephraimites. The oldest bearer of the name is Hosea the son of Nun, afterwards known as Joshua, who was of the tribe of Ephraim. In the tribe of David there was a Hosea (1 Ch 27^{20}) who was Prince of the tribe of Ephraim. The Prophet Hosea was probably an Ephraimite; and the last king of this realm was Hosea the son of Elah. Elsewhere the name Hosea occurs but once (Neh 10^{24}). 'As, then,' says Dr. Bacher, 'this name appears in the colony of Elephantinê as one of the commonest personal names, it seems reasonable to suggest that the colony, at least in part, consisted of descendants of people belonging to the Ten Tribes.'

Professor Bacher's argument could take a little further support. He seems to feel that. He observes that the name Menahem also occurs pretty frequently in the papyri. And the only occurrence of Menahem in the Bible is as the name of one of the last kings of the Northern Kingdom, who came from Tirzah, and therefore was an Ephraimite. Then, to strengthen it still further, he combines it with the hint which Professor Schürer has recovered from the epistle of 'Aristeas.' He believes that there came with the Persian army under Cambyses into Egypt not only Judeans from Babylonia, but also descendants of the Ten Tribes from their second home in Assyria and Media; that they received grants of land in Egypt, and when they found themselves together, as at Elephantinê, they coalesced, but, for a time at least, retained both the name Judeans or Jews and also the name Aramæans, which the Ten Tribes had likely come to be known by in the lands of the Exile. And whether this is the meaning of it or not, it is certain that the members of the colony in Elephantinê are spoken of in the papyri sometimes as Jews and sometimes as Aramæans.

Professor J. G. Frazer has decided to publish the third edition of his *Golden Bough* in five parts. The titles which are to be given to the parts are: 'The Magic Art and the Evolution of Kings'; 'The Perils of the Soul and the Doctrine of Taboo'; 'The Dying God'; 'Adonis, Attis, Osiris'; and 'Balder the Beautiful.' One of them is issued already and has reached a second edition. It is *Adonis, Attis, Osiris* (Macmillan; 10s. net).

The volume is further described as 'Studies in the History of Oriental Religion.' For the most

part these studies are outside the Bible. And that is well. For when Dr. Frazer does touch the Bible his touch is apt to be disconcerting. It is not that he dislikes the Bible, as if he were an aggressive rationalist. There never was a student of religion who was more guiltless of evil intention. Nor is it that he does not recognize the beauty of the literature and the worth of the religion which the Bible contains. Has he not made a selection of fine passages from the Bible, and added notes on their religious significance? It is that he has come to a close study of the Bible after having steeped himself in the religion and magic of the uncultivated nations of the earth. He therefore discovers in the Bible analogies to savage belief, and survivals of primitive practice, where the ordinary student of the Bible sees nothing that is out of accord with the worship of that God who is a Spirit and is worshipped in spirit and truth.

Here and there throughout his new book Dr. Frazer touches the Bible, but the principal place is in the first of his appendixes. He calls the appendix 'Moloch the King.' It is well known that in the Old Testament there are several references to the passing of children through the fire to Moloch. There are three things to look at in these references.

The first is the ceremony itself. What was it? Dr. Frazer does not discuss that fully, but he makes it clear that he does not accept the gruesome stories of the Jewish midrashim that children were roasted to death in the arms of a red-hot idol. On the other hand, he does not believe that they were merely passed over the fire, according to a ceremony which still exists here and there. He has no doubt that the children were first put to death, and then burnt in the fire as holocausts.

The next thing is the question to whom these terrible sacrifices were offered. The name is given in the Hebrew text as Molech. It is not Moloch, as the Authorized Version spells it in two places (Am 5^{26}, Ac 7^{43}), after the Greek. Now Molech is usually taken as a corruption for *melech*,—a corruption purposely made, in order to suggest the vowels of *bosheth* or abomination. And *melech* is the ordinary Hebrew word for 'king.' It may be, therefore, that these sacrifices were made to any god who might happen to be the king of any particular nation. And Dr. Frazer believes that they were offered by the Israelites to Jahweh. He believes that they were part of that popular religion, caught from the Canaanites perhaps, which was widely practised in Israel down to the Captivity, but of which we hear little in the literature unless by way of condemnation.

The last thing is the meaning of the rite. It is here that Dr. Frazer is at home. It is here that his knowledge and his independence have free play. There are two interpretations, and he offers the one as an alternative to the other. The simplest explanation is that the sacrifice to Molech was 'a particular application of the ancient law which devoted to the Deity the first-born of every womb, whether of cattle or of human beings.' But the other explanation is more to Dr. Frazer's liking. It is that the children were sacrificed in order to prolong the life of the human king.

Now there are two ways in which they might do this. They might have a substitutionary value. Not, however, that they were offered as a vicarious sacrifice for the sins of the king that were past. Even the king of Israel was more concerned, Dr. Frazer thinks, with the future than with the past. He was more anxious to prolong his earthly life than to be reconciled to a righteous God. And he presents examples (which are odious enough) of kings, and queens also, who offered their children not for the sin of their soul, but for the continuance of their days. For they believed that their god would be satisfied for a time, as a hungry wolf might be, by devouring one of their children. Might he not even be satiated at last by devouring them one after another, and so let the king literally live for ever?

But again, the sacrifice of the children might have, not a vicarious but a magical value. That is to say, the earthly king believed that when a child was put to death, if the proper rites were employed, its young life might be made to pass into his aged body, and enable him to renew his strength. Under this belief the sacrifice of animals is common enough all the world over. But sometimes it is the sacrifice of human beings, and perhaps in earlier days it was always so. Among the rest Dr. Frazer thus explains those wholesale massacres which have given such an evil name to a recent king of Uganda.

There is no difficulty which the preacher of the gospel has to face that can for a moment be compared with the difficulty of bridging the gulf between himself and his congregation. The difference between them is not due to rank. In some parts of the country there never has been such a difference, and it is passing away from every part. It is due to mental training. It is due to the fact that the preacher is trained to think abstractly, while the average hearer cannot separate nature from natural things, or hear of a law of nature without thinking of the commandment of a lawgiver. Professor Sanday deals with this matter in his latest book, *The Life of Christ in Recent Research*.

He deals with it under the title of 'Symbolism.' For the preacher, who has always been trained to think in abstractions, is now trained also in the methods of physical science. He must have facts. Therefore, when he reads that the Devil set Jesus on a pinnacle of the Temple, the modern preacher searches his books for a plan of the Temple, and is dissatisfied until he has discovered the pinnacle and measured the height of it. Professor Sanday does not think that the historian of the temptation knew the height of the pinnacle of the Temple or cared to know. It is part of a symbolism which he used for conveying his meaning and which came quite naturally to his hand.

The modern hearer is at one with the ancient historian. It may be that he does not think in metaphors as Orientals do. In his prosaic Western way he probably reads the symbols of the Bible literally first of all. And he will continue to read them literally until it is explained to him that they are symbols. But the moment that this is explained to him, he understands the symbol, and is glad. The height of the pinnacle of the Temple expressed in feet conveys to him nothing of the meaning of the Temptation. It rather comes in between him and his understanding of the Temptation. But explain to him that the pinnacle of the Temple, and even, if you will, the Devil that carried Him there, are symbols used to express that spiritual conflict which came to Christ as it comes to every man, then he will feel the grandeur of the Temptation as well as the nearness of it. For the mind that is untrained scientifically passes easily from outward facts to inward imaginings.

In proof of this, it is perhaps enough to remember that poetry is almost as old as prose, not only in the life of the world, but also in the life of every individual that enters it. But a more appropriate proof is found in the recollection of the joy with which our fathers listened to sermons on the Song of Solomon. There never was in Scotland a more popular preacher, at any rate at Communion seasons, than Robert Murray M'Cheyne; and when you are shown M'Cheyne's pulpit Bible you observe at once that it is thumbed black at the Song of Solomon, while the other pages are unsoiled. We have left all that behind us. But men of fifty will tell you that congregations do not listen to a preacher now as they did in their early youth, when the text was, 'Who is this that cometh up from the wilderness leaning on her beloved?' or, 'He brought me to the banqueting house, and his banner over me was love.'

Well, we must get back to the symbolism of the Bible. Professor Sanday protests against the application of the rigid rules of physical science to

the first three chapters of Genesis. He does not deny that there was a time when it was necessary to point out that the statements of these chapters regarding the origin of the world and man, taken literally, are not in accord with the discoveries of modern science. That was when the inspiration of the Bible was identified with verbal infallibility. 'But I cannot help hoping,' he says, 'that the time has come when such corrections will no longer be thought necessary; when, in other words, it will be assumed from the outset that the representations in Gn 1–3 are symbolical, and that they were never intended to be literal.'

Now, to come back to the symbolical language of the Bible does not mean that we shall be able to preach our grandfathers' sermons. For the scientific spirit has not been among us for nothing. On the one hand, it is probable that the Song of Solomon will never again be interpreted as if it were *intended* to be typical of Christ and the Church. So that even in the 'distribution of the elements' the Scottish preacher may never be able to recover the old accent as he repeats the words, 'Eat, O friends; drink, yea, drink abundantly, O beloved.' But, on the other hand, he will understand, and be able to make his people understand, that the trees in the garden of Eden are no longer to be sought for in manuals of practical forestry, and that the Cherubim and the flame of a sword which guarded the gate of it are things which never were on land or sea. Yet he will preach his own sermons about the garden of Eden, and his people will listen again as intently as they did in the emotional days of Murray M'Cheyne and the Song of Solomon.

Suppose that his text were Gn 3^{24}. These are the words of it: 'So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.' He might preach his sermon in this way.

Of the trees which grew in the garden of Eden, two are particularly mentioned, the Tree of Life and the Tree of the Knowledge of Good and Evil. The Tree of Life grew in the midst of the garden. For to eat of its fruit is to do the will of God, and the will of God may always be found by those who look for it; every straight path leads directly to it. And what is this will of God? It is peace and rest; it is the joy of fellowship and all that makes life worth living; it is health, and strength, and growth, and continuance. It is to dwell in the house of the Lord for ever.

Where did the Tree of the Knowledge of Good and Evil grow? Not in the midst of the garden. Out of sight and inconvenient if one desired to do the will of God; but suddenly near, in the way, and temptingly attractive, if one preferred to do one's own will. For the Tree of the Knowledge of Good and Evil is the opportunity to say, 'Not Thy will, but mine be done.'

Now when the man ate of the Tree of the Knowledge of Good and Evil he was driven out of the garden. The knowledge is not denied. It is not denied that the fruit of the forbidden tree has enlarged the experience of life. But it is the knowledge that enables the wealthy manufacturer to defy the law and draw much profit from his sweating dens; it is the experience of life of those who wait with impatience for what is euphoniously called 'the age of consent.' Such knowledge and such experience are impossible where God is. Now God is in the garden. For

> A garden is a lovesome thing, God wot!
> Rose plot,
> Fringed pool,
> Fern'd grot—
> The veriest school
> Of peace; and yet the fool
> Contends that God is not—
> Not God! in gardens! when the eve is cool?

Yes, God is there. And therefore man who has eaten of the forbidden fruit cannot be there. So He drove out the man.

And He placed at the east of the garden of Eden

the Cherubim, and the flame of a sword which turned every way to keep the way of the tree of life. In the year 1900 there was published a most unpretentious volume which had no other title than *Sermons* (Oliver & Boyd). It was written by the Rev. Rayner Winterbotham, who was then Canon of St. Mary's Cathedral in Edinburgh. Among the sermons contained in it there is one which is described as 'A Sermon upon Nature and Conscience.' Its text is the text before us. It is a short sermon, occupied entirely with the meaning of these two symbols, the Cherubim and the flame of a sword. To Canon Winterbotham the one stands for nature and the other for conscience.

There is first of all, however, a word of introduction on the reason why God drove out the man. Canon Winterbotham sees that it was not so much by way of punishment for his sin as from the very necessity of the situation. But besides that, the man had to be driven out, because that was the very best thing for him since he fell. 'Mankind has risen slowly to its present state of power and progress, just because it was driven out. It has risen because it had to fight its way up against a multitude of difficulties and obstacles which gradually called out and educated its powers and faculties of body and of mind. Go the world over,' says Canon Winterbotham, 'and you will find that exactly those races which might seem to have been most effectually "driven out" and left furthest off from the earthly paradise, have been the races which have attained the highest civilization.'

Then he comes to the Cherubim. Now, in the symbolism of Scripture two offices are ascribed to the Cherubim. They maintain the majesty of God, and they represent the sum of natural things. First, they maintain the majesty of God. In Ezekiel the chariot of God is composed of Cherubim; and in the Apocalypse (under the name of the four living creatures) they are seen 'in the midst of the throne' and 'round about the throne.' They express not merely the presence of God, but His unapproachableness—His unapproachableness otherwise than in the way which He Himself has appointed. It is for this reason that they are admitted into the Temple and into the Tabernacle, in the very teeth of the second commandment—two veritable and undeniable graven images spreading their wings there over the Mercy Seat.

Secondly, they represent the sum of natural things. They belong to no single type of creature life. In their appearance several types are blended together so as to suggest them all. So the Cherubim were placed at the gate of the garden of Eden that they might guard the approach to that place where God dwelleth, and that they might at the same time suggest to man that all nature unites in maintaining God's unapproachableness. Debarred from intercourse with God, there is the possibility that man will take to worshipping the creature. But no ancient Israelite with a clear conscience can make the serpent or the bull objects of his worship, or even the sun and the moon. For the Cherubim, the representatives of all these, stand at the gate of Paradise declaring that they are but the creatures of God's hands, and, more than that, His servants, whose very business it is to maintain His honour. Nor need any modern millionaire dream that he can by amassing money find out God. For the very things which he handles so successfully shape themselves into menacing Cherubim and stand between him and the Paradise where God is found.

The last symbol is the flame of a sword. Not a flaming sword, you observe. That, says Canon Winterbotham, is a poor, prosaic watering down of the original. It is as if some magic sword bathed in heaven and wielded by some invisible angelic virtue were leaving its scorch and radiance upon the yielding air, as it played hither and thither with the velocity of lightning. And what is this flame of a sword? What is this thing, more subtle and more inscrutable than even the Cherubim, yet meeting one at every turn and

hopelessly barring the way—barring the way not by any solid obstacle, but by the sense of dread, dread of the unknown and awful? It is the conscience of sin.

There is not anything, says Canon Winterbotham, more subtle and unsubstantial than the conscience of sin. You try to set it down in black and white; you try to fix it in the language of theology; it ever evades you. You have your definition, your terminology, your religious phraseology, but your sense of sin has vanished. Prove to a man that we are all by nature the children of wrath; that the Scripture has concluded us all under sin; that all have sinned and come short; that there is none righteous, no, not one; that the heart is deceitful above all things and desperately wicked; that our very righteousnesses are as filthy rags. He assents or dissents. But he feels nothing. For the flame of the sword is playing in some other direction at that moment.

There are innumerable persons who say that they have no sense of sin. And they have not. For the flame of a sword plays only at the east of the garden of Eden. They are ranging in the wilderness. They are pressing west and north and south. At the most they see only the far-off glare and glitter of it as one may see the reflected brilliance from an electric lighthouse leaping upon the clouds from below the horizon. But let them set their face eastwards and homewards. Let them at last with weary heart and tired thoughts seek for peace and satisfaction. Then they will really encounter the sternness of the brandished flame.

And what are they to do then? Let us turn to another volume of sermons, a volume that has just been published. Its title is *The Unescapeable Christ* (Wellby; 3s. 6d. net), its author the Rev. Edward W. Lewis, B.D., of Grafton Square Congregational Church, Clapham. In that volume there is a sermon on 'The sword that guarded the Tree of Life.' It takes our subject up just at the place to which we have carried it now. How are we to reach the Tree of Life? The things of nature and the sting of conscience, the gigantic Cherubim and the flash of a sword, are in the way. Yet we must reach it. Mr. Lewis is as clear as Canon Winterbotham that we must reach it. 'We must fight to win it,' he says; 'we must arrive by force.'

And then Mr. Lewis, who belongs to the New Theology movement, gives us stimulating pictures of the children of Israel marching out of Egypt, and following a devious, perplexed, and weary way through the wilderness, that they may reach Canaan and the Tree of Life; of Jesus, tempted in the wilderness, harassed by Pharisees, intrigued against by Herodians, unsupported by the multitude, misunderstood by His own, passing within the deep shadow of Gethsemane, and then ascending the way of the cross that He may win His way to the Tree of Life. Mr. Lewis, we say, teaches the new theology. Nevertheless he seems to say that the Israelites suffered in the wilderness not for their own sakes only, but for our sakes also. He distinctly says that Christ went forth bearing His cross 'not for Himself alone, but for us.' And if he means all that he says, then he says rightly. For the way to the Tree of Life *is* to be won by fighting. 'To him that overcometh,' are the words of the Apocalypse,—'to him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God.' Christ suffered that we should suffer with Him—

> And in the garden secretly,
> And on the cross on high,
> Should teach His brethren, and inspire
> To suffer and to die.

But let us know assuredly, that the way to the Tree of Life will never be won in single combat.

Christian Unity.[1]

By the Rev. John Kelman, D.D., Edinburgh.

In the Constitution of this Association, under the heading 'General Aims,' the first statement made refers to 'the consciousness of underlying unity,' beneath our differences; the second, to practical problems in which co-operation is possible; the third, to the discussions of doctrinal and ecclesiastical topics in which we may differ. A later article divides the procedure of the ordinary meetings into one part for devotional purposes, and one for discussions. It is that very admirable and suggestive order of thoughts which I have taken as the guiding line in the following paper.

That the underlying unity beneath our differences is there, I have long held as one of my profound convictions. Where men are at once intellectually honest and spiritually earnest, they may express themselves so differently as even to seem to contradict each other, but they mean the same thing. Christian men are all turning their eyes towards the Mountain of the Lord. Standing, because they have dwelt, at different points of the region, the mountain they look towards must seem to have several different shapes and proportions and colours; yet it is the same mountain, and the very differences that appear in their descriptions are due to the honesty and earnestness of their common vision of it, and their loyalty to that vision. At a time like this, our aim should surely be, not to emphasize the differences and to record new testimonies as to where we stand among them, but to find every means available by which we may become reconciling and constructive men, who interpret apparently conflicting voices in a common tongue.

Now, as our Constitution shows, the first and most obvious field on which we may find our unity is that of action. Even such (so to speak) negative basis of unity as that required for combating some common evil will serve this end. M. Zola, in his brilliant and terrible account of the Franco-Prussian War, speaking of a company of artillerymen, says, 'That beloved creature, the gun, grouped a little family around her, whose members were closely united by the bonds of a common occupation.' There is, unfortunately, no lack of common evils, calling for united action in those who would oppose them; and, amid the depressing and discouraging feelings that the strength and persistence of these evils often bring, it is good to remember that at least in this one respect we may find some soul of goodness in them, that they bring us nearer to one another while we seek to face them.

When we turn from the field of action to that of thought, we find ourselves at once on far more difficult and more important ground. More important, because for what is worthy of the name of Christian Unity we must not have to depend on anything casual. Common circumstances or exigencies of any kind—common sorrows, calamities or dangers—unite us but for an occasion; and we long for a deeper and more permanent bond of union. But this ground is difficult, for while action is comparatively simple, thought is infinitely complex; and this must necessarily be still more the case in religious than in secular matters, where the keenness and importance of convictions are necessarily less. Even among those who hold a common creed, there will still, while the intellect retains its right of freedom, be differences of interpretation. And in the knowledge of divine things, no less than in the investigation of the facts of the world, so long as the mind of man is alive and not dead, there will be progress, involving, as all movement does, diversity of view. We cannot possibly escape from this. Our birth and heredity involve it, our education emphasizes it, our circumstances and our duties continually reinforce it. On this field every attempt at enforcing uniformity either from without or from within has failed, and ought to fail. There is no hope of uniformity among living thinkers, and there is no reason for desiring it.

But when we turn from the field of thought and theory to that of religious experience, we come upon the real ground of unity. 'The unity of Protestant theology in a common peaceful task far removed from the noise of ecclesiastical party

[1] A short address delivered at the Devotional Meeting of the Christian Unity Association of Scotland, October 8, 1907.

strife, will at last be attained if we devote our attention to that which is usually expressly conceded by the one opponent to the other. Our opponents do not deny our personal Christianity. Well, then, let the endeavour be made on both sides to describe what we understand by personal Christianity. Christians are fully agreed as to its general meaning. It is a communion of the soul with the living God through the mediation of Christ. Herein is really included all that belongs to the characteristic life of Christendom—revelation and faith, conversion and the comfort of forgiveness, the joy of faith and the service of love, lonely communion with God, and life in Christian fellowship. All this is, then, only truly Christian when it is experienced as communion with the living God through the mediation of Christ.'[1] It might be feared that the inwardness of this region of experience, its essentially subjective elements, might still continue to keep us isolated. Every man's experience, as much as every man's thought, is his own. Yet, as Herrmann goes on to point out, the bond is really objective. There is an objective source and centre of our manifold subjective experience. In communion with the one living Christ, we have a direct contact with a unifying fact at the centre. 'We are Christians because, in the human Jesus, we have met with a fact whose content is incomparably richer than that of any feelings which arise within ourselves.' Each for himself, we know, recognizes and is very sure of God. Yet our Christianity does not dissolve in subjective conditions. It points back to history, and it finds its unifying and perpetuating bond in the actual and eternal personality of Jesus Christ, whom each Christian deals with, loves, obeys, and trusts; and through whom each derives his conception of, and finds his communion with, God. The region in which this ideal of Christian unity will have by far the best chance of effectively and worthily realizing itself will therefore be neither that of action nor of theory, but that of experience. This devotional meeting, in which we together seek and find communion with God through Christ, will ever be the central point, and the most vital point, of all our endeavour. Here, perhaps more than in any other part of our work together, we find the value of our fellowship with one another. The Communion of Christians is an agency and a power at the very heart and centre of our religious life. Here, as elsewhere, we find ourselves by way of the world. Private religious experience is never complete—can never fully understand its own meaning even—until it is taken out into the open and shared with other Christians. This communion supplies some elements necessary even to the most intimate and private experience. It remains one's own after having passed through the fellowship of others, but it is better every way for that passage—healthier, more balanced, and more fitted to become practically effective in the days to come.

The central unity of experience, as we have seen, is not a merely subjective matter. Its subjective elements lay hold on, and are held together by, the commanding objective facts of God and Jesus Christ. But, if that be so, then there ought to be a reaction of experience upon theory, so that our unity of experience should ultimately be found to modify and possibly to remove our divergences of creed. Of course, since the facts of God's revelation to Man, and especially the fact of Christ, are facts in human history, they are necessarily subject to the difficulties and questions that beset all facts in history—questions of criticism and questions of interpretation. Yet in three ways especially, in spite of all such remaining complications, the definite insistence on religious experience as the essential ground of religious unity, ought to react on our doctrinal and theoretical relations with one another:—1. It should banish from the creed of us all everything that would lead us to question *à priori* the genuineness of the religious experience of others who profess to hold actual communion with God through Christ. 2. It should set a type and method for our discussion, utilizing the elements contributed by experience, and testing dogma by experience rather than experience by dogma. 3. It should help us, in this way, towards a standard which would enable us more clearly to distinguish among the doctrines of our faith, those to which we ascribe absolute value from those whose value is merely relative and provisional.

[1] Herrmann, *Communion with God.*

Sören Kierkegaard.

A STUDY OF THE THIRD SECTION OF HIS *STADIA UPON LIFE'S WAY.*

By the Rev. Alexander Grieve, M.A., D.Phil., Glasgow.

Kierkegaard's *Stadia upon Life's Way* was published in 1845, when his age was thirty-two, and he had but ten years to live. The title is suggestive and poetical, and as such is not belied by the contents, for in this work Kierkegaard's rich and glowing diction, his psychological insight, his dialectic craft, and his mastery of the whole diapason of feeling, are seen at their best. For the uninitiated, however, the name of the book will hardly give the clue to the actual theme, and some little explanation may not be out of place.

The work by which Kierkegaard passed at a leap to the front rank of Danish literary genius was his *Either—Or*, published in 1843. The alternatives with which this work deals are the Æsthetic and the Ethical ways of life, or, more simply, the life of pleasure and the life of duty. These are not discussed in the manner of the moralist or the mere scientific investigator, but each side is exhibited by a representative adherent, who, in the frankest way, tells us of his thoughts, feelings, and actions. The reader is left to draw his own conclusions—a characteristic procedure of Kierkegaard at this period of his literary activity. Now the *Stadia upon Life's Way* takes up again the two modes of life, the Æsthetic and the Ethical, and once more each is set forth by its respective partisans; but a third stadium, namely, the Religious, is added, and dealt with in a similar way, save that it is supplemented by a series of comments by an 'observer' who calls himself Frater Taciturnus. The whole work is ostensibly given to the public by a Hilarius Bogbinder, and Kierkegaard's own name does not appear anywhere in the book.

Disregarding, for the sake of space, the reasons which led Kierkegaard to conceal his personality by an intricate system of pseudonyms, or rather pseudo-characters—a subject which would require a whole essay to itself—we proceed at once to say that the third section of the *Stadia* bears the rubric 'Guilty?—Not Guilty?' and that its essential part takes the form of a diary. The Religious stadium, in a word, is simply the story of an unhappy love-affair and a broken engagement, and is delineated in the journal of the young man principally concerned. The entries are all made within some six months, but as the diarist uses his morning hour in recalling what took place 'a year ago to-day,' and at midnight sets down the reflexions and doings of the day just closed, the record really covers a period of a year and a half. The writer is a young man of twenty-five, and in his personality are combined a passionate love of the beautiful, a highly developed moral sense, and a keen intellectual power—gifts which, however, are so far counterbalanced by an inherent dejection and morbidity of spirit. 'Melancholy marked him for her own;' despondency was rooted in his very being. Even as a child he had felt its clammy chill in his soul, as an extract from one of his midnight reveries will show:—

'There was once a father and a son. A son is like a mirror, in which the father sees himself; and the father is likewise a mirror, in which the son sees what he will be in days to come. These two, however, seldom looked at one another in this way, for their daily intercourse was enlivened by cheerful and sparkling conversation. But now and again the father would stand still, and, bending a sorrowful countenance upon his son, would say to him, "Poor child, you live in dumb despair." Nothing more was ever said as to what these words might mean, true though they were. The father believed that he was responsible for his son's melancholy, while the son took the guilt of his father's sorrow upon himself—but never a word passed between them on the subject.'

As a matter of fact, the father *was* the cause of his son's 'dumb despair.' The elder man, brooding over a sin committed in his childhood, had become a prey to despondency, and the unwholesome spirit had with unabated virulence found its way into the child's soul, discolouring and embittering his whole personality. It is the source of all the trouble that follows.

The young man is attracted to a maiden of eighteen, and with (as he thinks) the fullest recognition of all moral demands, he becomes engaged

to her. She is a bright, innocent, happy creature, and her frank affection does for him what David's playing did for Saul; it drives away the evil spirit for a time, and he is hopeful that she may permanently deliver him from its grasp. She was not rich, as he puts it, but she might well say what the apostle said to the paralytic: 'Silver and gold have I none, but such as I have give I thee; rise up, be whole!' This gleam of hope, however, was soon quenched, and the old despondency again asserted its power, coming over the young man's spirit with such intensity as to convince him that it was past remedy, and that in all his plans and expectations for the future it must be taken into account as an inexorable fact. For it was no cloud of external circumstance that darkened his way: it was a shadow that he bore with him as he went.

As the betrothal did not bring the lasting emancipation it seemed to promise, the young man feels himself faced by a moral problem of the utmost gravity, namely, whether he should in honour follow up and consummate an alliance which could not but blight the maiden's young, fresh life. But having pledged her his word, and still yielding to her all the allegiance of his heart, he cannot meanwhile think of breaking troth with her, even in her own best interests. He resolves, therefore, to keep his melancholy in hiding from her; to wrestle with it in the secret places of his soul, but in all his dealings with her to wear the guise of optimism and geniality, so that she may still be his without danger or harm to herself. He soon sees, however, that such a policy is impossible; sooner or later his inner malady would burst from behind the curtains of concealment, show itself in his life as a Thing to which power had been given, and inevitably infect her too with its miasma. Here we give an illustrative fragment from another of his midnight entries: the soliloquy of Simon the leper:—

(Simon wakes out of his sleep among the tombs; his companion, Manasseh, also a leper, is nowhere to be seen.) 'What has become of Manasseh? . . . Manasseh! . . . Ah! he has gone off to the city. Well do I know why. I have made an ointment, the application of which will cause all the leprosy to strike inwards, so that no one can see it, and the priest must needs declare us clean. I showed Manasseh how to apply it; I told him that it did not really cure the disease, but forced it inwards, and that then our breath would infect others, and give them the leprosy in a visible form. And Manasseh was wild with joy, for he loathes existence, he curses mankind, and he will be revenged; so he hurries to the city, breathing poison upon all. O Manasseh, Manasseh, why hast thou given place to the devil in thy soul, was it not enough to be leprous in thy body?

'I will throw away the rest of the ointment, so that I may be tempted no more. God of our father Abraham, may I forget how it is made! Father Abraham, when I die, I shall awake in thy bosom, I shall eat bread among the purest, for thou hast no fear of the leper! Isaac and Jacob, ye do not fear to sit at meat with one who was a leper and abhorred of men! Ye dead, who sleep around me here, awake but for a moment, hear a word, only one word: take my greeting to Abraham, and bid him have a place ready among the Blessed for one who could find no place among men.'

The plan of screening his melancholy thus proving abortive, the young man casts about for another expedient by which to render the marriage possible. The idea comes to him that the burden of his rooted sorrow might somehow be shared, and so made tolerable for both, if they could unite in a truly *religious* fellowship. It is in religion alone that he finds relief, and in the likely case of the malady being conveyed to the maiden after marriage, religion might avail for her too. Accordingly, he seeks to turn her thoughts to sacred things, but as her innocence and her traditional faith are enough for her, she proves insusceptible to the deeper voices of the spirit. His attempts to school her in religion are a complete failure; he succeeds merely in wearying her, and so that way of escape is also barred.

Eventually, then, he has to take a step which involves the sacrifice of his dearest affections and hopes, and the wronging of one who is more to him than all else in the world: he must break the engagement. But when he tells her of this resolve, the effect is beyond anything he had anticipated. She is simply stunned, for, though she had sometimes wondered at his strange manner, she had never understood its secret cause. Nor can she understand even now: the blow is but a piece of heartless and meaningless cruelty. She tells him that it will be her death, thus laying, as he says, a murder upon his conscience. She adjures him by the name of God; by that holy

name (Christ) which he seldom utters, though he venerates it more than any other name; and by his hope of salvation. He is staggered by these high and solemn appeals. His departed father's memory rises to rebuke him; the thought of Christ's name being used against him overwhelms him; and he withdraws the words by which he had sought a termination of the engagement.

Nevertheless, such is his ideal of marriage, and such his conviction that a marriage with him would be the deathblow of her happiness, that he cannot abandon his purpose of preventing their union, cost what it may. Only one way is now left. He must 'work her free'; he must bring her to such a view of him as will dispose her to make the rupture of her own accord. So opens what he calls his 'period of terror,' the period during which the furnace of agony is heated for him seven times. He begins by treating her as if his love for her were fled. As David changed his behaviour at Gath to save his life, the young man changes his to save his honour. He becomes an intolerable babbler of nonsense. He tries to efface every feature of his character that may have evoked her affection; he speaks and acts like a boor. Strange conduct, indeed; yet all for the highest end. On the altar of the ideal must be offered up his tenderest feelings; out of his very love for her, he must wound her to the heart. It is Abraham lifting his knife to slay his son (see Kierkegaard's *Fear and Trembling*). But the young man's sacrifice, unlike Abraham's, is accepted to the last drop of blood, for at length she can bear no more, and bids him go. At last, then, he is free, and he has 'wrought her free,' as well.

The bond between these unhappy lovers being now ruptured, it might seem that the matter was ended. But the young man soon finds that, so far from that being the case, his ordeal of suffering has but taken another form. His mind begins to perplex itself with the question whether he has not done the maiden an irreparable injury. He has, it is true, made the only available exit from a dire and bewildered situation. But ought he not to have foreseen his incapacity for marriage, and so avoided giving a pledge he could not keep? Is he not guilty of bringing confusion into an innocently happy life? May he not have planted in her heart the seeds of mistrust, suspicion, unbelief, despair—and who shall say what the harvest may be? Thus his conscience goes on tormenting itself with the question, 'Guilty or Not Guilty?' He listens eagerly for every word that others say regarding her; he even watches her on her walks, that he may discover whether the consequences of his conduct towards her are such as he dreads. But finding no conclusive answer to his question by that means, his mind simply preys upon itself, and the whole world seems for him to turn upon that one problem—'Guilty or Not Guilty?' Something has wormed its way into his life, and he cannot get it out again. 'A mussel lies upon the seashore. As it opens its shell in search of food, a child thrusts a stick between the valves, and the mussel cannot close them again. At length the child tires of his amusement and withdraws the stick. But a splinter remains behind, and though now the mussel closes its shell, it feels the pain within, and cannot expel the splinter. No one can see that there is anything the matter, for the mussel has shut itself in, but well the creature itself knows that the splinter is there.'

Is there no relief, then, for such a wretched and self-tormenting mind? Can the divided soul find nothing to annul the inner cleavage? Yes! once more religion comes to his aid, and peace and reconciliation come with it. The young man's misery leads him to a deeper understanding of himself; he realizes as never before his need for God, and it is only by laying hold upon the Divine that he wins a solace for his distracted spirit. Even so, it is true, he secures no permanent sense of triumph, for when his personal grasp of the Divine relaxes, he is again in the clutch of the evil thing—a mere insect in the hands of a cruel child. But so long as his soul clings to God, as Jacob clung to the angel at Peniel, so long, even in the sternest recognition of his guilt, he enjoys the priceless blessing of a humbled and repentant spirit, and the hope of the Divine forgiveness. Only in the living and working experience of religion does his strange lot gain meaning and purpose; only in God, as a personally appropriated fact, does his life, such as it is, become endurable at all.

Such, in the barest outline, is the narrative which runs through the third section of Kierkegaard's *Stadia*, and furnishes the motive of the Religious stadium. The theme is certainly one which, in the hands of a Meredith say, might have been wrought into a tale of outstanding power, but it is perhaps

not easy to see why Kierkegaard fixed upon such an unconventional story as the basis of his delineation of religion. Some explanation is necessary, and may, moreover, prove helpful in bringing us face to face with the distinctive principles of his method and work.

In the first place, religion was for Kierkegaard a fact of life, a section of actual experience—not a theory of life, or any view or conception of things, however true or imposing. He was a declared enemy of everything in the nature of a 'system' such as Hegelianism, which he held to be an 'attempt upon the life of morality.' He is little concerned with doctrine, nor has he any purpose of modifying the orthodox rule of faith. For him life is the great thing, and his exposition of religion must in consequence be the portrayal of an actual fusion of religion and life—of a soul in grips with God. A man's religion, in short, is not his thoughts about God, but the actual incidence and operation of Divine things in his experience. Hence it was quite in line with Kierkegaard's general standpoint to depict religion at work, to set forth its action and influence in a particular case. One of his favourite watchwords was *Existence*, and with that upon his lips he took the field against all whose rallying-cry was *Thought*.

Further, Kierkegaard was concerned to show that religion was an inward and personal matter, involving not merely one, but an endless series of volitions. It was not the actual truth of a man's belief that saved his soul, for such truth is essentially general; it was rather his personal appropriation of the truth. Not in the objective and the universal, but alone in the subjective and individual, lies the grand secret. He even affirmed, in fact, that 'Subjectivity is Truth,' *i.e.* that the ultimate value of a doctrine consists in its power to dominate the soul. 'Only the truth which edifies is truth for me,' as it is put in the last sentence of *Either—Or*. Orthodoxy or heterodoxy is a distinction of secondary moment, as witness a sentence from his *Final Unscientific Postscript*, published the year after the *Stadia*—'Take a man living in Christian society, who goes to the House of God, to the House of the true God, and with a true conception of God in his mind: say that he prays, but prays in falsity of heart; then take a man who lives amidst idolatry, but who prays with all the passion of infinity, though his eye be fixed upon an idol; in which of the twain is there most truth? The latter prays in truth to God, even though he bows to an idol; the former prays to the true God in falsity, and therefore in reality worships a false god.' Here we have the idea of *Inderlighed*, 'inwardness,' which Kierkegaard opposes to the easy-going religion of his time.

Finally, should it be objected that the case of the young man in the story is of an extreme and abnormal character, Kierkegaard's answer will be that the individual is, as such, something apart and *sui generis*. Is it not a fact that men most frequently seek to extenuate their moral lapses by pointing to some exceptional factor in their particular disposition or circumstances? As a matter of fact, each has his own peculiar thorn in the flesh, which in a manner lies beyond the scope of the categorical imperative, and so makes him an exception. But then, Kierkegaard holds, it is precisely this unconformable and intrusive element—the splinter within the shell—with which religion is designed to deal; this it is which should drive a man to seek God, and which should provide the material in which religion performs its strange and special work. Religion, in short, recognizes that very element in a man which makes him exceptional; nay, it emphasizes and transfigures it, making it the basis of his peculiar relationship to God. Hence Kierkegaard's insistence upon the *Enkelte*, the individual in his unique and solitary travail with his soul and with his God.

We may observe, in concluding, that neither the diary nor its appendix of comments contains any direct appeal to the reader, who is left to make of the matter what he can, or rather what he *will*. The book resembles, and is in fact designed to be, a parable—one of those which give light to such as want to see, but which intensify the darkness to the wilfully blind. This is Kierkegaard's 'indirect method,' so characteristic of his earlier period. In his later works the appeal is direct, unmistakable, searching. But from first to last he had in view a single purpose, namely, to arouse men to a sense of the majesty, the sternness, the urgency of Christ's call to take up the cross and follow Him. Nor did Kierkegaard demand in others a stringency he had not first applied to himself. With unscaled vision he looked upon the ideal, and if sometimes, out of mercy to others, he seems to say that the ideal is too high for mortal strength, yet in his own hard and lonely ascent towards it he never faltered or looked back, and he died with the flag in his hand.

Recent Foreign Theology.

The Epistle to the Hebrews.[1]

This volume is accurately described by its sub-title. It is a 'contribution to the history of exegesis and to the history of mediæval literature,' and is the outcome of studies preparatory to an edition of the Epistle to the Hebrews for Zahn's well-known Commentary on the New Testament. Professor Riggenbach's exhaustive learning and critical acumen remind us constantly of Zahn himself. His primary object was to investigate the origin and history of commentaries on *Hebrews* in the Western Church, with the view of tracing back interpretations of the text to their earliest Patristic sources. But the various complex problems which confronted him at every step have led him far afield. As the result of his patient labour, many obscure places in the Church history of the early Middle Ages have been freshly illuminated.

The fact that Hebrews was not admitted into the Canon of the Latin Church until the fourth century had a marked influence on the history of its exegesis. The earliest Latin commentary on the Epistle seems to be a translation of Chrysostom's Greek Homilies on Hebrews, prepared at the instance of the famous Cassiodorus, about the middle of the sixth century. This was the work of a certain Mutianus, and it remained the basis of all exegetical study of the Epistle to the Hebrews throughout the Middle Ages, so far as the Western Church was concerned.

Perhaps the most interesting general result of Professor Riggenbach's investigations is the binding authority in the Latin Church of what may be called the exegetical tradition. In the course of his researches he was led to expend an immense amount of labour on an exposition of Hebrews, published under the name of Remigius, Bishop of Rheims (*Maxima Bibliotheca*, vol. viii. pp. 889–1124), and also under that of Haimo, Bishop of Halberstadt (*Migne*, vol. cxvii. pp. 361–938). To his patience, which must have been positively unlimited when one considers the material with which he had to deal, we owe the establishing of the fact that the commentary belonged to neither of these bishops, but is the work of a simple French monk, Haimo of Auxerre, whose pupil Heiric was the teacher of another Remigius, of Auxerre. The names had become confused; hence the erroneous designations of the commentary. For those of us who may have little inclination to read Haimo, the main point of importance about his commentary is its marked dependence on its Patristic predecessors — notably Chrysostom's Homilies. He shrinks from pronouncing judgments of his own, preferring to give his readers their choice of various interpretations. Unfortunately, many modern exegetes suffer from the same perverse modesty. It is refreshing to come across notes such as, *e.g.*, those of Wellhausen and Denney, which require no formidable array of known or unknown names to bolster them up. This repetition of earlier comments may be followed back through Riggenbach's inquiry.

A famous expositor of the beginning of the ninth century was Claudius of Turin. He names as the sources of his commentary on Hebrews the commentaries of Origen, Apollinaris, and Didymus, and the works of Augustine. An accurate examination of the text reveals no traces of these authorities. But he has made the most lavish use of the translation of Chrysostom and of a commentary by Alkuin, the famous Frankish theologian. What of Alkuin himself? Two-thirds of his work are derived verbatim from Chrysostom. The fact that a convenient and adequate Latin translation of Chrysostom was available by the end of the sixth century proved of fundamental importance for the whole subsequent history of exegesis in the Latin Church. The period was one of storm and stress. There was little leisure for thorough Biblical study. When the opportunity came there was hesitation and timidity. 'The mere attempt at seeking to understand a subject better than the revered teachers of the ancient Church seemed to them senseless arrogance' (p. 3). Hence the commentaries of the Middle Ages (from 600 A.D. downwards) are little more than compilations, usually published anonymously, and reiterating, to weariness, the same ideas and applications.

The careful reader will light upon many acute

[1] *Forschungen zur Geschichte des neutestamentlichen Kanons.* Herausgegeben von T. Zahn. 8 Teil, 'Historische Studien zum Hebräerbrief.' 1 Heft, 'Die ältesten lateinischen Kommentare zum Hebräerbrief.' Von E. Riggenbach. Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1907. Pp. x+243. Price M.6.80.

suggestions, ranging over a wide field, in this learned and exhaustive study.

H. A. A. KENNEDY.

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From France and Italy.[1]

WE notice first a group of French Protestant writings.

Readers of THE EXPOSITORY TIMES have already been put in possession of the views which characterize what has come to be known as the Paris School.[2] In the present tractate M. Ménégoz elaborates his thesis that the science and the philosophy implied in the Bible are not binding on us, and that its historical statements ought not to be set up as articles of faith. No scientific datum, in or out of the Bible, can be an object of religious faith. The Logos doctrine was derived from pagan philosophy, and it is now a sacred duty to assist in shaking off its chains. It is not necessary to accept Christ's bodily resurrection as an historical fact. It will thus be seen that M. Ménégoz' application of his central principle carries us a long way.

M. Haldimann's lucid little book is for the most part an exposition of that principle. The famous formula, 'We are saved by faith, independently of our beliefs,' has been hotly assailed by other French Protestants, and it is but fair to say that our author succeeds admirably in rebutting most of their objections. Yet we must admit that in the system of Fidéism here advocated, too wide an extension is given to the meaning of the word 'Faith.' And on the other hand, whilst saving Faith is doubtless compatible with the most diversified beliefs or defects of belief, it should surely be possible to build up a system of Christian doctrine which could be held by intelligent and educated men.

Here is a fresh and stimulating presentation of 'The Person and Work of Jesus.' M. Bois does not share the readiness of the Paris School to sacrifice the miraculous: 'As science has not succeeded, and will not succeed, in proving the impossibility and unreality of human freedom, so it has not succeeded, and will not succeed, in proving the impossibility, the universal and absolute unreality, of divine freedom, that is to say, of miracles.' He dwells with great force on the uniqueness of Jesus, and one of the best sections is that in which he details the considerations which compel us to believe in the sinlessness of our Lord (pp. 36–44). But his Christology is not that of Chalcedon: our Saviour is, to him, Son of God in the moral, not the metaphysical, sense.

Next come five works from the other side of the pale.

In *Le Catholicisme et La Société* two learned Roman Catholic laymen sketch the ever-varying relations betwixt Church and State from the dawn of Christianity to the present hour. They are equally at home in tracing the position which the Church was led to assume towards the barbarian races which took the place of the Roman Empire, in discussing the Reformation and the Anti-Reformation of the sixteenth and seventeenth centuries, in describing the course of French ecclesiastical affairs since 1870, or the changes which the Tractarian movement has wrought in England. When they handle the burning questions of to-day they must expect to arouse contradiction. Many French Roman Catholics will not endorse their hearty welcome of the Law of Separation. They are certainly mistaken as to the attitude of English High Churchmen and leading Nonconformists. And some of us who are ardent admirers of J. H. Newman fail to see that his *Apologia* 'has every likelihood of being for modern England what the prophecies were for Israel.' But when all needful deductions have been made, it remains true that whilst the authors' point of view is one of cheerful loyalty to the

[1] *Une Triple distinction théologique.* Par E. Ménégoz. Paris: Fischbacher.

Le Fidéisme. Par Hector Haldimann. Paris: Fischbacher.

La Personne et l'Œuvre de Jésus. Par Henri Bois. Orthez: Moulia et Grandperrin.

Le Catholicisme et La Société. Par M. Legendre et M. J. Chevalier. Paris: Giard et Brière.

Lo Gnosticismo. E. Buonaiuti. Roma: Francesco Ferrari.

Il Canone Biblico. F. Mari. Roma: F. Pustet.

La Poésie de l'Évangile. Par M. l'Abbé Gratieux. Chalons-sur-Marne: Martin Frères.

Fatti e Dottrine. Fra Agostino Gemelli. Roma: Tipografia Dell' Unione Co-operative Editrice.

Morale de la Nature. Par M. Deshumbert. London: D. Nutt.

Anquetil Duperron. Par Mlle D. Menant. Paris: Ernest Leroux.

[2] See vol. xv. p. 30.

Roman See, they evince everywhere an ample knowledge and strong grasp of facts, the ability and disposition to criticize their own friends outspokenly, and a scrupulous fairness towards outsiders.

Lo Gnosticismo deserves a warm welcome. It supplies a clear account—if such a thing be possible—of the speculations of the great Gnostics and their successors, bringing out the nobler, as well as the more fantastic, side. The search for 'origins' is pushed as far back as possible, and a good point made by the reference to the influence exercised by Neo-Platonism. And if Signor Buonaiuti grants the truth of Preuschen's dictum: 'Only where there are clear ideas of the nature and history of Gnosticism is a satisfactory grasp of the nature and development of primitive Christianity possible,' he none the less criticizes vigorously Harnack's tendency to exaggerate the effect produced by the Gnostics on the doctrine and ritual of the Church. But the outstanding feature of the book is the use made of original Gnostic documents which have only recently become available. Extracts from them not only prove that Irenæus had genuine Gnostic writings before him when he wrote the *Adv. Hæreses*: they also give us a first-hand impression of the real character of Gnosticism; the wildness of its fancies, the strangeness of its ritual, the profound religiousness of some of its developments. A short chapter on the fascinating topic of Gnostic gems is well done.

Professor Mari's eighty pages contain a brief, popular, but scholarly history of the formation of the Canon of Holy Scripture. It is quite refreshing to find a Roman Catholic book, published by authority, giving such really Catholic lists of books recommended. And it is significant of the headway made by Biblical Criticism to read here of Ezra's idea of 'promulgating officially a new redaction of the law.' Amidst much that is commendable special mention should be made of the excellent sections on the apocryphal and the pseudepigraphic writings.

In a discourse primarily addressed to young people the Abbé Gratieux calls attention to the æsthetic qualities of our Lord's teaching. He points out that it is not necessary to write in verse to prove oneself a poet. He adduces well-chosen illustrations of the delightful imagery and lofty sentiment which characterize the words of Jesus, the love of Nature, the beauty and dramatic force of the parables, the rhythmic cadences, the parallelisms which remind us of Psalms and Proverbs.

Lombroso's assertion of the causal connexion between Degeneration and Criminality has acquired an immense influence over education, judicial proceedings, and social life. If he is right, criminals are not responsible. Fra Gemelli renders public service in exposing his inconsistencies and the unreliability and lack of scientific exactness of his methods, in exhibiting also the divergences of opinion within the 'Criminal School.' He proves conclusively that although a large number of criminals are degenerates, hereditary degeneracy is but one factor out of several. Nor can it be irresistible if some degenerates continue to obey the Moral Law. The proportion of criminals who exhibit organic and functional defects is shown to be much smaller than Lombroso states, and the characteristics of the 'criminal type' appear to be frequently acquired rather than inherited. Altogether this is a timely and useful essay.

For the other two booklets a few words must suffice.

The author of *Morale de la Nature* has had a simple task. Starting from the assumption that nothing exists above and beyond Nature, he must draw all his ethics from within her bounds; from the 'morals' of the plants and animals, from the history of mankind; the latter being assumed to have proceeded without any Divine Guide or Inspirer. The list of duties thus ascertained is a highly respectable one. Whether 'Nature' furnishes adequate motives to ensure our performance of them is another matter. Mlle Menant pronounces a well-merited eulogy on the labours of that enthusiastic scholar, Anquetil Duperron, to whom we owe the first translation of the Zendavesta.

JOHN TAYLOR.

Winchcombe.

Jesus and Paul.[1]

THESE are significant publications, they indicate a new departure. In the first plcae, they mean that

[1] *Religionsgeschichtliche Volksbucher.* Herausgeben von Fr. Michael Schiele. Tübingen: 1 Reihe, 14. Heft. *Paulus und Jesus.* Von Prof. Adolf Jülicher, Marburg. 50 Pfg. *Lebensfragen.* Herausgeber H. Weinel.

the inquiry into the origin and character of Christianity has passed from academic circles out into the world in which ordinary men live and work. In some respects this is a great gain. It simplifies the issues, and it constrains our German friends to write so as to be understood by the non-academic man. All the books before us are written lucidly, simply, and intelligibly. No one can mistake their meaning. In the second place, they indicate that we are on the eve of a great controversy, the issues of which are more momentous than any that we have ever had. The popular books on the history of religion, of which the book by Jülicher forms one, is a series which has a definite Weltanschauung to maintain, and it is set forth plainly in the Prospectus of the series. The first two books of the series, one on Jesus by Professor Bousset, and the second on Paul by Professor Wrede, have been translated into English, and are accessible to English readers. Of these we do not speak here, or only incidentally. The other series is called *Lebensfragen*, and is edited by Professor Weinel, whose standpoint is now well known. Both are addressed to the people, and both advocate a view of the universe which subverts anything resembling the views of the Christian Church. Both attenuate Christianity until it becomes a religion which exhausts its meaning within the present life. The aim of Weinel, as gathered from his various works, seems to regard the State as the organism within which a man can and ought to realize himself and his ideals, whatever these may be. The modern State is to occupy, he seems to say, the position which the Roman State occupied at the beginning of our era. It claimed that its citizens should find scope within the State for all their energies, and find in it satisfaction for all their needs within it. So the modern State is to satisfy the intellectual, the artistic, the moral, and the spiritual needs of men. It ought to realize their ideals. As a consequence the character of Christianity is attenuated in the Lebensfragen until it becomes fit to be confined within these bounds.

The books seem to claim a rigid adherence to the scientific method. Indeed, the prospectus promised that they would respect the inviolability of the scientific method. With regard to the books before us, we begin with the last on our list. Dr. Kaftan enters into a friendly controversy with the series of popular books on the history of religion. The introduction is a protest against the view set forth in the prospectus. He is opposed altogether to the Weltanschauung set forth in it, and he combats one by one the various propositions contained in it. He has a good deal that is relevant to say about these propositions. No doubt his polemic is carried on from his own point of view, and has peculiarities which belong to himself and his own School of Theology. But from his own point of view his polemic is effective, and many of his arguments are of value to those who do not accept his theology. He passes from the polemic against the assumptions of the prospectus, and sets himself to consider the work of Bousset on Jesus and the work of Wrede on Paul. It is a vigorous argument, conducted on historical grounds, and leads him to the conclusion that the Jesus who appears in the pages of Bousset is not the Jesus of History, and the Paul of Wrede is not the Paul whose letters are in our possession. His contention is that these writers have not drawn their materials from history, but from their own fancy. The pictures of Jesus and Paul, drawn by them, are not those which meet us in the New Testament. It is not possible to unfold the argument here, but it is an argument which deserves close study.

Professor Jülicher had agreed to follow up the treatises on Jesus and on Paul with a book on the two together. But as he was writing the book the treatise of Dr. Kaftan was published, and he felt that he must so far deal with it. It led him also to change the title to *Paul and Jesus*, under which it now appears. He deals with the argument of Dr. Kaftan, in so far as it attacks the general position from which the series is written. He agrees with the editor, and disagrees with Dr. Kaftan. He also believes in the inviolability of the scientific method. But he disagrees with Bousset and Wrede, but expressly says that their errors—and he submits that there are errors in their books—were the result of personal defect, and were not due to their method. His own position is not so extreme as those set forth in the works of Bousset and Wrede. His argument is clear, and so far reasonable, and he admits a good

Wer hat des Christenthum begrundet, Jesus oder Paulus. Von Arnold Meyer, 60. *Jesus und Paulus.* Eine Freundschaftlice Streitschrift gegen die Religionsgeschichtlichen Volksbucher von D. Bousset und D. Wrede von Dr. Julius Kaftan. Tübingen: J. C. B. Mohr (Paul Siebeck).

deal more than his predecessors have done. Yet he holds that Paul's view of faith is not that of Jesus. His argument is set forth under the following heads:—(1) The cleft between Paul and Jesus; (2) the agreement between them; (3) the explanation of the agreement and difference; a concluding section sums up the results. Not Paul but Jesus is the Founder of the Church. It is not possible to enter into detail, but it is a book which students will have to reckon with.

Professor Meyer, of Zürich, in his answer to the question who has founded Christianity, Jesus or Paulus, covers a good deal of ground. In his preliminary statement he sets forth Christianity in its great historical forms, Catholic and Protestant. With neither of these does he agree. Then he treats of Paul, first as to the sources of our knowledge of Paul, then of the gospel of Paul, of the theology of Paul in its peculiarity, of Paul's theological system, and finally of its origin. No reader of the Paul of the Acts and of the Epistles would recognize the Paul of these pages. According to Professor Meyer, Paul was a Gnostic, and in his Epistles are the germs of the developed Gnostic system. Take, for example, the relation of God to the world, Professor Meyer affirms that, according to Paul, God stands in no immediate relation to the world. Through His Son, God made the world; at a more remote distance between God and the world move the archons, or world-elements, that rule the times and the seasons. There are angels, throne principalities and powers that intervene between man and God, and so on. Forgetful of the statement that we have access directly to the Father, and of many other statements to the effect that of Him, and to Him, and through Him are all things. In truth he does not argue the question. Finally, he has a study of Jesus, and comes to the conclusion that not Paul but Jesus is the founder of Christianity. But it is not the Jesus of the Gospels that was the founder of Christianity, but the Jesus that remains after the critics have removed from Him all that they think is due to the idealizing reflexion of the Church. In these books there is no inquiry into the capacity of the early Church to perform such a colossal task. To the present writer it is easier to believe in the Jesus of the Gospels than to believe in the capacity of the Church, to conceive and to draw a figure so unique, so great, and so transcendent as the Jesus of the Gospels.

JAMES IVERACH.

Aberdeen.

The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, M.A., HANDSWORTH COLLEGE, BIRMINGHAM.

I.

The Obedience of Faith.

Ro 1^{17}, 'In the gospel is revealed a righteousness of God, from faith unto faith; as it is written, The righteous shall live from faith.' Mk 3^{1-5}, 'He entered again into the synagogue; and there was a man there which had his hand withered . . . and he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.'

In far distant times there came to the great Arab chief, whom we know as Abram, the conviction that he was called to leave that portion of the desert within which he and his fathers before him had fed their flocks, and to go forth into a land which he knew not (He 11^{8}). This was no natural instinct; it was the very contradiction of all that was native to the man. The conviction brought on a great crisis in his life, but he obeyed the impulse which he was convinced was divine. With a perfect abandon he followed the direction which was to him the voice of God, and doing so he has become the 'Father of the faithful,' the very prototype of faith for all time.

Years passed. His children have learned in Babylon the bitterness of exile and captivity (Hab

24). To them there comes a prophet who says, 'Accept this discipline. Yield yourselves up to God in that obedience which shall declare the perfect submission of your spirits to His will; and out of this bitterness of exile, out of the blood and tears of your captivity, shall come the cleansing of your national life, deliverance from the fetters of evil habit, the uplifting, the spiritualizing of all the thought of your people, until your surrender to the will divine shall be that in which you shall find your higher life, and by your faith you shall realize the life of righteousness.'

Again the years have passed. A great Christian philosopher writes down the words which are to stand for all time, shaping to noblest issues of spiritual life the thought of unborn generations. Paul writes of a righteousness of God which is to appear in the life of men. He says that it is possible only to men of faith; that it is only by it that man may hope to live the life of God; that it springs out of faith, and issues in faith. Faith is the microscopic cell buried in the heart of a seed: it is equally the heavy fruited bough, flung out to all the winds of heaven, nourishing out of its very substance the life of men.

In the study of spiritual powers we cannot afford to neglect that which we call 'FAITH.' We are not likely to get very far on in life's journey without being challenged to explain it. We are being challenged to-day. The secular Press discusses the question, and in the many letters which have appeared we have a clear indication of the deep-seated interest which belongs to the subject, and also of the mental confusion which follows upon all careless or inexact thinking upon this subject. There are many who desire to live the life of faith, but they are confused by the reflexion that the very faith which they seek is said to be the condition of attaining to the life of faith. 'How can I use that which I desire to obtain?' So cries the man in his perplexity. 'I see the beauty, the strength, the fruitfulness of the life of faith; I earnestly desire it; but the Church tells me that before I can get it I must use it. If I had it to use, should I desire it? Is this faith the cause or the product of the Christian life? Is it something with which I must start, or something with which I shall end?'

Paul's answer is that it is both. In order that we may the better understand this all-important statement in Christian teaching, we have thrown into close proximity with this verse an incident taken from the Gospel. Paul gives us the philosophic statement; Mark describes the experience which declares its truth. There stands before the Christ a man with a withered arm. The limb hangs perfectly useless by his side. The nerves have ceased to act in the shrunken limb. Its muscles have atrophied; they no longer obey the command of the will. Movement has long since ceased to be possible. And Christ says, 'Stretch forth thy hand.'

We should find it easy to excuse the man if he had burst into the laugh that declares an embittered spirit. 'Stretch it out? Why, that is the very thing I have wanted to do all these years. If I could do it at all, would I have waited for your instructions? You are making what I need as a gift the condition of your giving. You must give me first some other power, and then there will be some chance of my doing what you say. Don't tell me to do what I want you to give me the power of doing.' Just for one moment the man stands looking into the quiet eyes of Him who knows both the innate powers and the sad paralysis of the human heart. Just for one moment; and then something stirred within the man. *It was the willingness to obey.* Only that: but how much it was! The nerves that had long since been utterly irresponsive, dead fibres of a useless limb, began to tingle, as once again there flowed along them the almost forgotten vibration. The feeble muscles obeyed, grew full and round again, and slowly the long palsied limb was lifted up, and into all its dry and desolate channels there came once more the blessed tide of life. That power to use his arm; was it a product or a cause? Did he not obey the initial impulse? Did he not receive the fuller power? His power sprang from his willingness to obey; it issued in the power to obey more perfectly. It was from faith; it was to faith. The final issue was life.

God's work is always such. He accepts life in the cell; He makes it the fertile mother of other life. He honours the neglected, the impaired, instrument, the uncertain possession of which first made us capable of receiving even the first impressions of spiritual life: He makes it the finished power which brings into the emptiness of man no less than the fulness of God; until in the faith with which he began, man finds the very fulfilment of life. It brings to mind the children's

story of the giant's child whose groping hand closed upon its father's fingers, when the father's magic strength flooded the feeble fingers, until the child too had a giant's grasp and held its father in a grip from which the father could not escape. Our uncertain groping is so much of faith as makes us willing to obey. There is no man upon God's earth but may find the rudiments of that power in himself. Our giant's grasp is the same trust, obedience, faith—we may call it what we will —quickened by contact with God, thrilling with the energy of the Eternal, and 'neither life nor death nor any other creature shall separate us from the love of God which is in Christ Jesus our Lord' (Ro 8^{39}).

The power is from faith; it began in 'the obedience of faith' (Ro 1^{5}). It is to faith. It issues in peace and power, in right conduct, in joy, in the enthusiasm of sacrifice, in fruitfulness. It becomes the sum of all that we call 'life.' The righteous man finds that his life has come from, out of, his faith (ἐκ πίστεως).

Faith is obedience. That is the teaching with which Paul begins and ends his greatest Epistle (Ro 1^{5} 16^{26}). And in this teaching we find the clue that leads us out of our modern labyrinth. In it faith is seen to be—

> The submission of man's nothing perfect to God's all-complete,
> As by each new obeisance in spirit I climb to His feet.
> BROWNING, 'Saul.'

But St. Paul is not content with the beginnings of faith, and he speaks of its effects as only St. John of New Testament writers does. He describes it as seen in that enthusiastic personal adhesion of the individual to Christ which makes him one with his Lord, and he says it is realized in that spiritual communion which is our eternal life. Faith is the trust of the impotent man: it is also the passion of St. Paul (Gal 2^{20}).

Spiritual obedience is not mere outward conformity to laws external to ourselves: it is spiritual conformity to that of God which speaks within our hearts, when Deep calleth unto Deep, and God makes His appeal to the human heart. But that conformity, beginning as it does in obedience, issues in the reproduction in us of the note that makes the music of the world.

We are in danger of making the religious life into the working of a piece of machinery. The mechanical view of life, so common to-day, is a danger that threatens to destroy its beauty in robbing it of its vitality. The round of observances, the cold and lifeless performance, the dull and dismal round of service accepted with so much complaisance or complaint, these are things which one might build a machine to perform. They do not indicate the heart with its glow, its passion, its tenderness, its love (Jn 5^{39}). There is no life in it; and thus it is that the years bring no mellowness; activity is never beautified by the grace of unselfishness; the outlook never widens; everything is bounded by the formal and narrow confines within which the machine first found its place. And the projected issue of such a life closely corresponds. The man has before him a crown, a harp, a paradise almost wholly material.

Heaven is nothing of that kind. If it were, men of noble spirit would prefer this life, with its warm tears of sympathy, with the many exultations of its simple joys. But the pity of it all! Men would develop a spirit with that which is material, and would find a motive in what is but dead machinery.

> 'Tis life, whereof our nerves are scant,
> More life, and fuller, than we want.
> TENNYSON, 'Two Voices.'

Is it so very far from us? The appeal of our Lord is always in our ears: 'He that believeth on the Son hath eternal life.' Says Emerson: 'The whole course of things goes to teach us faith. Our one need is to obey, and by lowly listening—a beautiful rendering of ὑπακοή = obedience—by lowly listening we shall hear the right word, the word that gives us life.'

The simple act in which we take Christ at His word, the self-abandonment in which we 'let ourselves go,' that we may obey Him,—that is ever the beginning of life; and the end, the reward —if we must have it so—is that act made the rule, the description of our life. The initial act becomes the constant law. Obedience becomes enthusiasm. We begin by obeying the first feeble movement of the life of Christ within us; we end by reproducing in truth, in power, and in joy, the perfect life of God. He lives in us; we 'feed upon him in our heart by faith with thanksgiving.' Until at last the consummation of life is reached, and in man there appears the righteousness of God.

The trouble of our life is that that great end is so far away. Our crowning and constant discontent

is our own impotence, our personal failure to conform to God as we have seen Him in the face of Jesus Christ. We fail in the answer of our own hearts to that heavenly beauty. But as once more we stand before Him, and all the palsy that years of sloth and sin have wrought make us limp and helpless, impotent, faith will obey, even when she sees no power of obedience in herself. We shall take Him at His word, and that word shall become the expression of our life. He is the author and the finisher of our faith, and at last upon our uplifted brows He will write the name that shall describe our life; and that name shall be His Own (Rev 3^{12} 22^{4}).

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xviii. 8.

'I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?'—R.V.

Exposition.

'I say unto you, that he will avenge them speedily.'—'Quickly,' without delay—*celeriter* (a), *confestim* (d), *cito* (Vulg.). Although He bears long, and to those who are suffering seems to delay, yet He really acts speedily. This interpretation is confirmed by Ac 12^{7} 22^{18} 25^{4}, Ro 16^{20}, 1 Ti 3^{14}, Rev 1^{1} 22^{6}. Others prefer *repente*, *inopinato*. Thus Godet says, that although God delays to act, yet, when the moment comes, He acts swiftly, as at the Deluge and the destruction of Sodom. In any case the ἐν τάχει (speedily) is placed last with emphasis.—Plummer.

As when 'His soul was grieved for the misery of Israel' (Jg 10^{16}), so 'His bowels are troubled' for His own elect, crying to Him day and night from the depths of their oppressions. He is pained, as it were, at the long delay which His wisdom sees necessary, and at the sore trial to which it puts their faith; and is impatient, so to speak, till 'the time, the set time,' arrive to interpose.—Brown.

'Howbeit when the Son of man cometh, shall he find faith on the earth?'—The interrogative particle ἆρα is to be accentuated thus (not ἄρα), as bearing a major force of reasoning, and interrogative. The two words are one in essence, but ἆρα has more emphasis in utterance, and therefore the first syllable is lengthened.—Bruce.

'The necessary faith, the faith in question, faith in Jesus as the Messiah and Saviour.' Others prefer 'the faith which perseveres in prayer,' or again 'loyalty to Himself,' which is much the same as faith in Christ. The answer to this desponding question, which seems, but only seems, 'to call in question the success of our Lord's whole mediatorial work,' has been given by anticipation (17^{26}): the majority, not only of mankind but of Christians, will be absorbed in worldly pursuits, and only a few will 'endure to the end' (Mt $24^{12.\ 13}$). No doubt is expressed or implied as to the coming of the Son of Man, but only as to what He will find. There is therefore no reason for conjecturing that the parable received its present form at a time when belief in the Second Advent was waning. Still less reason is there for interpreting it of the Christian Church seeking help from pagan magistrates against Jewish persecutors, and then concluding that it must have been composed after the time of St. Luke (De Wette). On the other hand, Hilgenfeld sees in the thirst for vengeance, which (he thinks) inspires the parable, evidence of its being one of the oldest portions of the Third Gospel.—Plummer.

The Sermon.

The Faith of the Church.

By the Rev. James Owen.

In the end of the preceding chapter, Jesus spoke of a sudden and fearful judgment that would befall men. And the disciples asked Him, 'Where, Lord?' 'Where and on whom is this judgment to come?' He answered them, 'Wheresoever the body is, thither will the eagles be gathered together.' As the carcass attracts the vultures, so does moral guilt demand the judgment. It was as if Christ had said, you need not ask where or when or how the judgment will take place, but remember wherever death and corruption are, thither must the vultures come. Life, then, is the only security against this judgment, and the condition of life is communion with God. To live always, men ought always to pray. To impress on the disciples the necessity of prayer, Christ then told them the Parable of the Importunate Widow, and ended it with the promise that if the elect cried to God, He would 'avenge them speedily.' And then comes this question, 'Nevertheless, when the Son of man cometh, shall he find faith on the earth?' and it seems to cast a gloom over the future. Is the time not coming, then, that has been prophesied when 'all

men shall know the Lord'? Is there a doubt as to the perpetuity of faith on the earth? To understand the saying, we must notice two things. First, that the words do not necessarily mean the Son of Man's last coming to judgment. Any crisis in the history of an individual, or a family, or a Church, or a nation, we may speak of as a coming of the Son of Man. And, second, Christ does not suggest the extinction of all faith on the earth, but the possible weakening of the faith illustrated in the parable, the faith that can persevere though deliverance is delayed—not faith, but 'this faith.'

i. *Let us consider the importance attached by Christ to the faith of His people.*—The form of the question implies this. 'Shall he *find* faith?' He will be looking for it, as a man looks for some valuable treasure.

The faith of the Church is important, because it is at the root of all Christian activity. Great movements are the outcome of hearts on fire, not the result of logic. If we would have more apostolic enterprise in the Church of to-day, its trust in Christ and His word must be more complete. It is doubt that is the grave of zeal. Only let us have a greater faith, and then there will be enthusiasm.

ii. *Though the faith of the Church is tried by the delay of the deliverance, yet there are abundant reasons why it should hold on.*—Christ looking into the future saw clouds, persecution, corruption, eras of apparent retrogression and failure. Seeing this, He asked if the Church would become weary of the watching. The delay seems great, because the 'kingdom of God cometh not with observation.' It is gradual as the advance of spring. The most silent forces in the universe are the greatest. The train dashes on at forty-five miles an hour, and the noise is great; the earth is travelling at the rate of nineteen miles a second, and yet we hear no noise. The kingdom of God advances quietly; and slowly, as it seems to us. The change of religion, that which takes the deepest root in a man's nature, cannot take place in an hour. Yet let our faith hold on, for God is faithful. Nature proves Him so. Has He ever forgotten to bring the flowers in their season? His love to the Church is a reason why faith should not grow weary. God's love is deeper than a mother's; she may forget her child, yet 'I will not forget thee.'

Suppose the Son of Man came in our lifetime, what is the prospect? Some say it is very gloomy, that the faith that has stood for nineteen hundred years is to be swept away. Do not believe it. Wherever Christ is, there is progress; where He is not, there is stagnation and decay.

If the Son of Man came to-day in some great Reformation, who would be found watching? By this question, 'Shall he find faith on the earth?' He is calling us to watchfulness and importunity and patience. Christ is looking for our faith to-day. What does He see in us? To everyone personally He comes in death. If He thus came to you now, would He find you trusting in Him? O Spirit of Christ, breathe upon us and increase our faith!

The Hidden Issues.

By the Rev. Francis Paget, D.D.

The gospel of our Lord is, above all, a message of consolation. It discloses to us love, such as we never could have dreamt of, ruling over all things. In his inmost heart a Christian knows that to lose hope is to deny Christ. On the other hand, we find, side by side with words of infinite tenderness, a forecast so awful that we can hardly bear to think of it. The question—'When the Son of man cometh, shall he find faith on the earth?'—seems to suggest a doubt as to whether the spiritual history of the world may not end in a world-wide rejection of God.

1. In form the question expresses intense anxiety; in substance it concerns the first condition of a religious life. He who asks seems to be looking down the ages. He knows the weakness and treachery of men's hearts, and all the forces that make against faith. But he knows the love and steadfastness of God, the Rewarder of all who diligently seek Him. He may stay His hand for a while, but certainly He will not fail His people, nor can there be any change in His ready mercy and wondrous love. Notwithstanding all this, 'When the Son of man cometh, shall he find faith on the earth?' When He comes again to the earth in glory, shall He find men answering to that great love of God, and daring to be unworldly for His sake? Or shall the Judge find a world that has discarded faith and hope and love and prayer?

2. The mere asking of such a question makes

us think. For it brings home to us the solemnity and arduousness of life. It is like looking beneath the beauty and wonder of this visible world and discovering strife and suffering—a battlefield as well as a landscape. Terrible as it is to think of abounding iniquity and failing faith, it is more terrible that such a change may go on quietly and secretly with no disturbance of ordinary interests. Christ warns us of this. When asked *when* and *where* the kingdom of God should come, He gave no explicit answer. Not with observation. Underneath all worldly concerns and pleasures the great issues of individual life are wrought out quietly, withdrawn from every eye save God's. And so it is with human life in general. The all-surpassing issue may be finding its decision along hidden ways, where God alone is watching it. No change may be visible, history may be progressing, and yet in the things God regards, events may be hurrying on to the last crisis of all. In the Cathedral of Orvieto there is a fresco painted by Luca Signorelli. It represents the appearance and triumphs of Antichrist. And 'Antichrist is no dreadful monster, but a grand and dignified figure, with a faint likeness to Him whose rival he is; noble in look and form, till you look into his face, and then the wickedness discloses itself.' So, amongst much that is dignified and brilliant, the things that belong to men's peace may be fading, and the dark cloud forming that caused the Saviour's question.

3. What use are we to make of such a question? If the growth or maintenance of faith were a matter of course, our Lord's question could hardly have been asked. The demands of a faithful life are high and constant. Amidst the clamour of the seen we must look to God, listen for His voice, and commit our way to Him.

Illustrations.

This faith, that he will avenge them speedily.—It was my privilege when pastor of Park Street Church, Boston, to preside at the fiftieth anniversary of the great American missionary to Turkey, Dr. Cyrus Hamlin. On that occasion he told us of an answer to prayer. In the year 1851, when Mahmud was Sultan of Turkey, he ordered the expulsion of all missionaries from the empire. The edict was final and irreversible. Dr. Hamlin, heartbroken and discouraged, said to William Goodell, 'Goodell, our lifework is a failure at the very start, for both the British and American Consuls say the edict of expulsion must prevail, and we must go at once.'

Goodell replied: 'Hamlin, the Sultan of Heaven can change this; let us appeal to Him in prayer.'

So they gave themselves to prayer; they opened the edict and spread it before God; they prayed all night, for it seemed to them in their helplessness that their very destiny hung in the balance.

Well, what of it? This: the next day Mahmud died, and the edict of expulsion was never mentioned again.'—From David Gregg's *Individual Prayer as a Working Force*, p. 108.—F. W. Atkin.

The point at issue at the battle of Taunton, between the Duke of Monmouth and James II., in 1685, was liberty of worship; and although the Duke's small army, composed chiefly of miners and ploughmen, was defeated by the King's trained soldiers, yet a remnant that proved sufficient remained, and a faith and faithfulness remained in which we plainly see the meeting of God and man to carry out the event. And nowhere is this more apparent than in the case of Lady Alice Lisle, who after this battle gave shelter to two of the hunted soldiers—a minister and a lawyer.

On the following day her house was searched, the fugitives discovered, and Lady Lisle herself sent to prison. The judge who tried her was Jeffries, and he sentenced her to be burned. On the entreaty of friends, however, this cruel sentence was not carried out, and instead she was ordered to be beheaded, which cruel and unjust penalty she calmly suffered at Winchester. And before three years had passed, King James himself was a fugitive from his own kingdom, to which he never returned; while the infamous Jeffries was also captured, as he was attempting to escape from the country, and sent to the Tower, where he died four months after.

Faith and Action.—Upon a day in the sixteenth century, at Rome, some men bearing the title of Inquisitors were assembled to decree the immobility of the earth. A prisoner stood before them. His brow was illumined by genius. It was Galileo. The old man shook his old and venerable head. His soul revolted against the absurd violence of those who sought to constrain him to deny truths revealed to him by God. But his pristine energy was worn down by long suffering and sorrow; the monkish menace crushed him. He strove to submit. He raised his hand—he too—to declare the immobility of the earth. But as he raised his hand, he raised his weary eyes to that heaven they had searched throughout long nights to read thereon one line of universal law: they encountered a ray of that sun they so well knew, motionless amid the moving spheres. Remorse entered his soul; an involuntary cry burst from the believer's heart: *E pur se muove!* ('And yet it moves!')

Three centuries have passed away. Inquisitors, Inquisition, absurd theses imposed by force, all these have disappeared. Naught remains but the well-established movement of the earth and the sublime cry of Galileo floating above the ages. Child of humanity, raise thy brow to the sun of God, and read upon the heavens, 'It moves!' Faith and action! The future is ours.—Mazzini.

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Social Theories and the Teaching of Jesus.

BY THE REV. D. MACFADYEN, M.A., HIGHGATE, LONDON.

III.

The Social Outlook of the Gospel.

THE social element in the teaching of Jesus is not a discovery of the nineteenth century. It is a seed always in the New Testament soil waiting for the right circumstances of season and atmosphere to grow and blossom. Men have felt in other ages than our own that to be identified with Christ was to be identified with a definite ideal of social conduct, a definite conception of social relations, and an attempt to realize a society not only redeemed but redeeming. The practical and hopeful disciple fresh from unhoped-for victories over the evil in himself, has refused to relegate the vision of the Kingdom of God to the region of the 'heroic for man too high.' No victory over selfishness is too great to hope for if it is to be won in the name of Christ. The deal is not the impossible: it is the perfect which is to complete the visibly imperfect. If the disciple cannot find the Kingdom of God he must help to create it. The repeated reappearance of some such spirit as this in the history of the Christian Church warrants us in regarding it as a natural product of the teaching and influence of our Lord. We may take as illustration two periods when, in a special sense, the minds of men came freshly to the evangel—the first Christian century and the sixteenth.

(*a*) The Church of Jerusalem as described in the second chapter of the Acts represents an early and enthusiastic attempt to establish a society which should exclude temptations to worldly living, eliminate selfishness, foster brotherliness, and establish social relations between its members which should fit them for the millennial Kingdom of God which was daily expected. It cannot be quoted to illustrate the economic soundness of socialistic methods, for it developed into an eleemosynary community supported by the alms of generous individualists in other churches. [Ac $11^{29.30}$, 1 Co 16^{1-4}, 2 Co 8^{1-4} $9^{1.2}$.] But it may fairly be quoted in evidence if we want to know how Jesus was understood by His immediate hearers and disciples. While they felt the impress of His personality, and lived under the first generous impulse given by the incoming of His Spirit, they felt the necessity of creating a community-life of a new order. They 'continued steadfastly in the apostles' doctrine and in fellowship and in breaking of bread and in prayers . . . and all who held faith (*οἱ πιστεύοντες ἦσαν*) were of one mind, and continued to have all things common.'

It was not to be expected that so bold an experiment should succeed when first tried. The most exacting form of social life was not to be reached at a leap. The Ananias and Sapphira incident indicates that the human material was still in the rough, but the attempt made may be taken as proof that the disciples felt the compulsion of Christ upon them to make it. It was an economic experiment resting on a common 'faith.'

(*b*) The gospel of the Kingdom came again like a new light to the men of the sixteenth century. The light, indeed, had never wholly gone out in

the intervening time, but it had burned dimly beneath the shade of a vast dogmatic system, even when it was not purposely obscured by the weight of ecclesiastical authority. The New Testament, once in the hands of the people, was found to be full of luminous comment on social relations. Indeed, the common folk to whom Luther gave the New Testament in their own tongue, found in it something which carried them farther than the man who gave it. He set in operation the powers of grace and faith, and those who recognized these powers set them to work in the sphere where their interests lay. Their interests were in life, in freedom, in securing the conditions of mere manhood and womanhood. It would hardly have been natural had they been content to quarry from a New Testament which seemed to contain treasure present and eternal for themselves, mere bolts wherewith to pierce the joints of the Roman armour. There were matters more pressing on which Christ had evidently something to say. He had come to preach good tidings to the poor: they were poor.[1] He was sent to proclaim release to the captives: they were serfs. He had come 'announcing the gospel of God, and saying, . . . that the kingdom of heaven is at hand'[2]: they still lived under the dominion of injustice, terror, oppression, rapacity. The evangel filled them with new hope—it set up the ferment of a Christ-inspired ideal. It is true that the leaders in the Peasants' War made fatal blunders. They proposed to verify their unworldly faith by appeal to grossly mundane weapons. They tried to initiate a regenerated society with bills and reaping-hooks matched against stone walls and mailed knights. It is a pathetic record of childlike—almost childish—faith wedded to futile heroism. But there is no doubt that their visionary hopes and revolutionary proposals were the direct product of their faith in Christ. Every claim they made rested on a promise of Christ. The preamble of their demands declared that they sought nothing which the gospel did not justify. The last article demanded that all the rest should be brought to the test of Scripture. They construed the gospel as the charter of a new society which was to end the wrongs of the old, and could not believe that their lords would accept it so far as it liberated them from Rome, and reject it when it dealt with other plague spots.

[1] Lk 4^{18}. [2] Mk 1^{14}.

The Peasants' War failed, as the Church of Jerusalem did. It was premature, quixotic, hopeless. It did positive harm to the Reformation. It frightened Luther and threw him on to the side of the princes; made him an Erastian to prove that he was not a revolutionist. But it is not less decisive than our first witness as a proof that men who came freshly to the words of Christ, found in them an authoritative ideal of social relationships, and a real necessity laid upon them by their faith in Christ to create a community which should embody and express His will.

(*c*) Other movements with the same aim followed the failure of the peasants' insurrection. The attempt to follow utterly the principles of the teaching of Christ led to the establishment of various communities on socialistic lines. Some are still existent;[3] others fell a prey to the folly of individuals or the temptation of antinomian extravagance.[4] An exhaustive list of such communities would be full of interest, biographical and economic. It would have to include the religious societies of the commonwealth, the history of the Moravian settlements, the Quaker and similar communities which have taken root in the virgin soil of America.

But numbers add nothing to the argument. Indeed, it is hardly necessary to argue that there are social implications in faith in Christ. Whether we turn to the record of other days or watch the working of the Christian teacher in a city court or alley, we find that when men first feel the touch of the spirit of Christ upon them they feel an obligation to create a new social environment in which the redeemed soul can live according to the new principles of life it has received. They instinctively reject the habits and relations to which they have been accustomed. They want other habits and relations, and alas! in seeking them, often enough fall under the spell of traditions of respectability which are different from their own, but hardly better in the sense of being more vitally Christian. They rise a step in society, but not always a step nearer the Kingdom of God.

(*d*) The Christian Socialist movement of our own time thus falls into line with a long series of others stretching back to the Church of Jerusalem. Our 'return to Christ,' which is the most hopeful of all

[3] *E.g.* the Schwenkfeldians in America.
[4] Cf. the Munster Anabaptists.

signs of the times, has brought us again to a fresh appreciation of the New Testament message. It has reminded us of the social implications of faith in Christ. The discovery that Christ came not to teach a creed so much as to create life of a certain type, has made us restless. Our dogmas seem to distract attention from some things which are of prime importance. We are dissatisfied with a social organization which, from a Christian point of view, seems very like social disorganization. It seems to discourage some of the virtues essentially Christian, and it offers immense premiums to the cultivation of some very unchristian vices, such as self-assertion, avarice, cunning, selfishness. There is an uneasy feeling that the moral basis of our commercial life is profoundly insecure. We are re-examining our 'fundamentals' with some anxiety. A German socialist has said that 'whoever would understand the social question and contribute to its solution must have upon his right hand the works of political economy, on his left the works of scientific socialism, and must keep the New Testament open before him.[1] The saying illustrates well the temper and method in which many men in all churches are looking hopefully for some means of breathing a new and more wholesome spirit into the economic and social relationships of our complex national life. The main contribution to a saner social condition must be ethical. It will come from more strenuous loyalty to Christ and a better understanding of what is involved in that loyalty. Political economy is bringing keener insight into the forces which act in society to-day. Insight stimulates criticism. Economic science is becoming a study of the causes of poverty rather than a study of the causes of wealth. Scientific socialism is incessantly employed in the endeavour to work out the economic ideal, which would be the correlative of a more wholesome ethical condition.

It is hardly possible to sum up briefly and in a scientific shape the points in the teaching of Jesus on which Christian Socialists rely for their reading of the gospel. That is because the teaching of Jesus is neither scientific nor systematic. It proceeds from individual to individual, from question to question, from case to case. It is only when we put together parable and incident and epigram that we feel our way into the general conception and the unifying purpose behind the particular sayings.[2]

By way of illustration and suggestion rather than with any intention of exhausting the subject, we may put together some of the sayings which deal with three vital points of social life: (1) personal relations, (2) property, (3) the social end.

1. *Personal Relations.*—Jesus taught men to enter society in a certain spirit. 'Whatsoever ye would that men should do to you, do also to them.'[3] We owe to all men an *equality of consideration*. Each man is to be treated as an end in himself in the same sense as we are ends to ourselves. No man is merely a means to the life of another.[4]

The disciple is to go among men in a spirit of profound humility, ready to give place to others, reverencing the poor, feeling for the weak who go to the wall (Mt $5^{3.5.7}$, Lk 6^{20} 14^{7-11}). No man can be trusted to insist on his rights except he who is ready to give them up (Mt 5^{38-42}). The most vital right secured by the Christian society to its members is the right to do good, and so long as that is inviolate other 'rights' are to be reckoned unimportant (Lk $6^{9.27-38}$). Jesus put His own construction on the word 'neighbour.' His commentary on the word in a famous parable is the germ of a gospel of neighbourhood which is now the clamant need of many of our great cities. He sets the word 'brother' free from its bondage to a physical relationship, and makes it include all realized spiritual relationship. The man who in Christ discovers his sonship to the Eternal Father has come into a family as large as God's own, and owes fraternal duties to all its members.

We are to cherish a deliberate optimism about men. We are to despair of no man (Lk 10^{34}). Consideration for all, brotherhood towards all, love to the brethren, humility as to personal claims, hope for all, are some of the characteristics which are to mark personal relations in the Christian society.

[1] Herr Todt, *Radical German Socialism and Christian Society*.

[2] This has been done recently in several different ways with varying success. Cf. Wendt, *Lehre Jesu*. Horton has put Wendt in English dress. F. H. Stead has a convenient summary in his manual, *The Kingdom of God*. *Ecce Homo* is still among the best of books for this subject. Cf. also Washington Gladden's books, and Shailer Mathews' *The Social Teaching of Jesus*.

[3] Mt 7^{12}.

[4] For an admirable Christian statement of the Kantian doctrine, see Gore, *Social Teaching of the Sermon on the Mount*.

A mere enumeration such as this, of marks of the Christian spirit in social relations, is a severe criticism on a 'cash nexus,' which yields the minimum of individual consideration. The Christian ideal reads like a deliberate condemnation of a competitive system which identifies 'success' with the prosperity of one at the cost of the sacrifice of many. The final condemnation of the competitive system is not that it is competitive but that it may so easily end in monopoly—which is the sacrifice of all in the interest of one. Any system is finally condemned which offers neither function nor consideration to many of the units which compose society.

But if the Christian disciple is to enter society in the spirit indicated, there must be a society for him to enter which will not treat him as a fool and send him, at last, to the workhouse or the asylum, as the prey of rogues or the sport of fools. The social organization which Jesus contemplated was one in which every man might live on condition of discharging his function. The birds of the air fulfil their part in the scheme of nature, and are provided for. The lilies fulfil their part, and they lack no beauty; they attain their end. Every human life has its place to fill in a wholesome society. Security of work is as necessary as security of life. The labourer is worthy of his hire. There are no unemployed 'classes' or 'masses.' It is the part of each and of all to see that in the individual life God's will is done in and through it, and by a perfectly natural process the discharge of function will secure the material basis of life.

A moralized society would discourage and protect itself if possible against whatever militates against this natural condition of things. It would suppress the monopolist who masters the market and will not let others live, and the speculator who rigs the market to his own advantage. It would punish equally the anti-social habits of the idle rich and the idle poor. It would protect itself against all who by selfish ownership of instruments of production prevent others from the discharge of useful function.

2. *Property.*—Very significant for our time is our Lord's dealing with the idea of personal property. The characteristic word of that teaching is the word 'steward.' When He wanted to illustrate the prudent use of worldly wealth He did so in the parable of the unjust steward.[1] When He spoke of the wise use of authority He described 'the faithful and wise steward' (Lk $12^{41.42}$). Property was to be construed as responsibility rather than privilege. It was to be regarded as bringing more duties than dignities (Lk 12^{48}). A man has not a right to do what he wills with his own, but only a right to do what God wills. The man who accumulates wealth as a means of self-gratification is the one man who is supremely a fool (Lk 12^{20}). The man who owns without using what he has as responsible to the Giver of all, is the 'unprofitable servant,' to be cast into the outer darkness. In an unchristian society the pre-eminent in wealth or position wield authority, in the Christian society they are eminent only in service (Mt 25^{30}).

These sayings are sufficiently definite to constitute a specific Christian doctrine about private property. There is a definite limit to the right of acquiring property, and that limit is the power of using every part of it according to the Master's will. It cuts at the root of exclusive ownership. What the world calls ownership it calls stewardship. That is at least as important as the Christian 'doctrine of baptism.' Is it unreasonable to claim that it should be taught as definitely? Were it as generally accepted and as much insisted on, the kingdom of heaven would be appreciably more visible.

Although Christian Socialism like State Socialism does not recognize absolute ownership, the positions are, of course, distinct. State Socialism would recognize no property in instruments of production, and, if necessary, would take what it regards as necessary for the community. The New Testament recognizes individual property, for no man can exercise the Christian duty of being generous unless he has something of his own. But it recognizes no proprietorship for purely selfish purposes. The plant of human nature is allowed soil for its roots: there its just claim ends. A man may have and keep what is necessary for developing personal character and family life, but he is to hold that and all besides only for the sake of the common good. The end for which he holds it determines the conditions under which he will exercise his proprietary rights.

In the sixteenth century, certain German anabaptists who were led to the stake for their

[1] Lk 16^{1-13}.

revolutionary tendencies, were asked to state their heretical opinion about the 'community of goods.' They replied that their idea of 'community of goods' was 'that a Christian ought to stand free and indifferent to all his property, ready to share with a brother in need.' The words express well enough the construction which Christian Socialism has put upon the teaching of Christ about property. They are revolutionary enough, but not in the sense sometimes attributed to them. The socialism of force relies upon the compulsion of force to produce its community of goods. The socialism which is of Christ relies upon the compulsion of Christian faith and loyalty to produce a like result at last.

3. *The Social End.* — The teaching of Jesus about the possession of property is of one piece with His teaching about wealth as a social 'end.' If plain words could have guarded disciples against the desire of gain they should have been beyond the temptation of living for wealth. 'Woe unto you that are rich!' (Lk 6^{24}). 'Woe unto you that are full now, for ye shall hunger' (Lk 6^{25}). 'How hardly shall they that have riches enter into the kingdom of God!' (Mk 10^{23}). Ye cannot serve God and mammon' (Mt 6^{24}). These and words like them are a direct warning against the perils of the counting-house and the exchange. They are deliberately intended to warn His followers that—

> 'Gold if it stick
> Unto thy fingers, woundeth to the quick.'

They seem to hedge in the Christian life in order to compel it to choose some other purpose for life than the getting of gain. The purse of the disciple is to be of the kind that 'waxes not old,' because by a natural law the heart is bound to that which is the heart's treasure (Lk $12^{33.\ 34}$). A man's life does not consist in possessing an abundance of things (Lk 12^{15}). These are the complements of that other saying which states the social 'end' positively: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'

Before the first age of the Church had passed away, the apostles had discovered that the temptation to accumulate wealth was to be the special temptation of their converts. Their habits were frugal: as they withdrew from other passions and pursuits, the love of riches became more fascinating. They grew rich. But the apostles felt that the development was out of all harmony with the spirit of their Master. They met it with protest and rebuke. James repeated the woes for the wealthy which he had heard first on the lips of his Brother and Lord (Ja 5^{1-6}). In the First Epistle to Timothy we have a brief summary of the teaching of one who claimed to 'have the mind of Christ.' 'They that desire to be rich fall into a temptation and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil, which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows' (1 Ti $6^{9.\ 10}$).

This is very plain speech. It ought to have a very definite effect in creating the tone of a Christian society in its attitude to wealth and men of wealth. The case which suggests itself as a parallel is that of intemperance. The love of alcohol is a 'root of all kinds of evil.' But men of Christian principle have never taken the extreme position that all intoxicating drinks are necessarily an evil. The facts on which such a conclusion may rest are medical: the question must be settled on scientific grounds. But in spite of all arguments as to the 'good gifts of nature,' Christian people have recognized the need of emphatic protest against the abuse of alcohol. We are agreed that if wine causeth a brother to stumble we will drink no wine while the world standeth. As a protest against the national vice of drunkenness many abstain; others are careful to be conspicuously moderate. But the teaching of Jesus is much more decisive as to the danger of wealth than as to the danger of alcohol. In one case our protest rests only on an inference, in the other it may rest on a direct command. It is not necessary to take an Ebionite position and say that material possessions are necessarily bad. In the hands of a conspicuously good man they might be conspicuously good. It is—according to our Lord—possible for God to guard the heart even of a rich man from the danger of his wealth; but it is important to recognize that no one else can. His position is like that of a man who keeps a spirit shop and has in his blood an hereditary tendency to drunkenness.

What is required is that as society comes under the spell of the authority of Christ it should recognize this great peril. The desire of gain is as great a danger to the life of the individual Christian and to the Christian society, as a whole, as the passion

for drink. It demands an equally strong protest. The trades which make profit out of the demoralization of humanity would be easily ended if they were not so profitable. The Augean stables would be easily cleansed did it not pay so well to keep them foul.

Men are wanted who will deliberately decide not to make money, not to seek wealth, but to put their strongest energies into human service, to carry on commerce as the doctor who practises amongst the poor carries on the work of his profession —satisfied to do a good turn to those with whom they deal and to get only a 'living wage.' *The social end must be well-being, not wealth, or wealth only so far as it can be made commonwealth.* This is the demand made long ago by Christ Himself: 'Seek ye first the kingdom of God and his righteousness.'

Much more might be said. The bearings of the words of Christ on social life and social relations are very many. We have mentioned only three: the Christian doctrine as to personal relations, the Christian doctrine of property, and the Christian view of the social end, but these are fundamental. They suggest a conception of a Christian society which has still to be created. They warrant repeated endeavours to realize the ideal suggested. They make a solid basis for the work of a Christian Socialism which aims at the improvement of society by a Christian society. It is impossible to doubt that the reformative and creative power of such a Christianized society would be far greater than that of the separate individuals who form it. A cathedral is something more than the separate stones of which it is built. Its power to still the fretful spirit into awe and reverence, its dignity and imaginative appeal, do not exist until the stones become the embodied idea of the architect—the expression of one reverent idea and worshipful purpose. An individualistic Christianity quarries and polishes the separate stones. It does not give form to the idea of the great Architect. To get that idea in all its power, to see the purpose of Christ for the world taking effect, we must have not only Christian individuals but a Christianized society. The individual is not reached only by an appeal to him as an individual; he may be drawn and fascinated by the vision of an ordered whole, an organization of life, a society moulded into harmony and dignity of relation, redeemed out of the kingdom of darkness into the kingdom of the sun of God's love.

Literature.

THE PASTORAL TEACHING OF ST. PAUL.

The Pastoral Teaching of St. Paul: His Ministerial Ideals. By W. Edward Chadwick, D.D., B.Sc. (*T. & T. Clark*, 1907. 7s. 6d. net.)

Dr. Chadwick is favourably known to many by his *Social Teaching of St. Paul*, and it is matter for congratulation that we have now received a volume from his pen upon the Apostle's pastoral teaching. As Matthew Arnold foresaw, 'the reign of the real St. Paul is only beginning'; the press now teems with works upon his life, his travels, his gospel, his theology. But there was room for a book, at once scholarly and practical, which should exhibit him as a model of the pastoral life; and this place has been filled in no small measure by Dr. Chadwick's new book.

As the writer himself remarks, it may seem strange that in a treatise on St. Paul's pastoral teaching no use has been made of the Pastoral Epistles. But the decision to exclude them is probably wise. The letters to the Churches reveal more of the pastor's heart than those which are concerned with the technicalities of the pastoral care; in the former we are able to discern principles and methods, motives and sources of strength, while the latter are largely occupied with details which are of less interest to the present age. In the letters to the Churches, under the welcome guidance of Dr. Chadwick, we discern the Apostle's conceptions of the Christian pastor and his pastoral work; we see him at his work of teaching, we hear him interceding for the flock; we gather the secret of his devotion, and the nature of the wisdom on which he relies. All this is drawn out from St. Paul's own words, by a careful study of the text; and, this done, the results are applied with no

ordinary skill to the needs of the modern guide of souls.

We have not often met with a book which we should so gladly see placed in the hands of the younger clergy. As a study of St. Paul's Epistles from a particular point of view it has considerable value, calling attention to the profit which the clergy may gain by going again and again to the familiar text of the Greek New Testament in the expectation of finding there new light for their daily duties. But Dr. Chadwick's work is more than a study of St. Paul; it is also incidentally a study of the present requirements and opportunities of the pastoral office. The wants of the Church in this twentieth century are never out of sight, and the reader knows himself to be in the hands of a wise and experienced guide. We are persuaded that the Church would be stronger and more successful in her great work, if the counsels and the inspiration which this book draws from the pastoral teaching of St. Paul were more generally realized by those who are called in these days to feed the flock of God.

H. B. Swete.

Cambridge.

JEYE BEE.

Letters of Dr. John Brown. Edited by his Son and D. W. Forrest, D.D. (*A. & C. Black.* 10s. 6d. net.)

The author of *Rab and his Friends* has taken a place in the history of literature far higher than his literary gift alone would have secured him. He has taken so high a place that every scrap which he ever wrote, including the most perfunctory letter on the most trivial subject, is printed and published, and read with avidity. And this is not because he was a greater man intellectually than his writings. It is because he was a better man. It is because he was genial, sympathetic, humorous. There are innumerable pleasantries in these letters, such as the fancy to sign his name Jeye Bee. And for the sake of such things the letters have been gathered together. There are glimpses also of Thackeray and Ruskin and other great men, and letters from them—letters from which nobody would judge that they were so great; for all mankind put off its frills when it came into contact with Jeye Bee.

One of the pleasantest letters in the book is all about the death of a dog. In this letter occurs the only serious misprint we have discovered. The editors print the end of it, 'I shall never see that dear four-footed friend; and it is all my own fault. I never did.' It ought to be: 'I shall never see that dear four-footed friend; and it is all my own fault I never did.' Here is the letter:

'23 Rutland Street, *May 18th*, 1857.

'My dear Coventry,—Mr. Peddie told me to-day that you have lost Wamba. I know too well what this is to think it anything less than a great sorrow. I would not like to tell almost anybody how much I have felt in like circumstances. The love of the dumb, unfailing, happy friend is so true, so to be depended on, is so free of what taints much of human love, that the loss of it ought never to be made light of. Had he been unwell for some time? He was not old enough to die of age. We have one such, and I don't know what Madam and I would do were he to die. How are you, and why did you never come here? Write me soon. There are many things I would like to ask you about, and some day I may take a run down and see you. I shall never see that dear four-footed friend; and it is all my own fault I never did.—Yours ever,

'J. Brown.'

The book is a mixture of the grave and the gay, and the grave is very grave and the gay very gay, yet the one never makes the other ludicrous. They have both their place in a full life, and Dr. John Brown's life was full to overflowing.

THE CITIES OF ST. PAUL.

The Cities of St. Paul. By W. M. Ramsay, Kt., Hon. D.C.L., etc., Professor of Humanity in the University of Aberdeen. (*Hodder & Stoughton.* 12s.)

Sir William Ramsay is not merely a geographer. He describes the cities of St. Paul, but he describes them in order to let us understand (as he says on his title-page) their influence on St. Paul's life and thought. He is an expositor. Whether it is some book of the New Testament or some other early Christian writing, there is always some document in his hand when he goes out to see and when he sits down to write. And when he has made the meaning of that early document clearer or its trustworthiness more assured, he feels that he has fulfilled something of the work which God has

given him to do. The mere geographer will not despise Sir William Ramsay or neglect him. But Sir William Ramsay himself would be ill-content if the only profit from his work were found in the region of art and science. He deliberately determines that it shall serve the interests of the Kingdom. By whatever road he has come (and we freely admit that it has not been by 'the laying on of the hands of the Presbytery'), he has come to be a preacher of righteousness.

But useful as this volume will be to the student of the Word, indispensable as it will be to the fully furnished preacher, its interest is not exhausted by them. The geographer, as we have said, will quote Ramsay now as his first authority. The lexicographer will mark his pages with pencil, and transfer the markings to his next New Testament grammar. The politician will welcome the abundance of new light that is cast on Roman government and Greek political institution. The historian of Asia Minor will recognize that Ramsay's discoveries and deductions have made it necessary that the history of this period should be written over again from the beginning.

Of Sir William Ramsay's use to the expositor a good example is found in the way in which he brings together Acts 21^{39} and Rom. $16^{7\text{-}21}$. In the former passage St. Paul declares that he is a free-born Roman citizen. That could be in only one way. There must have been a considerable body of Jews in Tarsus, and they must have been enrolled as a 'Tribe,' for otherwise they could not have remained Jews. This supposition is confirmed by Rom. $16^{7\text{-}21}$, where six persons are spoken of by St. Paul as his 'kinsmen.' They could hardly be kinsmen by birth, 'for there is reason to think that the family to which the Apostle belonged had not come over to the Christian Church in such numbers, but rather had condemned his action, and had rejected him.' Nor can it simply mean 'Jews'; for other Jews are mentioned in this passage without any such epithet. Professor Ramsay believes that these 'Kinsmen' were members of the same 'Tribe' in Tarsus.

This volume describes the Pauline cities of Asia Minor. Another will come for Europe. It is illustrated with cuts of coins and with photographs, and it contains four maps, which are not merely a convenience, but bring the geography up to date.

LUCRETIUS.

LUCRETIUS: EPICUREAN AND POET. By John Masson, M.A., LL.D. (*Murray.* 12s. net.)

Dr. Masson has identified himself with Lucretius. Those who think of Dr. Masson, think of Lucretius; those who think of Lucretius now, think of Dr. Masson. To the lay mind Homer and Gladstone once were so united; this conjunction has not yet got hold of the lay mind, but it is always present to the scholar.

Dr. Masson has now written the very best book that has been written on Lucretius. And that is nearly as much as to say that he has written the best book ever written for the exposition of a classical author. For Lucretius has had the good fortune to attract to him three or four of the greatest intellects that ever gave themselves to the exposition of an ancient writing. The schoolboy adores Munro; the scholar places Lambinus and Lachmann beside him.

There were three editions of Munro's *Lucretius*, and in each edition there was an advance in understanding and in appreciation. Dr. Masson advances distinctly beyond the latest edition of Munro. For much work has been done on Lucretius since 1873, and he himself has been studying the poet every day. There are discoveries also which have to be reckoned with—the discovery of the Borgian Life of Lucretius (made by Dr. Masson himself), and the discovery of radium! Yes, of radium, for is not Lucretius the advocate of the Atomic Theory, and may not radium modify all our ideas of atoms? Then Dr. Masson enjoys the blessing of detachment. He is bound to no creed or theory. He is a student of Lucretius. He seeks to understand the poet, not to excommunicate him. And so he is able to get the very best out of him and leave the rest of us to take Lucretius to our heart or cast him out of our company.

Yet he is not forgetful of the difficulty of mastering the poet's meaning, or of measuring his philosophy, or even of reading his lines for any length of time at a sitting. He would have us believe, however, that these difficulties have been exaggerated. He tells a story of Professor Wilkie of St. Andrews, 'a man with a touch of genius, who, before Burns, wrote poems in Lowland Scots. He had a great admiration for Lucretius. Across the street there lived a shoemaker, famous for his

skill on the violin. Wilkie used to say, "Lucretius minds me aye on John Tamson. John keeps hammerin' at a sole a' the day, dunt! dunt! dunt! but whiles he lays doun the sole an' taks up the fiddle like this"—swinging his elbow—"and, man, it's rael bonny."'

GEORGE MATHESON.

THE LIFE OF GEORGE MATHESON. By D. Macmillan, M.A., D.D. (*Hodder & Stoughton.* 6s.)

Dr. George Matheson wrote about the Representative Men of the New Testament. Let the word be extended to embrace the New Covenant, and Dr. Matheson himself may be taken as one of the representative men. He gave them titles—'Nicodemus the Instructed,' 'Mark the Steadied,' 'Barnabas the Chastened.' What title shall we give himself? Shall we not call him Matheson the Seeing? He has been popularly known in Scotland for a generation as 'the blind preacher'; but the thing which most astonished those who knew him best was that he saw so clearly and so far.

He was born in Glasgow in 1842, the year before the Disruption. From his father he inherited his tireless energy and unmistakable business capacity. From his mother he received all that made him ours—the restless intellect, the imagination, the spiritual vision. He was not born blind. But by the time that he entered the logic class in the University of Glasgow the disease at the back of the eye had worked its will so far that for all practical purposes eyesight was gone. He was then in his eighteenth year. How did it affect him? Some thought it never affected him at all. They knew him buoyant and inspiring. They called him a convinced optimist. But there was an hour, says his biographer, when he stood face to face with the appalling fact that life was before him, and that he would have to go through it maimed. He realized that he had lost that faculty which brought him most immediately into touch with human interests, that faculty which opened the door of human knowledge; and no man ever pursued after knowledge more ardently, or threw himself more whole-heartedly into the life of his fellow-men. In the after years, when honours were thick upon him, and he was commanded to preach before Her Majesty the Queen at Balmoral, he took for his topic the problem of the Book of Job. It was the problem he had faced in his early youth, and it was with him always.

His career at the University was distinguished. His sisters helped him. Two of them learned those languages which we call dead, that they might read to him Homer and Virgil, and even Isaiah. When he entered the ministry of the Church of Scotland, and was called to the parish of Innellan, his eldest sister wrote out his earliest sermons to his dictation. She had taught him the alphabet when he was an infant. She encouraged him afterwards to learn a new alphabet, which goes by the name of the Braille, twice putting into his hands the key of knowledge.

He wrote poetry. One poem will survive. It is that hymn which is winning its way into all the collections, and is now sung throughout the world,—one might say on alternate Sunday evenings with Newman's 'Lead, kindly Light.' Both hymns owe much to their music. Matheson's 'O Love that wilt not let me go' has the advantage over Newman's 'Lead, kindly Light,' that it is always sung to its own tune. But both are true poems, and it must not be forgotten that, although so many hymns seem to live without being poetry, the hymn which is a poem is a greater favourite with the common people.

He wrote books also. We know his books. They too will last. We called him 'Matheson the seeing.' 'There were times,' says Dr. Macmillan, 'when his friends thought that he not only saw them, but saw through them. This must have been Mr. Eric Mackay's experience, for, when visiting Dr. Matheson, along with his foster-sister, Marie Corelli, he suddenly paused in the midst of his conversation and remarked, "You have a penetrating eye, Dr. Matheson."' But it was his books that gave us his title. They are mostly devotional. And it is probably to Dr. Matheson we owe it that the conception of a devotional book has been wholly altered in our day. The devotional book was formerly a product of the heart, and the more devotional the less the head had to do with it. Dr. Matheson made it a product of the person. Every sentence carries a thought from the head, as well as an impulse from the heart. 'I will love the Lord,' he said, 'with all my heart, and soul, and strength, and mind.'

THE LITERATURE AND RELIGION OF ISRAEL.

THE POST-EXILIC PROPHETS. By W. H. Bennett, Litt.D., D.D., Professor of Old Testament Exegesis, New College, London. (*T. & T. Clark.* 6s. net.)

This is the first published volume of a new series which goes by the name of 'The Religion and Literature of Israel.' As the editor states, the idea of the series originated with Professor Skinner, of Cambridge. Professor Skinner also suggested the men to whom the various portions of the Old Testament should be assigned. We do not honestly think that better men could have been found. And they all accepted the offer at once. It would have been an ideal accomplishment if the volumes had appeared in chronological order. But it is doubtful if it would have served any really practical purpose. Men would have given themselves, after all, to the study of the volume in which they were interested at the moment. It is expected that the next volume will be that on the Pre-Exilic Prophets, by Dr. R. H. Kennett, Regius Professor of Hebrew in Cambridge. With its publication the whole of the Prophets will be in our hands. When the series is complete it will be possible, if not by reading right through the whole, at least by following certain ideas, to trace the development of the religion of Israel from the very earliest times to the time of Christ. This will be a profitable exercise for the student of religion.

But the probability is that the volumes will be used chiefly for teaching purposes—for carrying a Bible class over a definite period, or as the basis of popular lecture. There must be few Bible-class teachers, perhaps there are few preachers now, who altogether ignore the difference between one portion of literature and another in the Old Testament, and the difference of the religious ideas which the writers present. The time is past when men were afraid to suggest such differences in case their doctrine of inspiration should suffer. It is by comparison that education proceeds. The comparison of one writer with another, or of the contents of one portion of literature with the contents of another, such as the Psalms and the Wisdom Literature, is the only way in which the Bible can be really studied.

Professor Bennett's book is a student's book; perhaps even more than that, a teacher's book. It is entirely reliable, and it is full of matter.

Among the Books of the Month.

From the Cambridge University Press there comes *A Life of Bishop Burnet* (15s. net). The book is divided into two parts, as the life was—'Scotland, from 1643 to 1674,' being written by the Rev. T. E. S. Clarke, B.D., minister of Saltoun, and 'England, 1674 to 1715,' by Miss H. C. Foxcroft. It contains also an Introduction of thirty-six pages, by Mr. C. H. Firth, M.A., Regius Professor of Modern History in Oxford. The volume, although published in Cambridge, is got up in a style to match the Oxford edition of Burnet's *History of His Own Time.*

Everybody complains that Burnet is neglected, and everybody neglects him. Is it because he was not good enough to be a hero, or bad enough to be an interesting villain? Assuredly neither hero nor villain is the right word for him. What was he, then? With all their research, and they seem to have searched till nothing is likely to be found after them, it cannot be said that these editors have made it quite clear yet why Gilbert Burnet had so much influence in his day. And until that is made clear, he will never have much influence in a later day. That he had his hand in everything is evident. But why did they let him have his hand in everything? He blundered in diplomacy till we wonder now if his recorded blunders can actually have been made; and everybody knew that he could not keep a secret. But the greatest difficulty which the editors have had before them has been rightly to estimate Burnet's conceit. There are many things that Burnet records which mean something if his account of his own place in them is a correct account; but little or nothing if he is exaggerating his own importance. And so altogether, gladly as the historian will welcome the new facts about Burnet and about his times which the new life contains, it will have little influence in sending men to read Burnet's books.

Nevertheless it is a fascinating biography. The very elusiveness of Burnet's person and personality is fascinating. And if the editors have been enthusiastic in the gathering and sifting of their facts, they have been careful to let no enthusiasm bias them in their judgment of Bishop Burnet.

There are two ways of preparing an anthology of English poetry—one without notes, by the

editor, and the other with; and there is no doubt which way the common people prefer. The accomplished student of English poetry will no doubt say, 'Leave me alone with the poet; let him make his own impression upon me; let me think my own thoughts about him.' But the multitude does not understand poetry without an interpreter. Mr. William Stebbing is not ashamed to address himself to the multitude.

He has produced two handsome, delightful volumes under the simple title of *The Poets* (Oxford University Press; 8s. net). The first volume goes from Chaucer to Burns, the second from Wordsworth to Tennyson. His method is to find an edition of his poet—the best edition that he can find—and work slowly through it, quoting here, commenting there, and marking the page of his quotation or his commentary. And when he has finished one poet's works he takes up the works of another.

Now we rejoice in one thing. There is never an attempt at paradox. All is natural, easy, honest. As for 'fine writing,' besides being out of fashion, it never once comes within the reach of Mr. Stebbing's pen, or could come. We do not always agree with his commentary. Why should we? How could we? We do not agree with his commentary on Coleridge; we do not agree with his commentary on Tennyson: the one for the one reason, the other for the other. But we thank him for his book, from the beginning of it to the end of it, because he helps us to understand the poets better than we did.

Mr. George Laurence Gomme (a name much honoured in archæology) has prepared and published an *Index of Archæological Papers, 1665–1890* (Constable; 25s. net). The Index stops with 1890, because annual indexes of archæological papers have been published since 1891, and may be obtained from the same publishers (1s. net each). It is an index of the papers which have appeared in the Journals of the Archæological Societies of Great Britain and Ireland. The index is arranged according to the alphabetical order of the authors' names. Why is there not an index of subjects? That question has already been courteously asked in the 'Publishers' Circular.' Mr. Gomme answers in his Preface. He has not had time or strength to prepare it. He hopes that some younger scholar will set about its preparation at once. We hope so too. For useful as this index is, an index of topics would be very much more useful. And since Mr. Gomme could not do both, we wish he had done the subjects and left the names alone. An index of places is needed also. But we are glad to see (again from the 'Publishers' Circular') that a competent antiquarian has taken that in hand. We thank Mr. Gomme heartily for adding this to the many services which he has already rendered to the science of archæology.

Mr. Scott Lidgett continues his studies in the evidences of Christianity. His volumes on *The Spiritual Principle of the Atonement* and *The Fatherhood of God*, by which he made himself a name as a theologian, are followed by a volume on *The Christian Religion, its Meaning and Proof* (Culley; 6s. net). It covers the whole range of Christian apologetic, and covers it all with capable scholarship and the command of an appropriate vocabulary. Every topic has not the same space allotted to it as we have been familiar with in books of Apologetic. Some topics have passed out of the range of Apologetic; some have not yet entered it. Mr. Scott Lidgett writes for his own time, as every apologist must write. It does not follow that his book will die with the present generation. Even if the next generation neglects it, it may come up again. Does not Dr. Illingworth, in his new book on the Trinity, quote largely from the writings of Paley? But Mr. Scott Lidgett is not concerned with that. He gives his strength to the foundation of the Christian religion; to religion itself—its definition and its factors; to the ethnic religions, and to a sustained comparison between them and Christianity. And then he passes on to claim acceptance for the Christian religion in the face of naturalism. He gives a whole chapter to the argument from design. And only in the last two chapters of the last part of his volume does he expound the Christian doctrine of Man and the Christian doctrine of God.

Some of us are impatient of Apologetics. We move about with our eyes turned in upon ourselves. *We* do not dispute the superiority of Christianity: why spend time in proving it? But the Warden of the Bermondsey Settlement could not make that mistake. He knows from bitter and prolonged experience that it is useless to speak of the Christ of God to men who have picked up the notion that

the Incarnation and the Resurrection are myths quite indistinguishable from similar myths scattered abroad throughout the religions of the world. No argument that ever was used against Christianity has had more prevailing power than this. And Mr. Scott Lidgett knows that he would simply be beating the air if he were to speak of Christ Jesus as a Redeemer to men whose minds are filled with the idea that comparative religion has brought all redeemers down to one indistinguishable level.

It is only a few months since we noticed Professor Milton Terry's *Biblical Dogmatics*. It was then just issued by an American publisher. Now the book has been undertaken by Mr. Culley of the Methodist Publishing House (10s. 6d. net). We need not repeat our words. Less original than either Adams, Brown, or Clarke, Terry has more consideration for the average plodding student and the ordinary toiling pastor. Every topic that ever was brought within the range of theology is discussed, and discussed separately, so that ten minutes out of a busy day will secure something.

The Rev. Frank Ballard obtained the D.D. degree at London by an essay in Apologetic, which he has now published under the title of *The True God* (Culley; 2s. 6d. net). It is the concentration of that vast literary output which recent years have received from Dr. Ballard and been amazed at. It is addressed to a more cultured, or at least better educated, audience than the larger books. It is the latest, clearest word of Theism to Naturalism, Monism, Pluralism, and Pantheism.

Mr. T. N. Foulis, of Edinburgh, seems to find a market for Nietzsche. The new translation is *Beyond Good and Evil*. The translation is Helen Zimmern's. No price is named.

Carlyle's *John Sterling* and Coleridge's *Poems* are the most recent additions to the 'World's Classics' (Frowde; 1s. net each).

In what year was our Lord born? Sir William Ramsay used to say in the year 6 B.C. But he seems to have changed his mind. A book entitled *The Magi: How they recognized Christ's Star* (Hodder & Stoughton; 6s.) has been written by Colonel Mackinlay, in which it is argued that 8 B.C. is the more likely date, and Sir William Ramsay, who writes a preface to the book, says that, 'on the whole, though the evidence is still not conclusive, it seems more probable that the date 8 B.C. is right.' How is it more probable? In this way. There was a system of periodic enrolment in the Province of Syria according to a fourteen years' cycle, and the first enrolment was made in the year 8–7 B.C. Ramsay used to think that while this was the rule it was delayed in Syria for about two years, as it sometimes was delayed in other places. But Tertullian distinctly says that the enrolment in Syria at which Jesus was born was made by Saturninus, and Saturninus, we know, governed the province 9–7 B.C.

It was very clever of Colonel Mackinlay to get this preface out of Sir William Ramsay. And his cleverness did not end there. He secured notes from Professor Sanday, Dr. Pinches, and others. These scholars do not stand responsible for Colonel Mackinlay's conclusions. Sir William Ramsay even suggests the existence of a touch of fancy. But their contributions will draw attention to the book, and at least give it a chance.

Let not the memory of John Laidlaw be forgotten. Men like Dr. Robertson Nicoll 'sat under' him at the most impressionable period of their life, and scarcely can express how much they owe him. His memory will not be forgotten. There is no occasion now to fear it. For Professor H. R. Mackintosh has gathered together a volume of his expository sermons, and has written a memoir, marked by sympathy and simplicity, to go with them. The volume is entitled *Studies in the Parables* (Hodder & Stoughton; 6s.).

Under the title of *The Lord of Glory*, Professor Warfield, of Princeton Theological Seminary, has published a study of the Designations of our Lord in the New Testament, with especial reference to His Deity (Hodder & Stoughton; 6s. net). It is not an attractive book for the outsider. But those who have worked at the subject will work at it with renewed zest when they have this book in their hand, fired by the enthusiasm which Professor Warfield throws into all his labours, and glad to be saved the onerous task of gathering the materials together and arranging them in chronological order. What is Professor Warfield's purpose? His purpose is to exalt the Person of our Lord and, by exalting His Person, to com-

mend His salvation. Dr. Warfield's estimate of the Person of Christ is not the popular estimate of our time. He may expect his book to be neglected by the advocates of an extreme kenosis, as well as by the advocates of a mere humanity. But Dr. Warfield was ever a fighter, and their public neglect will not prevent his hearty strokes from taking effect.

Is it better to read an account of Buddhism by a Buddhist or by a Christian? We can ask such a question now. Formerly Buddhism was studied to be refuted. But now it is studied first of all to be known. Buddhism by a Buddhist, therefore, if the Buddhist is a scholar.

What is the difficulty? Scholarship in the East is different from scholarship in the West. The very conception is different. We demand facts; they offer theories. We demand knowledge; they offer edification. Pandit Daisetz Teitaro Suzuki has written *Outlines of Mahāyāna Buddhism* (Luzac; 8s. 6d. net). He is a scholar. He admits that his purpose is to deliver Europe from prevalent misunderstanding of what Buddhism is. And so there is a touch of apologetic throughout. Still he is a scholar. But he is an Eastern scholar. And it is impossible for him to satisfy the demands for fact and verification of fact which a scientifically trained Western reader makes.

With this inevitable reservation we commend the book. It is well written. The author knows his subject. Wisely he confines himself to the Great Vehicle. For it is not possible for one man to be master of the Little Vehicle, or Hināyāna Buddhism, also. Within the vast intricate field of the Great Vehicle he is at home. And if we must verify his facts or inferences for ourselves, by reference to the works of European scholars, that disadvantage is made up to us by the freshness of the point of view and the author's commendable enthusiasm.

The teacher of geology, even in an elementary school, must be up to date. So also must the teacher of the Bible be. Now the teacher of the Bible must not think that up-to-date teaching requires him to reject the resurrection. Professor Swete is a specialist in the study of the Gospels, just as Professor Geikie is a specialist in the study of geology. He has written a manual for the teaching of the resurrection. Its title is *The Appearances of our Lord after the Passion* (Macmillan; 2s. 6d. net). The appearances are described one by one with thorough knowledge of and sensitiveness to the language as well as the thought of the Bible, and of the criticism to which they have been subjected. And there they stand, perfectly credible, and even convincing to one who has already tasted and seen what the Lord is. This is a great service that Dr. Swete has rendered.

Out of the multitude of books for the better teaching of the Bible in schools which the press is now pouring forth, we have no hesitation in selecting 'Bible Lessons for Schools,' by E. M. Knox, Principal of Havergal College, Toronto. The volume before us is *Exodus* (Macmillan; 1s. 6d.). It contains a map and some unusually good illustrations. But the value of the book lies in the author's own writing. The story is retold in excellent English and in thorough loyalty to the truth of revelation, as well as to modern scholarship. It is divided into chapters and sections for its easier teaching in the class.

Messrs. Macmillan have commenced the publication of a new edition of Tennyson. Sooner or later Tennyson *had* to appear in the Eversley Series, where already we have Shakespeare, Milton, and Wordsworth, and where we handle them with so great pleasure. But the Eversley edition is to be distinguished, not only for its outward convenience, but also for the Notes which are to be appended to every volume. These Notes are Tennyson's own—not the guesses of even the most sympathetic editor, but the poet's own explanation of the meaning of his own lines or the occasion upon which he wrote them. The editor of the edition is Hallam, Lord Tennyson. The first volume is ready (4s. net).

Out of the magazines of the last thirty years Mr. Frederic Harrison is gathering his articles and publishing them in volumes, under the title of 'Studies, Religious, Philosophical, Social, and Controversial.' There will be four volumes. The first volume, *The Creed of a Layman* was published in April 1907. The second volume was issued in the end of the year. It is called *The Philosophy of Common Sense* (Macmillan; 7s. 6d. net).

As the title of the series tells us, the papers are

on all kinds of topics within the range of Mr. Harrison's interest, philosophical ethics and the borderland of religion bulking most largely. Four of the essays were delivered at meetings of the Metaphysical Society, and were published in the very first volume of the *Nineteenth Century* in the year 1877, helping to give that long-lived periodical a good start.

Yet with all their miscellaneousness, one purpose runs through the whole miscellaneous lot. It is a determined purpose, and pathetic in its determination. It is the purpose to prove that Mr. Frederic Harrison is not a man without a religion. That he has no God he does not deny. He does not think a God is necessary to a religion. Are there not scattered over the world tribes that have no gods? But Mr. Harrison feels that if he had no religion, he and those who think with him (and he is not the only Positivist alive even yet) would form, as it were, a tribe of their own, and a tribe so peculiar that anthropologists would be compelled to set them in a category all by themselves.

What, then, is Mr. Frederic Harrison's religion? 'We mean by religion,' he says, 'a scheme which shall explain to us the relations of the faculties to the human soul within, of man to his fellow-men beside him, to the world and its order around him; next, that which brings him face to face with a Power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore—that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship.' Is not this a god? What, otherwise, is the meaning of these capital B's and P's? No, it is only himself and his fellow-men, raised to an ideal dignity so much beyond the real that they deserve to be spoken of in capitals.

Messrs. Macmillan have now republished Professor Moulton's *Modern Reader's Bible* in a single volume (10s. net). When it came out first, in its many dainty purple volumes, we gave it a welcome for the beauty of its outward appearance as well as for the usefulness of its contents. The outward beauty is less now, but the usefulness is more. In this form it will probably become the daily companion of the increasing thousands who must read the Bible intelligently, but have no time to study elaborate commentaries.

Dr. J. R. Illingworth has written another book. Its title is *The Doctrine of the Trinity Apologetically Considered* (Macmillan; 6s.). Is there anything we are more in need of than a statement of the doctrine of the Trinity in modern language and with adequate recognition of modern knowledge? Dr. Illingworth is the very man, we said, and here is the book. So we picked it out of the bundle, and sat down.

But it is a deep disappointment. It seems as if Dr. Illingworth had made up his mind, not to describe the doctrine of the Trinity, but to write another book. He begins ever so far away from the doctrine of the Trinity, and writes two chapters of general considerations affecting evolution and the subjectivity of New Testament criticism. And when at last he reaches the doctrine of the Trinity he gets to no grips with it, though he manœuvres very prettily all round it. And when the end comes we can say we have read another book; but we know very little more of the doctrine of the Trinity than when we began.

The disappointment is the deeper that we are quite sure Dr. Illingworth could have done for the doctrine of the Trinity what he has done for other doctrines, if he had given himself properly to it. Can the explanation be that he now writes too easily?

Messrs. Nisbet have 'beaten the record,' as the phrase goes, in the production of cheap books. When the *Church Directory and Almanack* first appeared at 2s. net, some of us feared that it was too bold an experiment to be successful. Seven hundred and twenty pages of closely packed printing—printing, too, that demanded the most careful proof-reading—seemed to be quite too much for the money. But it has succeeded. And the issue for 1908 is as absolutely accurate as ever.

The Church Pulpit Year Book (2s. net) has also succeeded. This is the fifth yearly issue.

To these Messrs. Nisbet have the last year or two added a *Full Desk Calendar* (1s. net) for the clergyman of the Church of England.

The Epistle to the Hebrews, in Mr. Buckland's Devotional Commentary, has been done by the Bishop of Derry and Raphoe (R.T.S.; 2s.). And as Bishop Chadwick is a born expositor, it is less strictly devotional and more distinctly exegetical

than the other volumes of the series. We make no objection to that. The truth is that true devotional writing is an impossibility to all but a devotional genius; and we had rather receive good, sound, evangelical exposition than the pretence of it.

To Rivington's 'Handbooks' has been added a Commentary on the *Acts of the Apostles*, in two volumes (2s. 6d. net and 2s. net), by the Rev. Bernard Reynolds and Canon Walpole.

In one volume (4s. 6d.) Messrs. Rivington have published *Bible Lessons for the Young*, and *Notes* on the same for teachers, by Dr. M. G. Glazebrook. The 'Lessons' consist of selections from the Old Testament in the words of the Authorized Version. It is a school book without dogma.

For the best and latest books on Psychology (now the most fashionable of all the sciences) consult the catalogue of Messrs. Swan Sonnenschein & Co. The very latest is an English translation of Dr. Gustav Störring's *Mental Pathology in its Relation to Normal Psychology* (10s. 6d.). The book is severely scientific, and yet it is expressed in popular language, for it originally formed the subject of a course of lectures delivered in Leipzig. It takes psychology, moreover, on the physical side, which some think the right side to begin the study with. The translation has been done by Thomas Loveday, M.A., lately Professor of Philosophy in the South African College, Cape Town.

Mr. Charles J. Thynne, evangelical publisher, of Great Queen Street, London, has published a second edition of Canon Hobson's Autobiography, *What hath God Wrought?* (2s. net). In spite of the low price, the second edition contains all that the first contained, and typographically it is much more correct.

Messrs. Washburne have published an English translation of *The Degrees of the Spiritual Life* in two volumes, by the Abbé A. Saudreau. It is a wonder that this was not done sooner. The book has had a great circulation in France, and has been translated into several other languages. Now that it has been done, however, it has been done well. The translator is Dom Bede Camm, O.S.B.

So now we have in idiomatic English a competent popular exposition of the Roman Catholic doctrine of the mystic life. The first volume describes the Purgative Way and the Illuminative Life; the second describes the Unitive Life. Doubtless the book will have a considerable sale in English, for our desire to know what mysticism is still far exceeds our knowledge. And whether this may be acceptable mysticism or not, it is thoroughly intelligible. Is the book too large? A little mysticism is not merely a dangerous thing, it is an impossible and self-contradictory thing. Let the book be studied, by all means, from the beginning to the end, with all the heart and also with all the mind.

A volume in memory of Herbert and Alice Rix has been published by Messrs. Williams and Norgate (6s. net). It contains *Sermons, Addresses, and Essays* by Herbert Rix, with an appreciation of him and his wife by Mr. Philip H. Wicksteed. The picture of Alice Rix is winsome, that of Herbert Rix not quite so attractive. And when we enter the book there is the same mixture of good things, and things that are not so good. Why did the editor republish the four lectures on the Persian Bāb? They are written off Professor Browne's book with apparently no further knowledge of the subject; and as an attempt to discredit the Gospels, which is evidently their chief purpose, they are simply ludicrous. Has any one shared with Mr. Rix the hope of recovering 'the Ephesian romance which formed the nucleus of that strange medley now known to us as the Gospel according to St. John'?

But there are infinitely better things in the book than that. There are passages whose beauty will be recognized even when their reasoning will be most surely condemned. When Jesus said to the man sick of the palsy, Son, thy sins are forgiven, the scribes asked, Who can forgive sins but God? Mr. Rix does not often agree with the scribes, and he does not agree with them here. There are three ways, he says, of solving this problem, a theological, an ecclesiastical, and a human way. The theological way is this. It is quite true that God only can forgive sins; but Jesus was God, and therefore Jesus could forgive sins. The ecclesiastical way is that the office of absolver was delegated by God to Jesus just as it is delegated now to the Christian priest. The human way is that Jesus could forgive sins just because He was

a man. 'This,' says Mr. Rix, 'is a profound and far-reaching view, carrying with it an exalted estimate of human nature and a penetrating insight into the nature of sin and the nature of forgiveness. Human nature purified and inspired *can* forgive sin. Human nature transcendent and spiritual touches God. When the soul speaks it is God that speaks; and when the soul forgives it is God that forgives.'

They still teach the Shorter Catechism in the Colonies. Some time ago there came from Sydney (Angus & Robertson) the first part of a Commentary on the Shorter Catechism (*Notes on the Shorter Catechism* was the exact title) by the Rev. John Burgess, M.A., one of the most scholarly Presbyterian ministers of Australia. The second part (6d.) is now published. It is as simple, practical, good for the teacher's use, as the first part, and of that part we said that we knew nothing for the teacher's use so good.

Has the sale of the Commentary ceased in America? If not, why are the two excellent Commentaries, one on *Leviticus and Numbers*, by Dr. Genung, and one on *Jeremiah*, by Professor Rufus Brown, both published in paper covers? And the paper covers are as ugly as paper covers could be. The volumes belong to the 'American Commentary on the Old Testament,' issued by the Baptist Publication Society ($2 each). The Commentaries themselves are written for students of the Hebrew text, and they will repay the time spent in studying them.

Contributions and Comments.

Lord of Hosts.

THERE are some questions—perhaps indeed many questions—on which a satisfactory judgment cannot be formed, unless all the relevant facts are placed before those who have to form it. It is remarkable that Mr. Robinson, who specifies so precisely the number of occurrences of 'Lord of Hosts' in many books of the Old Testament, does not specify with equal explicitness the books in which it does not occur. I venture, with your permission, to supply his omission, by setting out the books in a tabular form, similar to the one which he has adopted himself.

'Lord of Hosts,' then, occurs in

Judges	0 times.
2 Chronicles	0 ,,
Ezra	0 ,,
Nehemiah	0 ,,
Job	0 ,,
Proverbs	0 ,,
Ecclesiastes	0 ,,
Canticle	0 ,,
Daniel	0 ,,
Joel	0 ,,
Obadiah	0 ,,
Jonah	0 ,,

Two of Mr. Robinson's statments would also be put more exactly thus:

Chronicler	0 times.
142 Psalms	0 ,,

For the 3 occurrences in 1 Chronicles ($11\ 17^{7.24}$) are simply transcribed from 2 S 5^{10} $7^{8.26}$: the author of Chronicles, when writing independently, never uses the expression. The psalms in which the title occurs are 24, 46, 48, 59, 69, 80 (4 times), 84 (4 times), 89. Ps 90 will probably be attributed by Mr. Robinson to Moses: excluding this, therefore, as a psalm written *ex hyp.* before the time when the title is known to have come into use, there remain 141 psalms, representing in any case a good many separate writers—we cannot, of course, say how many—who, unless indeed he regards any of them as living before 1 S 1 was written, Mr. Robinson must admit *might* have used it. I naturally do not attach any importance to the fact that the title does not occur in such books as Obadiah and Jonah; but the fact that so many different writers, notwithstanding that the great majority of them, upon any view of their dates, lived in periods when the title was current, and by some writers was being copiously used, nevertheless did not use it, seems to me to neutralise altogether the force of the argument which Mr. Robinson bases upon its non-occurrence in the Hexateuch.

Why the title does not occur in the Hexateuch (upon the critical view of its origin), it does not seem to me that critics are called upon to explain, any more than either they or Mr. Robinson are

called on to explain why the many other writers who, as we have seen, might have used it, do not use it. It may, however, be worth remarking that, whatever may have been Ezekiel's reasons for not using the term, it is pre-eminently a title used by the prophets; and so the four occurrences in Kings are all in the mouths of prophets (Elijah, 1 K 18^{15} $19^{10.\ 14}$, and Elisha, 2 K 3^{14}). This fact, if it is a reason for our not expecting the title in such books as Job and Proverbs, is also a reason why we should not expect to find it in those parts of the Hexateuch which are ascribed by critics to a priestly hand. Prophets, however, are not prominent even in JE; and in Deuteronomy, which, it might be objected, is regarded by the critical school as the work of a prophet, the favourite Divine title, in accordance with the leading parenetic motive of the book, is 'Jehovah, thy (*or* your) God.' X.

Humanism.

I.

Why does not your 'Humanist' correspondent, Mr. Ferguson, proceed with his equations, and by substracting 4 from either side of his last equation, reach the legitimate conclusion that

$$0 = 1,$$

so that it may appear that two and two, even in his land of square roots, *do* make four, and nothing more? G. A. King.

Croydon.

II.

The statement of the equations under the above title in your last issue is incomplete, and that accounts for the *reductio ad absurdum.*

It ought to be

$$\left(4 - \frac{9}{2}\right)^2 = \left(5 - \frac{9}{2}\right)^2,$$

$$\therefore \pm\left(4 - \frac{9}{2}\right) = \pm\left(5 - \frac{9}{2}\right)$$

$$-\left(4 - \frac{9}{2}\right) = \left(5 - \frac{9}{2}\right)$$

$$\frac{1}{2} = \frac{1}{2}.$$

J. Gerlan Williams.

Bangor.

III.

The Expository Times is hardly a mathematical magazine, but perhaps I may be allowed a word on the interesting pseudo-demonstration that $4 = 5$, given under the above heading by Mr. Ferguson in the January number. The fallacy does not lie, as he suggests, in setting out from the abstract quantity, -20, but in an important omission in the reckoning itself. In line 4 of the calculation we have arrived at the true statement—

$$\left(4 - \frac{9}{2}\right)^2 = \left(5 - \frac{9}{2}\right)^2;$$

but in the next step it has been forgotten that a positive and a negative root give the same square, and that in passing from the square to the root the double sign must be inserted. Thus instead of saying

$$4 - \frac{9}{2} = 5 - \frac{9}{2},$$

we must say

$$\pm\left(4 - \frac{9}{2}\right) = \pm\left(5 - \frac{9}{2}\right).$$

That is,

$$\pm\left(-\frac{1}{2}\right) = \pm\frac{1}{2},$$

or

$$\mp\frac{1}{2} = \pm\frac{1}{2}.$$

On both sides there are two alternative values, and each has a true equivalent opposite. For

$$-\frac{1}{2} = -\frac{1}{2} \text{ and } +\frac{1}{2} = +\frac{1}{2}.$$

The abstract reasoning is not misleading. In this case, at least, Intellectualism justifies itself, and Humanism has no problem to solve.

James Patrick.

Burntisland.

IV.

We are asked what the Humanist would say to the 'pretty figuring' in your last number; perhaps it would be better to ask what Intellectualism would say to it.

We get

$$\left(4 - \frac{9}{2}\right)^2 = \left(5 - \frac{9}{2}\right)^2,$$

and then, I suppose, because *humanum est errare*, your Humanist goes on—

$$\therefore 4 - \frac{9}{2} = 5 - \frac{9}{2},$$

$$\therefore 4 = 5.$$

Your Intellectualist would, I think, have said—

$$\therefore 4 - \frac{9}{2} = -\left(5 - \frac{9}{2}\right),$$

$$\therefore -\frac{1}{2} = -\frac{1}{2},$$

$$\therefore 4 = 4.$$

'The reckoning sets out from -20, which is only an abstract value; yet here, as always and everywhere, two and two make four.'

W. E. Sherwood.

Oxford.

'The Fulness of the Time' (Gal. iv. 4).

Apologetics is indebted to history for a valuable contribution. But as commonly presented the argument drawn from the preparation in history for Christianity runs two dangers. It may be so drawn as to be double-edged, thus giving seeming cause for the objection that the Christian beginnings are no more than points in an historical nexus. While on the other hand it may spread itself too widely and show lines of preparation which have no contact with the setting of Christianity. History yields historical facts only; and the beginnings of Christianity must have an historical setting, and so from the purely historical point of view are bound to appear as parts of greater causal sequences. The real apologetic contribution comes from a philosophy of history which, below the data and facts of history, detects purposes, intentions, fulfilments, failures. The spread of Christianity speeding along the Roman roads in the vehicle of the Greek tongue simply shows its place in the greater nexus of world-wide history. But a philosophy of history may have something to add about the moving impulse, or the concomitance of vehicle and impulse.

Again, the Græco-Roman culture produced types of mind, or at least some instances of them, that were akin to the Christian spirit, and revealed some spiritual aspirations and some wide humanitarian movements. But in reality so far from those being preparations for Christianity, they showed themselves in circles hostile to Christianity or oblivious of it. And thus such lines coalesce nowhere with Christianity, and had no points of historical connexion with it. The actual beginnings of Christianity are in other planes of society and thought. And here again the apologetic value lies rather in a philosophy of history, which, moving over wider periods, sees these thought phenomena running on lines parallel to Christianity, and breaking out into actual contact only after centuries of separate existence. The scattered threads reunite in the later growth of Christianity, and in the maturer victories of Christian thought.

A. W. Mitchell.

Ardentinny.

Matt. ii. 2.

I have received an unexpected corroboration of my reading in Mt 2^2, 'We in the East have seen His star.' I sent the December number of The Expository Times to our learned friend Dr. Porphyrios Logothetes, the present Archbishop of Mount Sinai, and he writes from Raïtho (Tôr):

Περὶ τοῦ 'ἐν τῇ ἀνατολῇ,' ἡμεῖς πάντοτε εἴχομεν τὴν ἰδέαν Σας ὅτι σημαίνει, 'ὄντες (εὑρισκόμενοι) ἐν τῇ Ἀνατολῇ εἴδομεν τὸν Ἀστέρα.'

I hope that those of your readers who do not understand modern Greek will be able to follow this, and to see that my reading corresponds with that of the Orthodox Greek Church.

A similar instance occurred to me with the reading of the Sinai Palimpsest in Jn 14^1. When I first told the monks about it, in 1895, I being delighted at a fresh testimony to our Lord's divinity, they replied, 'But that is the way *we* have always read it.' 'And then Jesus said: Let not your heart be troubled: believe in God, and in Me ye are believing.' I then saw that you can read it either way, taking the first πιστεύετε as an imperative, and the second as a present indicative, with the Sinai Palimpsest; or, *vice versâ*, as in both our English versions. The Greek is here ambiguous, but the Old Syriac is not at all so. The Peshiṭta makes both verbs imperatives, which can hardly be right.

Agnes Smith Lewis.

Cambridge.

Matt. vii. 25, 27.

The A.V. put twice, 'and beat upon the house'; the R.V. left the first 'beat' and replaced the second by 'smote.' That the latter is the translation of προσέκοψαν is clear; but what about the first

'*beat*' for προσέπεσαν in v.[25]? Did the men of the A.V. anticipate, and the Revisers approve, the reading προσέπαισαν, which, to my knowledge, was first put into the text by Lachmann, approved by the Dutch scholar Naber (*Mnemosyne*, 1881, 276), and again received into the text by Blass, 1901? Then we must put προσπαίω as a new verb into the dictionaries and concordances of the Greek Testament. In the Old Testament it seems to be found with Symmachus, Ps 90 (91)[12], where the LXX has προσκόπτειν. But I suppose the A.V. chose 'beat' in v.[25], despite προσπίπτειν, in accordance with v.[27], just as the Vulgate put *irruere* in v.[27] in agreement with v.[25]. The Syriac Version has also the same verb in both places. Weymouth (*The N.T. in Modern Speech*) seems to have missed the sense, when he put first 'beat against' and then 'burst upon'; for προσκόπτειν is certainly weaker. In that case it needs but a good 'stroke' and the house falls. German commentators scarcely notice this question; whether it is otherwise in English commentaries, I do not know.

EB. NESTLE.

Maulbronn.

In the Study.

Congress of Religion at Oxford.

THE International Congress for the History of Religion will be held this year in Oxford. The first Congress was held in Paris in 1900, under the Presidency of the late Professor Albert Réville; the second in Basel in 1904, under the Presidency of Professor Conrad von Orelli. For the third meeting the Council of the University of Oxford have reserved rooms in the Examination Schools, and there the Congress will be held on Tuesday, Wednesday, Thursday, and Friday, September 15 to 18, 1908.

There will be eight sections—(1) Religion of the Lower Culture, including Mexico and Peru; (2) Religion of the Chinese and of the Japanese; (3) Religion of the Egyptians; (4) Religion of the Semites; (5) Religion of India and of Iran; (6) Religion of the Greeks and of the Romans; (7) Religion of the Teutons, of the Celts, and of the Slavs; (8) the Christian Religion. Papers will be read in each of these sections, and they will be followed by a discussion. And, besides these, there will be general meetings for lectures or papers of wider import.

A strong local committee has been formed, including Rev. C. J. Ball, Dr. J. Vernon Bartlet, Dr. Edward Caird, Professor S. R. Driver, Principal A. M. Fairbairn, Mr. Warde Fowler, Professor Percy Gardner, Dr. Buchanan Gray, Mr. F. Ll. Griffith, Dr. R. Hoernle, Professor A. A. Macdonell, Professor D. S. Margoliouth, Dr. Gilbert Murray, Sir John Rhys, Professor W. Sanday, Professor A. H. Sayce. The Secretaries are Dr. Estlin Carpenter and Dr. L. R. Farnell, from either of whom members' tickets may be had (£1 each; ladies, 10s. each).

The International Congress of Religion will be the great event this year in Oxford. It may be an event of far-reaching significance for the whole world.

Cherubim and the Flame of a Sword.

In his notes on Gn 3[24] Professor A. R. Gordon suggests that to the Hebrews the Cherubim personified the thundercloud, and the flame of a sword the lightning. If this is so, where would these ideas find a place in an exposition or a sermon?

Grapes, Pomegranates, Figs.

We know that there are certain subjects which a preacher is bound to treat symbolically. With the trees in the garden of Eden, with the Cherubim and flame of a sword, he has no choice. But what is his duty with topics which are clearly intended to be taken literally? When the spies returned from searching out the land, they brought back with them grapes, pomegranates, and figs. In a sermon on Nu 13[21. 23. 27] in the volume referred to in the Notes of Recent Exposition, Canon Winterbotham symbolizes these fruits. Is he at liberty?

Perhaps it does not answer the question to say that the symbolism works easily and effectively. But, first, there should be an introduction on the situation. The land is the land of promise. Abraham had left his home in Ur of the Chaldees to inherit it. The Israelites had left Egypt for it. They had wandered forty years in the wilderness, upheld by this one faith, that the land was there and was theirs. And now they stood at the entrance.

Twelve spies were sent to search out the land. Canon Winterbotham warns us against misunderstanding the word spies. But was this act worldly prudence or the will of God? At any rate, when the spies returned they brought a good report of the land.

That was the great thing. They did not deny that there would be difficulties to overcome in taking possession of the land. Ten of the spies exaggerated the difficulties. They reckoned them insurmountable, indeed; and that, not because they were pessimists by nature, but because they did not hold the promise before their eyes, 'To thee and to thy seed will I give it.' But even Caleb and Joshua did not deny that there would be trouble before they could sit down each under his own vine and his own fig tree. And we also, as we go forward to take possession of that inheritance which He has purchased with His precious blood, are assured that we must go through much tribulation. But is the land worth it? That is the point. And the spies were unanimous on that point. They showed the grapes, the pomegranates, and the figs, and they said, in conclusive evidence, 'This is the fruit of it.'

Let us go forward, then. What did you say was the fruit of it?—grapes, pomegranates, figs. Was it mere accident that they brought these three? Or is it that the obvious fruits of the land are the obvious riches of the kingdom? Canon Winterbotham begins with the grapes.

For the first and the best of all the fruits of the kingdom are the grapes, the grapes which grow on the Vine. 'I am the Vine.' 'First and foremost,' says Canon Winterbotham, 'the Lord Jesus, and that which He is to the faithful soul, in His Word, by His Spirit, through His Sacraments. Brethren, there are people who want to have religion, Christianity, the Church, and to leave out the Lord Jesus. They have no eyes for the beauty of this cluster, no taste for the refreshing sweetness of these grapes. There is nothing to be said of them but this, If any man love not the Lord, let him be anathema.'

Next the pomegranates. 'Now the pomegranate had a very marked character, as the fruit of the sanctuary, among the children of Israel. If you look in Exodus, chs. 27 and 29, you will see that the pomegranate was to be embroidered on the robe of the ephod. If you look again in the second book of Chronicles, chs. 3 and 4, you will see that Solomon, following the accepted symbolism of his religion, made hundreds of pomegranates for the decoration of his Temple. It was the sacred fruit of ecclesiastical symbolism. Many a time have I looked at the pomegranates which grew so freely in my garden in Australia, and noted how exactly they lent themselves to this ecclesiastical use. Their brilliant colouring; their fine, well-marked, but stiff and artificial-looking shape; the graceful hang of the fruit upon its stalk, which yet suggested somehow that it was done for effect: all this marked it out as exactly suited among the fruits of the earth for artistic and for ecclesiastical use.'

Thus the pomegranates are made symbols of the public worship of God—the joyful sound of the churchgoing bell, the fellowship of the saints, the grace of Sacraments, the office of the ministry. And let us not, in going up to possess this land, dream that we can safely forsake the assembling of ourselves together. As the Westminster divines have it, 'The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means.'

And last the figs. The figs are the common fruit, the daily bread of the common people in the East. They symbolize the daily task of life, the mother in the home, the father in the field or counting-house. Why did they bring figs? Grapes and pomegranates—these are the luxuries of life, and they do make manifest the abundant fertility of the land. But the fig is so ordinary, a mere necessity of living. To which the spies replied, that nevertheless these were not ordinary figs, and they pointed to their size and fragrance. And the daily duty of life is no ordinary duty when it is done in the name of Christ.

> A servant with this clause
> Makes drudgery divine;[11]
> Who sweeps a room as r' Thy laws,
> Makes that and th' ac on fine.

Judith.

The editor of the *International Journal of Apocrypha* is apparently an enthusiast in his subject. He is getting men to study the Apocrypha, and to study it scientifically. But he is not content with his Journal. Messrs. Bagster announce a series of volumes, of which he is to be the editor, under the title of 'The Apocrypha in English Literature.' The Book of Judith will be issued first.

The Daring of the Post-Exilic Prophets.

How does it happen that the Post-Exilic Prophets (we say the Post-Exilic Prophets because

we have been reading Dr. Bennett's book) dared so much more than we do in the things they say about God? Perhaps we are too systematic. Perhaps we look not only at God and ourselves, but at the consistency of our theological systems.

For example. Which of us would dare to say that God may forgive a man before he shows either faith or repentance? The Post-Exilic Prophets say that. They say it again and again. They dare to offer the forgiveness of God as a reason why men should return to Him. Professor Bennett refers to the Second Isaiah (44^{22}), who urges men 'to return unto God' because He has blotted out their sins and redeemed them. It is after God has intervened to deliver Jerusalem that, according to Zec 12, there is poured out upon the people the spirit of grace and of supplication, and they are moved to mourn for their sins. Ezekiel is even so bold as to declare that we amend our lives because God gives us a new heart and a new spirit (11^{19}).

The fiercest of all the theological controversies that the Church has ever had was over the question who moves first, God or man? Our fathers said God; we say man. Are we right? Dr. Bennett's whole section on atonement and forgiveness is particularly suggestive.

James Hope Moulton.

In the *Expositor* for January, Professor Deissmann refers to Dr. J. H. Moulton's *Grammar of New Testament Greek*. He quotes the saying of Blass that 'the isolation of the New Testament is a bad thing for the interpretation of it, and must be broken down as much as possible.' And he says, 'James Hope Moulton has broken down the isolation of the New Testament. He introduces himself modestly as inheritor of the work of his late father, W. F. Moulton, whose English edition of Winer's Grammar had for almost forty years favourably influenced exegetical studies in England and America. His aged mother, who compiled the copious index of texts for him, as she had done forty years before for her husband, may symbolize to us the personal continuity between the elder and the younger generation of grammarians. The son has inherited, firstly, the scholar's instinct for research, united with fervent love of the New Testament. He has further inherited the solid foundation of the book itself, Winer and Moulton's Grammar. But he was also equipped with a modern training in Greek, and by his own industry he has created on that foundation an entirely new book.'

Milligan and Moulton.

On another page, but in the same number of the *Expositor*, Dr. Moulton writes of the association with him in the study of New Testament Greek of Dr. George Milligan. And he recalls with pride the association of their fathers in the work of the Revision of the New Testament, and also in the editing of the Fourth Gospel for Schaff's Popular Commentary. They are both pleased, he says, to take up the entail of that partnership.

Virgin Birth.

In his book on the Virgin Birth, Professor Orr does refer to the birth of Amen-hotep III. And he points out (it is in a separate note) that the god is represented as incarnating himself in the husband, so that it is no proper case of virgin birth.

The Great Text Commentary.

The best illustration this month has been contributed by F. W. Atkin, Esq., 15 Bondicar Terrace, Blyth, Northumberland, to whom a copy of Purves' *The Life Everlasting* has been sent.

Illustrations for the Great Text for March must be received by the 1st of February. The text is Lk $19^{41.42}$.

The Great Text for April is Lk 21^{19}—'In your patience ye shall win your souls.' A copy of Deissmann's *New Light on the New Testament* and of Fleming's *Israel's Golden Age* or of Davidson's *The Stoic Creed*, will be given for the best illustration. Illustrations must be received by the 1st of March.

The Great Text for May is Lk 22^{19}—'And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.' A copy of Bennett's *The Post-Exilic Prophets* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of April.

The Great Text for June is Lk 23^{34}—'Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.' A copy of Bennett's *The Post-Exilic Prophets* or of any volume of the 'Scholar as Preacher' series will be given for the best illustration. Illustrations must be received by the 1st of May.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE *Dictionary of Christ and the Gospels* is completed with the issue of the second volume. The publishers have sent a copy of the volume for review.

It is a large volume. No reviewer can be expected to discuss its contents from the beginning to the end. Let us look for a little at the last article.

The last article has been written by Professor Sanday. Its title is PAUL. No greater satisfaction can come to an editor than the satisfaction of placing the most important subjects in the most competent hands. In the second volume of this Dictionary the most important subject is St. Paul. Should any one wish to dispute that, in face of such topics contained in this volume as MESSIAH, NEW BIRTH, SERMON ON THE MOUNT, SIN, SON OF GOD, he will at least admit that it is the topic of most importance for the moment. For 'we are on the eve,' said Principal Iverach, in last month's EXPOSITORY TIMES, 'we are on the eve of a great controversy, the issues of which are more momentous than any that we have ever had.' It is the controversy whether Jesus or Paul is to be considered the Founder of Christianity.

And where should that controversy be recognized if not in an article on St. Paul in a Dictionary of Christ and the Gospels? We do not say that if it had not been for the controversy there would have been no such article. But there would not have been the same necessity for offering it to Professor Sanday. He knows that the controversy is coming. He is intimately aware of every sign of it. And although he builds his article on larger lines than is demanded by the alternative 'Jesus or Paul,' yet he keeps the alternative before him and gives his judgment unmistakably.

Professor Sanday's PAUL is the last of a series of articles which are placed together in an appendix. It may be read by itself. The others, to get the good of them, should be read together. They are all on the estimates which men have formed of Christ, and the influence He has had in the world. They are an attempt, as it were, to say what Christ has been to men at the date of the publication of the Dictionary. Will the Dictionary do anything in the way of giving Him a larger place and a more spiritual influence?

There are few who realize what the editing of a dictionary means in the present day. There are few who realize what it means even to see that each article possesses an adequate, and not overweighted, bibliography.

How near can one come to the assertion of the Divinity of Christ without asserting it? Dr. James Drummond comes very near. He does not assert the Divinity of Christ. He deliberately denies it. But we can take his denial more thankfully than the assertion of some apologists.

Dr. Drummond, who recently retired from the Principalship of Manchester College, Oxford, has been giving himself to the preparation for the press of a volume of Systematic Theology. He may not acknowledge the word 'systematic.' He even tells us that he has omitted certain doctrines. Nevertheless it is what we mean by Systematic Theology, and we could wish that all our systems hung together as systematically. The title of the book, however, is simply *Studies in Christian Doctrine* (Philip Green; 10s. 6d. net).

Where is it that Dr. Drummond approaches so near to the assertion of the Divinity of Christ? It is when he comes to speak of the death of Christ upon the cross. Where else should it be? It is when he speaks of 'the love which bore the cross' on Calvary. Where else *could* it be? 'The love which bore the cross,' he says (we must quote his very words), 'was not merely the kindness and affection of a man; for love is not the accident of flesh and blood, but belongs to the eternal realm. The regard which all men feel for kindred and friends may be said, in distinction, to belong to the natural order; but the love which is a pervasive character of the soul, and, without waiting for sympathetic objects, flows perennially from the deep springs of its own independent life, is of heavenly origin. "Love is from God, and every one that loveth has been born from God" (1 Jn 4^{7}). It was, then, the Spirit of God himself living and working in him, that spoke to the world in Christ; it was Divine love that sustained him on the cross, a Divine pity and pardon for sin that bore the scorn and shame. And may we not add Paul's thought, that the love of God was shown, in that he "spared not his own Son" (Rom. 8^{32})?'

We must speak in figures, he hastens to add. No doubt. When we speak of the things of God we must always speak in figures. But how near Dr. Drummond's figures are to the facts which the Church has held to throughout the ages of its existence. 'And so,' he goes on, 'we may say with all reverence, and knowing the inadequacy of our speech, that the heart of the infinite Father is touched when, through love to sinful man, he puts his Spirit upon his Beloved, and sends him forth to pain and death that he may establish a Divine kingdom in the world.'

This is true of all saints, says Dr. Drummond, true 'in its measure.' It is so. And when he adds that the light of heavenly love which is the reconciling power of the world 'reaches its focus on the cross,' we may be well content to let him add that it is diffused in many-coloured rays through a multitude of souls. We may be well content; for the essential thing is the reconciliation. And Dr. Drummond does not find the reconciliation in any of those many-coloured rays of love which are diffused through a multitude of souls. He finds it in the love of God in Christ. He finds it in the love of Christ on the cross.

'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called' (1 Cor. 1^{26}). They saw it at the beginning. We see it still. We see it in India, and have been somewhat stumbled by it there. We see it at home. We see that when a poor man becomes rich his sons reject the God of their father. We see that when an ignorant man gives his sons a liberal education they use it to turn his hope into shame. He was persuaded that neither death nor life would separate him from the love of God which is in Christ Jesus his Lord: they can discover no lordship in Christ or love in God.

No doubt it is inevitable that if the gospel makes its appeal to everybody it should count

its greatest number of converts among the masses. That is so just because they are the masses, just because they are the greater number. But St. Paul means more than that. He means that the converts from among the mighty and the noble are not in proportion to their number. And that is what we mean still. But it does not seem that the fact has received all the attention which it deserves. For the amazing thing about it is that when this disproportion is spoken of by the preacher it is always spoken of as a matter for rejoicing.

The Rev. William Allen Whitworth was a preacher. There was published recently a volume of Mr. Whitworth's Sermons, called *Christian Thought on Present-day Questions*. There has now been published another volume entitled *The Sanctuary of God* (Macmillan; 4s. 6d. net). In the new volume we find Mr. Whitworth considering the question why so few of the mighty and the noble are called. We find him rejoicing, as a preacher rejoices, that not many wise men are called.

He thinks that St. Paul rejoices in it. He thinks that St. Paul rejoices not merely in the fact that a great many of the 'low' and the 'foolish' are called. For he could not but rejoice in the fact that the gospel is preached to the poor. He thinks that St. Paul absolutely rejoices in the fact that the disproportion between the numbers of the rich and the poor is greater than it ought to be. For it is the glory of the gospel that it makes no appeal whatever to the wise or the wealthy. Mr. Whitworth believes that we have not yet taken Christ's words at their full value, when He rejoiced in spirit, and said: 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.'

But surely, if the gospel is true, the wise man should be the first to recognize it. Yes, if the wise man is the first to recognize every kind of truth. But that is not so. For there are different kinds of truth. And while the wise man may be the first to recognize the truth that he is wise in, he is just on that account likely to be the last to recognize the truth which is outside the range of his wisdom.

Mr. Whitworth takes an example. He is courageous enough to take Harnack. What is Christianity? asks Harnack. What is *anything*? asks Mr. Whitworth. The answer depends upon our faculties and capacities. What is the sun? It is the source of light to those who have the faculty to see. If there are creatures who have not that faculty, it is not the source of light to them. What is the sun? It is a source of heat. If there are creatures who are not affected by heat, it is not that source to them. What is the sun? It is a centre of attractive force. But there are those who have not the capacity to investigate motion. It is not an attractive force to them. The sun may have other properties of which we know nothing. But there may be other beings who can discern these properties.

What, then, is Christianity? Three things. It is a gospel; it is a call; it is wisdom. It is a gospel to the suffering and the unhappy. It is a call to the worldly and the sensual. It is wisdom to the wise.

First, to the suffering and the unhappy, Christianity is a gospel of comfort and hope. Are they unhappy for their own sins, or for the sins of others, or for the burden of evil which sin has brought into the world? The gospel does not ask. It is enough that they are unhappy. To all who suffer it says, 'Come unto me.' It says, 'The blood of Jesus Christ cleanseth us from all sin.' It says, 'All things work together for good to them that love God.'

To the man of the world, Christianity is not a gospel, it is a call. It is a call to temperance and self-control, to righteousness and justice, to a

higher standard of morals. Sin has its pleasures: it calls to the worldly man to leave them. The world has its pleasures: it calls to him to rise above them. The flesh has its gratifications which are neither sinful nor hurtful: it calls to him to crucify the flesh with its affections and desires. To the man of the world it says, 'How hardly shall they that are prosperous enter the kingdom.'

To the wise man Christianity is wisdom. It presents the deepest problems which his mind can occupy itself with, the deepest and the most fascinating. For the problems of Christianity are at once spiritual and of immediately pressing importance. It presents, for example, questions about God. Now there are many interesting things that the wise man may consider about God. But amongst these things is this, that God is a God with whom he has to do. Does he consider that? The wise man considers whether God is; does he also consider that God is a rewarder of them that diligently seek Him?

Now then, when Christianity is offered to the sufferer as a gospel of solace, to the worldling as a call to the higher life, to the wise as the most exalted wisdom, which of the three will be most eager to accept the offer of grace? There is no need to ask. The worldling has no desire to be raised to a higher life. The wise man takes time to think. Felix was a worldling. He trembled, but said, 'Go thy way—when I have a convenient season.' The Areopagites were wise men. Some of them mocked; others said, 'We will hear thee again of this matter.' To the worldly and to the wise, Christ is ever saying, 'Verily I say unto you that the publicans and the harlots go into the kingdom of God before you.'

Thus Mr. Whitworth makes his distinction. But he does not forget that the suffering and the worldly and the wise are not always sharply distinguished. He does not forget that the three may be found in one man. If that is so, then to that man Christianity comes with a threefold appeal. It appeals to him spiritually, morally, and intellectually. Is he a sufferer? It appeals to him as a gospel. Is he of the world? It appeals to him with a higher moral code. Is he a philosopher? It appeals to him as a new and ultimate philosophy. And by this threefold appeal men have been won to Christ. Mr. Whitworth names Lord Shaftesbury, and also Mr. Gladstone ('whose life we are all reading just now'). But he says, and this is the thing to be considered, that when these men are won to Christ it is not by the appeal to their conscience; it is not by the appeal to their intellect; it is by the appeal to their common human need. It is by the welcome tidings of pardon for sin, of grace here, and glory hereafter.

What is sin? The Shorter Catechism answers, 'Sin is any want of conformity unto, or transgression of, the law of God.' We are not so much interested as our fathers were in the Westminster Catechism and its answers. But we are quite as much interested in sin. And this is exactly how we understand it. When we pray we say that we have left undone the things which we ought to have done, and that we have done the things which we ought not to have done. Our language may be more poetical and less precise than the language of the Shorter Catechism, but our meaning is the same. Where did the Westminster Divines get their definition of sin?

Not from the Gospels apparently, and not from Christ. In the excellent English translation by Dr. Warschauer of a German book on *Jesus and His Teaching*, written by Erich von Schrenck (James Clarke & Co.; 3s. 6d. net), there occurs this sentence, 'Jesus never uses the word "transgression," and does not regard sin in relation to the Law at all.'

The Jews, says von Schrenck, were always afraid of transgressing the Law. Paul had stood for a long time under this Jewish pharisaical system,

and his conception of sin remained tinged by his experience of it as opposition to the Law, so that all his life the sinner appeared to him as the transgressor of the Law. But Jesus lifted sin out of relation to the Law, and brought it into relation to God. He found the true life of man regarded as consisting in legal observance; He made it consist in personal communion with the living God. And He spoke of the sinner, therefore, not as a transgressor of the Law, but as a debtor to God.

Is von Schrenck right? If he is, what is to be done with that form of words which occurs in the Prayer Book version of the Lord's Prayer? The petition is, 'And forgive us our trespasses, as we forgive them that trespass against us.' There is no form in which that petition is so frequently made. We know that it does not come from the Authorized Version; that the makers of the Prayer Book went back as far as Tindale for it. Were they mistaken? Have they represented our Lord as using a form of words which it was not possible for Him to use?

The leading article in the *Bibliotheca Sacra* for January has been written by Professor J. M. S. Baljon, of Utrecht. Its title is 'Contributions from the History of Religions to the New Testament.' But the field in which Professor Baljon has made his reputation is the Textual Criticism of the New Testament. What has he to do with Religions?

He might answer that at present we all have to do with Religions. But he has a better answer than that. Textual criticism, exegesis, and introduction are not ends in themselves. They are means to an end. The end is the accurate representation of primitive Christianity. Now if anything should occur to affect that representation, if any movement should arise claiming to alter seriously the account which the New Testament gives of the origin and early history of Christianity, it may become the duty of the critic or the expositor to arrest his proper studies and examine that movement. For if it is a movement that alters the very materials upon which he is working, he may find that much of his labour is misdirected or even thrown away.

Such a movement has arisen. It is known in Germany by the name of *religionsgeschichtliche Methode*, which, being freely translated by Professor Baljon, is 'The Aid which the Study of Religions provides for the Study of the New Testament.'

It is a *method*, you observe; simply a method of study. Could anything be more inoffensive? Perhaps the inventors of the *religionsgeschichtliche Methode* have profited by the infinite mischief that was done to literary criticism in calling it by a name that seemed so arrogant as 'Higher' Criticism. This is only a method of study. Yet if the Higher Criticism smote traditional Christianity with whips, this method is capable of chastising it with scorpions.

It is a method of studying the New Testament to discover what there is in it which has been borrowed from other religions. Now that also seems inoffensive enough. And it *is* inoffensive if it is properly conducted. But who is to conduct it properly? Dr. Baljon says that much depends upon the 'religious view-point' of the man who engages in the investigation. The man who sets out with a low estimate of the claims of Christ will find more legend and less history in the Gospels than the man who starts with a high regard for His claims and a strong veneration for His person.

There is therefore a certain responsibility lying upon every one of us. We may not be able ourselves to search the New Testament for traces of Mithraism; but we may consider the antecedents and scrutinize the motives of the man who does.

Professor Baljon acknowledges the right. And

for himself he tells us plainly that while he does not hold by any such rigid doctrine of the inspiration of the New Testament as the ancient Jews applied to the Old Testament, or the Muhammadans apply to the Quran, on the other hand he is convinced that Christianity is the work of Christ, and that He is—'I shall not say Founder of our religion, but Mediator and Lord, as He has been to the Christian Church these nineteen centuries.'

Does Professor Baljon find foreign elements in the New Testament, then? He does. And why, he asks, should he not? Does not a good Reformed theologian believe in the existence of 'common grace'? And did not the early Fathers hold that when Christ went down to Hades, Plato came forward to greet Him and was glad at His appearing?

He finds Plato in the New Testament. He finds him in the Prologue to the Fourth Gospel. The subject of the Prologue is the Logos. That is also the subject of the whole Gospel. For Dr. Baljon discovers the keynote of the Gospel in the 14th verse of the first chapter: 'And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth.' Now he believes that the doctrine of the Logos was not found by St. John in the Old Testament. At least not directly and not wholly. For five hundred years of religious development lie between the Old Testament and St. John. He believes that the doctrine of the Logos was derived from Philo, who in turn built upon foundations that were laid by Plato.

Again, he finds the influence of the Greeks in St. Paul. St. Paul's antithesis of flesh and spirit, and other parts of his psychology, are Hellenistic. So is the method of allegory which he applies to the interpretation of the Old Testament. Professor Baljon thinks that the Apostle to the Gentiles would not have spoken of 'this Hagar' as 'Mount Sinai in Arabia' if the Greeks before him had not been driven to allegorize the stories of the gods in Homer and Hesiod in order to make them less offensive to the taste of their time.

He finds also reflexions, or at least phrases, of the Greek religion in St. Paul's references to a 'mystery' that had been hid, and to the 'seal' of Baptism. Besides the knowledge of the Divine which was within reach of those uninitiated in the mysteries of Greece, there was a knowledge which was attained only by the initiated; while that sacred and solemn ceremony which gave admission to fellowship with a Greek divinity was sometimes spoken of as a 'seal.'

But Professor Baljon is on surer ground, or at least he has more material to work upon, when he comes to the Apocalypse. We are already familiar with the discoveries which Gunkel and Bousset have made here. And if Professor Swete can say that 'of modern commentators, Bousset has helped me most,' we need not fear to follow the wary footsteps of Professor Baljon.

His first example is the seven eyes which (in Rev 5^6) are described as the 'seven spirits of God which are sent forth into all the earth.' This, he contends, cannot be taken from the seven-branched candlestick of Exodus, or from the candlestick of Zechariah's vision, although the prophet declares that the seven lamps are 'the eyes of the Lord, which run to and fro through the whole earth.' Here, he says, we are compelled to call in the help of the star-gods of the heathen. The sun, the moon, and the five great planets, which were the heathen gods of light, were accepted by the Jews as angels of God, and were placed as guardians over nations, rivers, and lands. Thus they became the 'eyes' of God, and were represented in public worship by torches. But Dr. Baljon warns us that more definite than that we cannot be, and he says that when Gunkel identifies the seven stars of Rev 1^{16} as the Small Bear he 'goes too far.'

The next example is the birth of the Messiah in Rev 12. This is a prophecy. That is to say, when it was written the Messiah was not yet born. This section, therefore, cannot have been written by a Christian, but must be the work of a Jew. Nor can the idea have been native to any Jew. For with the Jews the angels are always male. Female divinities are wholly alien. Here, then, in this woman who gives birth to the Messiah, we have a reflexion of the heathen ideas of the Queen of Heaven, whose very insignia she is made to wear.

These things Dr. Baljon calls 'fixed points' in the study of the New Testament. They may not amount to much, but he believes that they must be accepted. Then he comes to Buddhism.

Now it is very likely that one day a pitched battle will be fought between Christianity and Buddhism. And the very centre of it will be the question whether there are elements derived from Buddhism in the New Testament. There are differences between Christianity and Buddhism which the Buddhists, when the day of decision comes, will find it hard to account for. There is especially this difference, that Buddhism proclaims salvation from suffering, while Christianity offers salvation from sin. But if the Buddhists succeed in showing that the whole story of the miraculous birth of Jesus is modelled on the story of the birth of Buddha; or if they can show (according to Seydel) that one of the sources used by the Synoptists, especially by St. Luke, was a Buddhist Gospel, the struggle will be a prolonged one and the issue may be incomplete.

Professor Baljon has given twenty years' study to early Christianity. Recently he has spent himself upon a thorough investigation of these very claims. He has also called Professor Calland to his aid. And he has come to the deliberate conviction that there is not a trace in the Gospels of the influence of Buddhism, whether conscious or unconscious.

Then he turns to Mithra. His account of the worship of Mithra is masterly. And although he owns his obligation to Professor Cumont, he has some discoveries of his own. Now, that there are parallel passages between the religion of Mithra and Christianity is, he says, clearer than the day. Mithra is a Mediator between God and man, as Christ is. His earthly career is to him hardship and strife, to man blessing and salvation, as with Christ. When he is born, shepherds appear and kneel in adoration. And then, of course, there is the visit of the Wise Men, who are claimed to have been adherents of Mithraism. But Professor Baljon does not believe that they were adherents of Mithraism. And as to those interesting coincidences, they are interesting and no more. 'I take them to be accidental,' he says, 'and see no dependence of Christianity upon the Mithra cult, nor of the Mithra cult upon Christianity.'

It is true that in the history of the Church Mithraism made itself felt. We acknowledge it to this day. For in the course of the fourth century the commemoration of Christ's birth was changed from January 6 to December 25, in order to agree with the commemoration of the birth of Mithra. This was done probably with the object of weakening the Mithra cult, by giving its chief festival a Christian atmosphere. But it is the New Testament that we are concerned with at present. And Dr. Baljon cannot find in any part of the New Testament more than a few cases of interesting coincidence or a few examples of universal religious symbolism.

'The result I reach is this'—and his words are well worth quoting: 'The influence of strange religions upon primitive Christianity is not very important. He who would interpret Christianity can do so by means of the Old Testament, the later Judaism, and Hellenistic philosophy. By doing this he walks the old and tried way. But, above all things else, let the full light be concentrated upon the person of Jesus Christ, who is the Creator or rather the centre of the religion

that names itself after Him. If history in general cannot be understood without the significance of those exalted personalities who gave the impulse to any great movement, and who cannot be interpreted as mere products of their times, how much more does this apply to the sacred history of the origin of Christianity, in view of the person of Christ! To us He is the only-begotten Son of the Father, who has revealed the Father unto us. Give Christianity confidently a place by the side of other religions. Christianity contains whatever is noble and divine in them, and much that they do not contain. Christianity recognizes the problem of sin, and proclaims the atonement of the sinner with God. Safely compare the Christ with Buddha or whomsoever you please. He raises Himself above them all, even as the Jungfrau in all her virginal glory rises high above her surroundings. The 'seeing' (ὁρᾶν) of the Son of Man, becomes a sight of admiration (θεωρεῖν), and the admiration ends in worship. *Sol Justitiae, illustra nos!*'

Keys of the Kingdom of Heaven.

By the Rev. W. C. Allen, M.A., Fellow of Exeter College, Oxford.

These are very simple words, and yet how they quicken the imagination. 'The kingdom of heaven'—is it the New Jerusalem which St. John saw coming down from God out of heaven, alight with the glory of God, splendid with its twelve gates, and its walls of gold, and its river of sweet waters, and its trees of life? Or is it the Church of God, the society of the faithful, the blessed company of all true-hearted saints, bearing through the ages of the world the gospel of God's goodness, terrible as a bannered army? Or is it the wide-spreading land towards which our eyes are turned, in which the king shall reign in righteousness, and princes rule in judgment?

And then the keys. To us English people the phrase suggests the barred gate or the locked door to be opened only by those who have the keys. And all this given to one man. 'I will give unto *thee* the keys.' No wonder that the figure of St. Peter has assumed a gigantic place in the imagination of men. What a position to hold! Janitor of the kingdom of heaven!

Or once again, how the words stir our imagination as we think of the influence that these short and simple syllables have exercised in European history, of the great system of ecclesiastical government built upon them, of the appeal made to them to-day, as through the nineteen centuries of Western civilization, in support of claims to authority over Christian men, and to their obedience. And truly any man or body of men would rightly claim our solicitude and interest, if we knew that they could, in fact, open to us the door into that land of the blest, or throw back the gates of the city of God.

Let me give you one simple instance from a bygone age of the influence of these words upon the minds of simple men.

In the year 664 A.D. a conference of Christian bishops was held at Whitby. There were some matters of dispute between Christian men, and the king of Northumbria wished to see if some agreement could not be arrived at. He listened to the arguments on this side and on that until one speaker urged that the custom which he advocated had the authority of St. Peter. No further argument was necessary. 'I will not decide,' said the king, 'against the keeper of the door, lest when I come to the gates of heaven he shut the door against me.'

The same feeling influences to-day many who never heard of the Northumbrian king.

'I will give unto thee the keys of the kingdom of heaven.'

I wish this morning[1] to make one or two suggestions as to the possible meaning of these much debated words, and then to point out how these our brethren, who are to-day to receive their commission, hold keys of the kingdom in proportion to their office; and lastly, to show how, in a sense, all

[1] This sermon was preached in Lichfield Cathedral on September 22, 1907.

who are Christ's disciples share the responsibility of having keys of the kingdom.

What, then, are the keys? To a Jew educated in the Old Testament the phrase would probably suggest the idea of authority, and the office of a steward or high official, rather than that of a door or gate-keeper. From this point of view the phrase would denote administrative authority, and would be further explained and expanded in the words which follow. For to a Jew 'to bind' and 'to loose' was the work of the ecclesiastical lawyer, and meant 'to allow' or 'to forbid,' 'to declare legal' or 'illegal.' St. Peter was to hold the keys, *i.e.* he was to be supreme administrator; he was to bind and to loose, *i.e.* he was to be supreme legislator. It is not unlikely that as the evangelist wrote the words, these were the conceptions which arose to his mind as to the nature of St. Peter's position within the kingdom.

But if we put aside for a moment the clause about binding and loosing, which is elsewhere written, not of St. Peter alone, but of the whole body of Christian disciples, and think only about the keys, it will be clear that the idea involved in having the keys may be that of opening a locked door. It is so used elsewhere by Christ Himself. He said of the Pharisees that they had the keys of knowledge, but that instead of opening the door of knowledge for the people to pass in, they neither went in themselves, nor allowed others to do so. Now if the key promised or given to St. Peter was a key which opened the door unto the kingdom, we can hardly doubt what it symbolizes. For did not Christ speak of Himself as the door? 'I am the door,' He said. And what can be the key of that door but faith and trust in Him. This, indeed, is the keynote of the whole New Testament, that that which will admit men into the kingdom, that which alone is the sure pledge of their entry there, is faith and trust in Him as the Son of God, resulting in baptism into His name.

Now this it was which was St. Peter's claim to entry. He had just given utterance to the great confession in Christ as the Son of God. And Christ promised him that it should be his privilege to open the door for others, no doubt by bringing them to faith and trust in Him and to baptism into His name.

We may, perhaps, paraphrase the words as follows:—

'Blessed art thou, Simon, son of Jona. Flesh and blood have not revealed it to thee, *i.e.* the truth to which you have just given utterance was not taught you by men, it came to you by direct revelation from the Father in heaven. Your name is Peter, which signifies a stone, something hard. And this truth to which you have given expression is also something hard, a rock. And a rock is good for foundation work. I will build My Church upon it. The community of My disciples shall be established on this truth of My Divine Sonship. And if this truth is from one point of view a foundation rock, it is from another a key which will admit into the kingdom where I shall reign. You have the key, it was given to you by revelation of God. You shall admit others, and give to them the same key by bringing them to faith in Me, to admission into the Church, to expectation of My kingdom.'

If this or anything like it was the meaning of the words as Christ spoke them, the keys are the belief in Christ as the Son of God, He Himself is the gate or door; this belief is also the rock, the Church is the body of Christ built upon the rock, and the kingdom is the reign of Christ for which the Church hopes and towards which she looks.

And it may be noted here in passing that if we wish to see how St. Peter himself understood the words about the rock, we must turn to his Epistle. There we shall find him saying that Christ is the living stone upon which the Church is being built up. 'To whom coming,' he writes, 'as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye are being built up a spiritual house.'

Thus when the mind of St. Peter was illuminated by Divine revelation, when he saw as by a sudden unveiling that Jesus of Nazareth whom he had loved and served as a gracious and wise teacher was in truth the Divine Son, the manifestation in human life of the unseen and unknown God, there were put into his hands the keys of the kingdom of heaven. Through this same door of belief in the Incarnate Son of God all who should come into the kingdom would enter. And he was the first to hold the keys. But through the door others should come too. Did St. Peter's mind by some light of inspiration pierce but for a moment the veil of the future? Did he see the countless hosts of the saints flocking from east and west through that door which is Christ, by means

of those keys which are faith and trust in Him? Did he see them pressing into the spiritual house, slowly being erected by unseen hands, upon Christ the living rock? Did he see them, possessed like himself of the keys of the kingdom, calling others into the Church? Perhaps not, for St. Peter was no seer or visionary, but, as it would seem, a man of matter-of-fact mental fibre. But at least his after-life, and the letter which he wrote are a witness to his faithful obedience to his commission. He lived henceforth and died in the work of calling men into the Church, handing on to them, and through them to others the keys of the kingdom.

And to-day, my brethren, we are assembled to see some of our brethren entrusted in a special sense with keys of the kingdom. They are to receive through divinely appointed channels authority to preach the Word of God and to administer the sacraments. What are these but keys by which men enter into faith and communion with Christ, the Incarnate Son of God, by and through whom alone men may hope to enter the kingdom in which He shall reign. Let us pray for them that they may be sustained with Divine grace for the great work laid upon them. To be thus entrusted with keys of the kingdom is a great privilege. It is also a great responsibility. In this modern world of ours, with its perplexities and its passions, the one hope of men is now as ever Christ the Incarnate Son of God. He draws, as He foretold, all men to Himself. But He draws through the disciples whom He inspires, through the Church which He founded, through the sacraments which He ordained. He is the door. These as means of union with Him are the keys. But how great is the responsibility of those upon whom is laid the privilege of holding the keys. If they adulterate His Word, if they misrepresent the Church, if they do not faithfully administer the sacraments, they will turn away from Christ the door, those who would enter, and upon them shall rest the condemnation, 'Woe to you, for ye have the keys—but ye prevent those who would enter in.'

We send them forth with our prayers that they may faithfully use the keys, that they may unlock for many that door which is Christ, and that by their means the body of the faithful who labour and pray for the kingdom may be built up and enlarged.

And lest any of us should forget that not upon these, our brethren alone, but upon all of us who are disciples of Christ, there is laid in some measure this responsibility, let us remember that we too have keys of the kingdom. Christ is the door, and we may all help to open that door for some whom we know. Indeed, perhaps, we never really understand into what a kingdom of light and love, into what a paradise of God He is the door, until we have helped to let someone else in. Even the humblest of us may do that. You may not have been called to be a minister in the Church of God, but you have certainly been called to let others know and see that for you He is the door into the kingdom. Is He for you the Sun of your life, beneath whose bright rays darkness and mist are disappearing? That is a key, use it. Have you strong hope in the brightness of the future, because He abides for ever, and heaven will be where He is. That is also a key, use it. You know, *e.g.*, someone whose life is darkened by doubt or by perplexity, by sin or by sorrow, go and help them. You cannot, perhaps, as it seems to you, do much, or say much. But go, because you love Christ, and know that He loves them, and do your best. If you go in that spirit you shall perhaps, even though you do not know it, help to unlock for them the door into the kingdom of heaven.

Recent Foreign Theology.

Wellhausen and Harnack on the Book of Acts.[1]

The eight notes of Wellhausen concern emendations and interpolations of the text, which impinge more or less seriously upon the historical value of certain passages. As Harnack's essay discusses

[1] *Noten zur Apostelgeschichte.* Von Julius Wellhausen. 'Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen. Philologisch-historische Klasse. 1907. Heft 1. I'p. 1–21.'

Die Zeitangaben in der Apostelgeschichte des Lukas. Von Adolf Harnack. 'Sitzungsberichte der königlich Preussischen Akademie des Wissenschaften. xxi. 1907.' Sonderabdruck.

primarily the chronological expressions of the book, the two critics hardly cross each other's path, except at one point, namely, 24^{27} (διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον). Wellhausen (pp. 8–9) thinks this interval of two years in the legal process is an 'absurd hiatus,' and proposes to refer the διετία to Felix's tenure of office. The suspicion is gratuitous. As Luke has already noted (24^{10}), Felix ruled for more than two years; the context (cf. v.[26]) favours, if it does not suggest, a lengthened period of intercourse between the governor and his prisoner; and to connect the διετία with the general rule of Felix instead of with the trial of Paul, does violence to the trend of the surrounding history, where the latter is the central figure. Besides, as Harnack stops to point out (pp. 4–5), this allusion to years, which the historian leaves a blank in his record, is entirely consonant with Luke's general method (cf. *e.g.* 11^{26} 18^{11} 19^{10} 28^{30}). Wellhausen's interpretation, in short, betrays an inadequate appreciation of the historian's practice. It smacks of the casual, and this impression is borne out by an odd remark in the same note, in which he confesses he has been struck by an allusion in Pfleiderer's *Urchristentum* to a theory that the true place for the journey of Paul and Barnabas to the council of Jerusalem is to be sought in 11^{30}. 'I do not know who started this hypothesis,' he adds naively! Wherever Wellhausen has been living of late, evidently it has not been in the criticism of Acts. What seems to him a novelty has really been a commonplace of recent criticism. Those critics, however, who have for years sought to identify the two visits in 11^{30} and $15^{2f.}$ will welcome Wellhausen's adhesion to their hypothesis (pp. 7–8). Similarly, but unconsciously, he is in agreement[1] with critics like Spitta, McGiffert, and J. Weiss when he takes ἐν παντὶ χρόνῳ . . . ἡμῶν in 1^{22} as an interpolation (pp. 2–3). This is tenable, yet it is extremely difficult to admit that συναλιζόμενος in 1^{4} refers, not to continuous intercourse, but to one special meeting, and that the last. Did the participle refer to the final interview, in the sense not of eating[2] but of intercourse, as Wellhausen alleges (p. 2), the aorist would have probably been chosen. And the context indicates that Luke is alluding here not to the final meeting (as in v.[6]), but to the previous period.

Wellhausen's further conjectures vary in plausibility.[3] Like several other critics, he suspects that in 12^{17} the original source had the name of some place, which was omitted by the editor in order to pave the way for what follows. Wellhausen (p. 9) makes εἰς ἕτερον τόπον a Lucan correction of εἰς Αντιόχειαν (Gal 2^{11}). The general tradition of Ac 12 (p. 11 f.) he rightly considers to be accurate.[4] That the first bloody persecution of the disciples took place under Agrippa I. is to be explained by the fact that the Roman governors who kept the Jews in check were no longer in authority, while Agrippa's policy was to conciliate and favour the Jews. 'Possibly Mt 10^{23} refers to this second persecution,' Agrippa being an example of the βασιλεῖς (10^{18}) before whom the disciples were dragged. This may well be the case, but we should have expected an equal background for the ἡγεμόνες mentioned along with the βασιλεῖς.

In $18^{20f.}$ Wellhausen (14 f.) is disturbed by the curt, enigmatic language of the story.[5] 'No American could improve on its telegram-style.' But it is a heroic remedy to regard, *e.g.*, the departure from Ephesus to Jerusalem as an unhistorical digression, introduced, 'perhaps, in order to avoid bringing Paul into touch with Apollos at Ephesus'! This heroism is carried still further in the notes upon $19^{23\text{-}41}$ and $27^{1\text{-}43}$. The rôle played by Alexander (19^{33}) in the former passage is certainly curious, and the relation of Paul to the whole business is not clearly brought out. The ambiguities are patent. But it is to solve one difficulty by means of another and a greater, to

[1] On the doubtful ground, however, that ἐπί (accus.) in this connexion cannot refer to permanent intercourse. The passage which he quotes from 1 Mac 13^{49} is an inadequate witness, for καὶ εἰσπορεύεσθαι (xv) there is of very dubious authority.

[2] Dr. Abbott (*Notes on New Testament Criticism*, p. 54 f.) unconvincingly argues that the Lucan references to Christ's eating, after the Resurrection, have arisen from misunderstood expressions.

[3] He accepts, like Blass, "Αννας for ἀναστάς in 5^{17} (p. 21).

[4] So does Harnack (p. 10) still, arguing that it is corroborated by the old tradition that the apostles were bidden by Jesus to remain twelve years in Jerusalem. This period covers 30–42 A.D.; and as the persecution of the disciples under Herod Agrippa (41–44 A.D.) must have taken place shortly before his death in 44 A.D., the two traditions tally.

[5] The whole section, 18^{18}–20^{4} (where the we-journal is resumed), is characterized by a confusion and hurry unusual in the rest of the book. The paragragh $18^{20f.}$ does not deserve the description by Blass ('incipit narratio clarissima'). It gives one the impression of being abbreviated, to the point of obscurity, at some points, for all its vivid local colour.

imagine, as Wellhausen would have us do (pp. 15–17), that Luke has adopted the story of an Ephesian outburst against the local Jews, written by an impartial though rather sly outsider, and adapted it for his own purposes. Even more improbable is the idea that (p. 17 f.) in ch. 27, vv.[9-11 21-26] and the larger part of [33-38] are Lucan additions (like the mention of Paul in v.[43]) to the account of a stormy voyage to Rome which was written by someone else.[1] The presence of an interpolation in 27[21-26] has been often felt by critics, from Overbach to J. Weiss. Dr. H. P. Forbes, in the fourth volume of *The International Handbooks to the N.T.* (1907, p. 82), is the most recent adherent of this view. But this is far from involving the consequences drawn by Wellhausen. The style of the chapter connects too closely with the rest of the book, as Harnack has already shown, and the separate objections of Wellhausen to the ordinary view of the passage are too trifling or prosaic to need refutation, any more than Soltau's theory that 27[1]–28[16] was originally a letter meant for some friends of the apostle (*Zeitschrift für die neutest. Wissenschaft*, 1903, p. 130).

The essay is, in fact, ingenious rather than judicial. Harnack's is exactly the reverse; its results are more winning, because its arguments are better winnowed. He works from a careful study of the chronological data of Acts. Allusions to contemporary history here (*e.g.* 11[28] 12[20f.] 18[2]) are not only scanty but incidental; Acts has no synchronism like that of Lk 3[1]. Nor, unless in describing Paul's sojourn in important centres, does Luke condescend upon exact periods of years and months, a trait which tells in favour of his historical feeling as compared with the inventiveness shown by the writer of apocryphal Acts.[2] The exceptions to this rule are, of course, found in passages where he seems to have been an eye-witness. The frequent allusions to Jewish festivals seem to Harnack to indicate that Luke, even before his conversion, must have sympathized with Judaism in the diaspora (p. 11). This may be, but it is precarious to find evidence for it in the notice of 18[2]. In the un-Hellenic use of ἡμέραι Luke shows a tendency to give his style a 'biblical' character; his varied uses of the word betray affinities to the LXX. But neither these nor the occasional conventional data of its chronology affect the title of the book to be regarded as trustworthy (p. 16). The proof of this is led at some length, and developed with considerable clearness. In chs. 6–12 Harnack admits frankly that the lines of chronology have been confused. 'In these chapters there are more gaps left than facts narrated' (p. 20). But the last word has not yet been spoken upon the historicity of the various fragments of tradition preserved in this second part of the book.

The closing paragraphs (p. 21 f.), upon Ac 28[30. 31], add little or nothing to what the author has already written on the subject in his *Lukas der Arzt*. He is disinclined to think that Luke meant to compose a third volume. The διετία must have been followed, he argues, by Paul's ultimate release; but Luke did not describe the later activity of the apostle, as it was no longer of supreme importance to the great cause of missions. I cannot see that this psychological explanation is any improvement upon the view that the διετία ended with Paul's death.

Harnack's final note is worth transcribing. 'It is unlikely that Luke formally "edited" Acts with his own hand, for (1) a number of passages betray inequalities which show that the care of the final hand was awanting, and (2) the textual history of the book proves the existence of two or more editions. But, so far as chronology is concerned, one does not miss the last hand (this against Ramsay). In my opinion, we cannot point to any passage where an elaborate chronological notice, such as that of Lk 3[1], would have been appropriate.'

JAMES MOFFATT.

[1] Perhaps, Wellhausen admits, he was a companion of Paul. 'But if not, we have another instance of what occurred in the editing of the passage about Artemis,' *i.e.* the incorporation of a story which was originally irrelevant to Paul.

[2] 'We may assert that, although Acts has no chronological scaffolding, it is a very respectable history. In this aspect [*i.e.* of chronology] it can well bear comparison with the historical productions of the age' (p. 16).

The Religion of the Old Testament in the Framework of the other ancient Oriental Religions.[3]

SELLIN's book springs from three lectures given by him last October at a Conference of pastors held at Dresden.

[3] Ernst Sellin, *Die alttestamentliche Religion im Rahmen der andern altorientalischen*. Deichert: Leipzig, 1908. Pp. 82.

He starts by saying that the relation of the religion of the Old Testament to that of the other religions of the ancient East is the chief problem before Old Testament scholars to-day. He proposes, therefore, to put side by side the characteristics of the religion of Israel with those of the other religions as revealed by archæology. This he proceeds to do in successive chapters on (1) Ritual; (2) Custom, Morality, and Justice; (3) Treatment of the World and Nature; (4) Treatment of History; (5) Treatment of Life and individual Piety; (6) Faith in God and Teaching about God; (7) Ideas of Revelation. Under these heads he rapidly reviews all the chief practices, ideas, and personalities of the O.T. religion, with abundant illustration from the most recent discoveries; and, whilst fully recognizing the many similarities, concludes that the O.T. is inspired by a completely world-religion which was consummated in the new and creative spirit, resulting finally in Christ.

Sellin's position may be best illustrated by describing his attitude to a few test questions. (1) Whilst accepting the usual critical date for the promulgation of the Codes of D and P, he holds strongly the Mosaic origin of the Book of the Covenant. He considers that Winckler has proved, once for all, the untenability of the Wellhausen position that the Israelitish tribes on their entrance into Canaan were merely Bedouins. On the contrary, they were—'Semi-nomads, *i.e.* possessors of flocks, who had already, here and there, practised agriculture, amongst whom the tendency to a more settled life was already present, and who already, in North Arabia up to the borders of Palestine, stood in relation to fixed sanctuaries, at which naturally were found organized priesthoods.' Edward Meyer is quoted in support of this. Accordingly Sellin is able to declare as the three principles of Mosaism: (*a*) Jahweh from Egypt onwards the God of Israel; (*b*) Jahweh an invisible God, not to be represented by images, gracious, but also holy and righteous; (*c*) Jahweh at the same time the World-God, the God of all peoples, and of the individual. Sellin holds the second of these in a very different way from Winckler, who considers the Biblical religion a mere sect of the widely diffused teaching of the East; to him, on the contrary, it is the mark of revelation, and the entire East can offer no parallel to it. As to the third principle, it is admitted that there is no documentary evidence for it, and little trace of it in pre-prophetic times; but it is claimed that it was implicit from the first, and afterwards theoretically unfolded by the prophets. (2) In his treatment of the prophets, Sellin makes great use of the recent works of Gressmann and Meyer. These writers have proved that the eschatological scheme of prophecy is not peculiar to Israel. On the contrary, Meyer describes the Egyptian plan of the future as depicting—'First, a time of heavy punishment, the annihilation of the national power, the desolation of the land and of its sanctuaries; then the glory of the Messianic kingdom, under the righteous god-beloved king from the old legitimate family, to whom all peoples will be subdued.' Even the doctrine of the remnant may be found. Sellin points out the possible consequences of this on the present late dating of Apocalypse in the O.T., mentioning Am 9, Hos 14, and Is 9. (One might add Joel, and Zec 12–14.) Accepting this scheme, which accounts for Amos' familiar use of the term 'Day of Jahweh,' he maintains that these conceptions were born again in Israel, completely ethicized in the best teachers, and adapted for the service of the true religion. He is thus able to treat the savager traits of O.T. Apocalypse as relics of pagan origins. The true direction of prophecy is seen in the mild and gentle prince of Zec 9, and in the suffering Servant of Deutero-Isaiah. It is evident that a field of thought is here opened which has as yet been barely entered by British scholars. Whilst much, at present, is uncertain, further inquiry may be very fruitful.

(3) The sections on personal piety and experience, and the problems of sin and forgiveness, are full of suggestiveness, but can only be mentioned here. We pass to the author's views on the O.T. revelation of God. He considers Winckler's attempt to lay the essence of religion in teaching altogether mistaken. Such teaching might lead to an Abstraction, a Personification, a Synthesis, but never to a Person. If Moses had won his faith through speculation or theorizing, it would have been incumbent on him to convey this to the people. He did not do this because he found God through his own innermost personal experience, through revelation. The God he found was One never found elsewhere. Other gods had ethical traits, this God was One whose whole nature and sole requirement was goodness. Other gods were known esoterically,

by priests and scholars; Jahweh was known to every individual of the nation, and the claim of Dt 4^7 is justified. So Sellin sums up—'There are almost the same religious ideas, customs, usages, correspondingly impressed by each people with its own idiosyncracy, yet only in one has God Himself spoken, disclosed Himself, and this word of His has gradually transformed everything and made it new.'

The remarks on the relation of the Code of Hammurabi to Moses, on the O.T. and Egyptian ideas of immortality, and many other topics, are full of interest, but cannot be dealt with in this brief notice. The book as a whole, proceeding from one who is an expert in both fields of study, deserves the most serious attention, and undoubtedly shows the direction in which a large section of O.T. scholars is moving.

WILFRID J. MOULTON.

Headingley.

Babylonian Literary Redaction.

BY STEPHEN LANGDON, M.A., PH.D., OXFORD.

AN illustration of Babylonian literary composition taken from the religious literature may be of interest both to Old Testament critics and to general readers. In applying the methods of literary criticism to a Babylonian psalm the Assyriologist has often the advantage of being able to present the late composition which he desires to analyse, as well as the actual tablets from which the redaction was made. In the example which I am about to give, the theological and philosophical reasons, which led the redactor to borrow as he did, will be evident, so that this study has an interest not only for literary criticism, but for the history of religion.

Briefly the situation was this. In the early period of Babylonian literature, about 2500 B.C., a poet belonging to the cult of *Enlil* of Nippur, the central cult of the Sumerian Zeus, wrote a lamentation concerning a famine in Babylonia. This he composed in the classic language of that time, a language which was borrowed from the early and highly cultured Sumerians, whose pantheon and religion also went over to the Babylonians and was theologically developed by them. In fact, the Babylonians nearly always composed their psalms and ritual in this language, adding a Semitic and often bad translation, just as in the Roman Church of our time a translation of the Latin service is made into various vernaculars for the use of laymen.

Now the lament of the Nippur poet was composed during the very early period before Hammurabi, when Sumerian was probably understood by every one, and hence his psalm is in pure Sumerian. Furthermore, his conception of the pantheon was the early one which based everything upon the principle of the trinity of sky, earth, and sea. In this trinity *Anu* was known as the god of the upper sea, above the canopy of heaven, and we have a seal in the British Museum representing this god in his realm of the upper sea, with streams of water pouring from his shoulders to give rain to the earth.[1] The second and most important member of the Sumerian trinity was Enlil of Nippur, the earth and sky god, who, like the Greek Zeus, was especially interested in the harvests and herds. In the cosmological speculations of this early people, Enlil was the one who reduced the demons of disorder and created heaven and earth. He was, moreover, a national conception. At his cult in Nippur sectional jealousies ceased, and both Semite and Sumerian, rising above prejudice of race and city, adored the personification of the powers of earth and air at this ancient shrine. The notion that his 'word' was a creative principle, a messenger to do his bidding, was also prevalent in this ancient mysticism—an idea which the Semites seem to have failed to understand, for the doctrine of the creative 'word' does not appear to have been revived with emphasis until the centuries just before Christianity. But of this important side of Babylonian mysticism I shall have opportunity to say more elsewhere.

The third member of the trinity was *Ea-Oanes*, god of the sea.

[1] *Guide to the Babylonian and Assyrian Antiquities of the British Museum*, plate xxiii. No. 3.

This short sketch will enable us to understand the original psalm from which later redactions were made. The text, which has not yet been translated, was published in the *Cuneiform Inscriptions of the British Museum*, vol. xv. plates xi. and xii. The following translation, which can be justified only by extensive notes, is, I think, at least approximately correct:—

1.	Oh Enlil councillor,	doth any one comprehend thy form?
2.	Thou art begifted with strength,	lord of the harvest lands.
3.	Thou didst create the mountains,	oh lord of the grain fields.
4.	Warrior of great strength,	father Enlil!
5.	Thou art the powerful divine prince;	for creating posterity thou sustainest life.
6.	As the air thou art all-pervading,	as the grain . . . (?)
7.	The haughty,	the rebellious land thou didst humiliate.[1]
8.	The proud (?),	the wicked highlands thou didst humiliate.
9.	The land of the foe with violence	as a peg thou didst smite on the head.
10.	The barbarous lands	thou didst subject.
11.	'I am the fortress of the lands,	their bolt am I.'[2]
12.	The conceited	thou didst bring to naught.[3]
13.	The gates of heaven	thou didst establish.[4]
14.	The bar of heaven	thou didst pull back.
15.	The fastenings of heaven	thou didst rend asunder.
16.	The bolt of heaven	thou didst remove.[5]
17.	The disobedient land	with desolation thou didst scatter.
18.	The disobedient foe	thou didst not dread.
19.	Oh lord, who hast sent hunger everywhere,	how long until thou be pacified?
20.	The wrath of thy heart	can any one appease?
21.	The utterance of thy mouth	brings destruction.
22.	With thee is there one	who ventureth to make war?
23.	'I rule, and I subdue the heavens;	I am the prince of all peoples.
24.	The fish of the sea I entrap,	the birds of heaven I ensnare.
25.	Husbandman who tends,	divine Enlil am I.'
26.	Oh great lord,	hero . . . (?)
27.	From thy right hand	no foe escapes.
28.	From thy left hand	no evil-doer escapes.
29.	. . . . .	. . . (broken away)
30.	When thou openest thy lips	the earth resisteth not (?)
31.	When thou hast cursed the land of the foe,	none . . . (?)
32.	Be thou pacified	oh Enlil.
33.	Oh lord of the harvest lands,	of unsearchable heart art thou.
34.	. . . . .	of the gods art thou.
35.	. . . . .	of the Anunakki[6] art thou.
36.	. . . . .	Enlil art thou.
37.	. . . . .	of the Anunakki art thou.
38.	Lord of song (?) . . .	Enlil art thou.

[1] Referring to Enlil's battle with the giants.

[2] Abrupt changes to the first person are frequent in these hymns.

[3] The references in lines 7–12 are to Enlil's conquest of the world in his mythological conflict with the demons of disorder.

[4] That is the eastern and western gates for the sun god to enter and depart.

[5] Lines 13–16 refer to the first sunrise. The same scene is described in the Legend of Creation.

The theological and cosmological speculations of the third millennium B.C., from which period this psalm comes, had already given rise to the theory of a son of the great creative god who acts for him, especially in his direct contact with the world. This has already been pointed out by Professor Zimmern in his brochure, *Father, Son, and Intercessor*. But although speculative religion evolved out of Enlil the idea of a warrior son who takes his father's place in the conflict against the demons of darkness, so far as I know, this idea does not appear in the psalms of the priests of Nippur. But the idea is very early, for Ninib, Enlil's son, who seems to have been impersonated with the agencies of Enlil as subduer of nature, and hence a warrior god, appears on a monument of 3500 B.C. (*circa*) holding the mythological net with which Enlil overwhelmed the giants.

Be this as it may, the idea of the son coming in beside his father as creative and active principle became prominent in later Babylonian theology. In fact, the priests of Lagash, where Ninib the son was worshipped, seem to have composed psalms based upon this idea. Later, the priests of Kutha, a town whose cult was devoted to the god Nergal, lord of the dead, claimed for Nergal the rôle of son and creative god; and finally the priests of Babylon redacted all the earlier legends under influence of the sonship idea of Marduk.

We have, in fact, from some poet who belonged to the school dominated by the idea that Enlil's son Ninib actually defeated the powers of darkness

[6] Earth spirits.

and brought order out of chaos, a psalm based upon the old psalm to Enlil just translated. This psalm is, at least in its present form, a redaction of the sixth or fifth century B.C. In other words, a period of 2000 years lies between the original and the later imitation. This Neo-Babylonian lamentation which I am about to give is accompanied by a Semitic translation, and may have formed part of a popular hymn-book. The text has been published in the *Beiträge zur Assyriologie*, vol. v. pp. 632–635. The compiler, evidently without much originality, desired to write a lamentation concerning a famine; as he was under the influence of the theological notion of the sonship of Ninib, he redacted the old hymn into the following:—

Obverse.

[1–13. broken away]	
14. The gates of heaven	thou didst burst through.'[1]
16. The bar of heaven	thou didst pull back.
18. The fastenings of heaven	thou didst rend asunder.
20. The bolt of heaven	thou didst remove.
22. The disobedient land	with desolation thou didst scatter
24. The disobedient foe	thou didst overturn.[2]
26. Oh lord who hast sent hunger everywhere,	how long until thou be pacified?
28. The wrath of thy heart	can any one appease?[3]
30. Oh great lord	hero who [defended?] his father.[4]
32. From thy right hand	no foe escapes.
34. From thy left hand	no evil-doer escapes.
36. When thou openest thy lips	the earth resisteth not.
38. When thou hast cursed the land of the foe,	none . . .
40. The man who worships thee	. . . . .

Reverse.

42. The decrees of Enlil into his power	. . . [they confided].
44. He made glad their hearts,	he made happy their minds.
46. The tablets of fate of the gods	into his hands [they confided]
48. Unto Ekur[5]	the beloved temple . . . (?)
50. Unto Ekiur[6]	the sacred house he drew nigh.
52. Unto Ešmedu	the temple of the lifting up of eyes . . .
54.[7] Unto Edub,	place of repose . . .
56.[7] Unto Emetenursag,	the resting-place . . .
58.[7] Unto E-ide-Anu,	temple of the prince . . .
60. For the lord Ninib	they [created an everlasting?] name.
62. The gods on their mountain,	as many as . . .
64. Because of fear of him as a reed	they[8] . . .
68. The treasures of the mountain	they . . .
70. The land disobedient unto Enlil	may he . . .

Unfortunately the opening lines of the lamentation, in which the titles of Ninib were probably given, are broken from the tablet. Nevertheless the nature of an ancient lamentation can be clearly seen from these two comparatively well-preserved tablets. Little is said about the calamity itself. The poet and his people are desolate. The mention of that fact suffices. The god who can stay the famine must be celebrated according to the legends of the past. When the heroic deeds of the god have been sung, and his character as personification of one of the principles of nature accurately described, the ancient psalm ends with a few lines of real prayer. But the rituals of the later cults worked out the theological notions of the different deities, so that frequently each lamentation to different gods took up several tablets. Thus the old lament to Enlil given above was worked over under influence of the father and son idea and attributed to Ninib. The familiar scene of the conclave of the gods on the mountain is brought in, and the tablets of fate are given to the son of the great father if he will go forth to war against the demons of chaos. After his victory the gods adore the son. The prayer at the end of the redacted psalm is in a fragmentary condition. From it we learn that the psalmist appeals to heaven and earth, to gods and temples, to intercede with Ninib and appease his wrath.

[1] Alternate lines contain the Semitic translation for the people. The translation is often incorrect, and shows traces of varying ideas.

[2] A gloss adds 'didst humiliate.' Notice the redactor does not repeat line 18 of the original exactly, since he wished to avoid any mention of the god turning back.

[3] Here the redactor leaves out lines 21–25 of the original.

[4] This is an evident change in the text: the original has no mention of *his father*.

[5] The temple of Enlil in Nippur.

[6] Chapel of Enlil's consort in Ekur.

[7] These three lines are inserted in honour of temples in the cities of Kiš and Erech. The foregoing temples and shrines were all in Nippur, the sanctuary of Ninib's father.

[8] The conclave of gods on the mythological mountain adore the son after his victory.

In copying from the older tablet the redactor skilfully leaves out lines which were characteristic of the father Enlil. Thus lines 21–25 referring to the 'word' of Enlil, his universal lordship and care for the earth are omitted, since the theologians, however much attached to the father-son idea, never ventured to think of Enlil apart from his fatherhood of the gods and his special care of the earth.

The linguistic peculiarities of the redaction need not arrest our attention here. To make the method of literary composition entirely clear, a philological commentary would be necessary. We believe, however, that the above popular treatment will serve to throw some light upon the literary methods of Babylonian temple schools, and upon some of those gnostic and mystic ideas which formed their philosophy.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XIX. 41, 42.

'And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.'—R.V.

EXPOSITION.

'And when he drew nigh, he saw the city.'—Tradition, assuming that our Lord took the direct road over the summit of the Mount of Olives, points out the spot as half-way down the western slope. But there is no doubt that the road by which Jesus went is that which goes over the southern shoulder, between the peak where the Tombs of the Prophets are and that called the Mount of Offence. 'After the first view of the south-eastern corner of the city . . . the road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. . . . Immediately below was the Valley of the Kedron, here seen in its greatest depth as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and "He, when he beheld the city, wept over it."'—STANLEY.

'And wept over it.'—Not merely 'shed silent tears' (ἐδάκρυσεν), as at the grave of Lazarus (Jn 11^{35}), but 'wept aloud' (ἔκλαυσεν), and that although not all the agonies and insults of four days later could wring from Him one tear or sigh.—FARRAR.

'Saying, if thou hadst known in this day, even thou, the things which belong unto peace!'—This is probably correct, but the text is somewhat uncertain. The aposiopesis is impressive. In the expression of strong emotion sentences are often broken. The words imply that there have been various opportunities, of which this is the last. Thus once more ('how often,' Lk 13^{34}) the Synoptic narrative is found to imply the Judæan ministry recorded by John. The καὶ σύ perhaps implies no comparison: 'even thou' (A.V. and R.V.). But if 'thou also' (Rhem.) be preferred, it probably means, 'as well as my disciples.' The protasis 'If thou hadst known' does not imply any such definite apodosis as 'Thou wouldest weep,' etc. The expression is virtually a wish, 'Oh, that thou hadst known.'—PLUMMER.

'Which belong unto peace!'—Perhaps with a *paronomasia* on the name of *Salem* or 'Peace,' and on the *sound* though not the derivation of Jerusalem (Yeroo Shalom, 'they shall see peace'; cf. Ps $122^{6,7}$). Such plays on words often spring from deep emotion.—FARRAR.

THE SERMON.

Christ wailing over Jerusalem.

By the very Rev. F. W. Farrar, D.D., F.R.S.

1. Jesus was driven from Jerusalem by the enmity of the priests, and compelled to take refuge in Ephraim. There He remained until He saw the crowds of pilgrims from Galilee making their way to keep the Passover at Jerusalem, and these He joined, knowing that with them He might make, what He well knew would be His last journey, in safety. He wended His way up the Mount of Olives surrounded by the shouting, triumphant crowd, and suddenly the view of the city burst upon them, and the crowd stood still, expectant probably of a promise of glorious emancipation. But instead of that a rush of anguish filled Christ's soul, and He 'wailed aloud.'

2. Why did He 'wail'—the only time this strongest word is used about Christ? Was not

Jerusalem a most religious city, with its Temple laden with gold, and its 40,000 priests, and endless army of white-robed Levites? Were not 2,000,000 pilgrims making their way to Jerusalem at this very time? But the Lord looked beneath the surface and saw that their religion was a hollow pretence. They were careful about the washing of the platter, but their hearts were unclean, and they were about to commit the most awful sin that the world has ever seen. So the doom of ruin was passed upon them, and it was fulfilled within the lifetime of some of those who heard it. Their city was taken, and men slaughtered, till it became an unrecognizable heap of mounded graves.

3. This incident is an allegory. The soul of each one amongst us is such a Jerusalem. The soul has its history of shame or of faithfulness, and its prophecy of triumph or of doom, just as Jerusalem had. Jerusalem had warnings. And have not we had warnings in the sight of the thousands of men and women who have ruined their lives? The doom which fell upon Jerusalem was not more terrific than that which falls upon guilty men. To them Christ is saying, 'If thou hadst known . . . the things that belong unto thy peace! but now they are hid.' '*But now.*' In the words of an old divine, 'Though this day be like yesterday, and to-morrow like to-day, yet one day will come for all, and then woe, woe, woe, and nothing but darkness. Though the fire fell not upon Sodom till evening, yet it fell; and so comes the Judge, though He be not yet come; though He hath leaden feet, He hath iron hands.' When the terrible 'too late' has been pronounced, 'all the furies of Hell leap upon the self-ruined soul. . . . Irons are laid upon his body like a prisoner, all his lights are put out at once.' Jerusalem found that it was so, and so shall all men who persist in defying the mercy of God which calleth us to repentance.

4. The wail of Christ over Jerusalem has a solemn reminder for us. It is not yet too late for us to listen to the voice of Christ, but the sun is speedily setting, and none knows how soon for us the night may fall. We neglect the warnings of Scripture, and while we defy its exhortations we clutch at its promises. We are like men who see a river before them and plunge into it hoping we may find footing, and so are drowned. We see wrath written against our way of life and hope it may not be wrath but forgiveness. But when we think of the fate of God's once glorious Temple, and of God's once chosen people, let us not be high-minded but fear! Let us wrestle, and watch, and pray!

The Things that alone count.

By Professor the Rev. Hugh Black, M.A.

The Saviour's tears were a startling contrast to the exultant shouts of the Triumphal Entry. The disciples' hearts were glad at the signs of their Master's acceptance. What they expected they hardly knew, but certainly a triumph for Christ, and salvation for Israel. As they rounded the hill and Jerusalem came in sight, a hush fell on them, for the Lord was weeping. What did He see in the city? The long story of God's love and patience—and its failure! He knew that He had been rejected by rulers and people, and that He had lived, and would die, in vain, so far as that hard and proud city was concerned. They were blind, as their fathers had been, to all the mercy and loving-kindness of God. The Redeemer knew that His way in that city was the way of the cross. He knew that the city was doomed. They had had their day of visitation, and were still having it. But they were throwing away their last chance, following false lights, dreaming false hopes, and seeking false sources of peace.

We see clearly that it was their day of visitation, when they might have laid deep the foundations of a strong national life. Jesus showed them that sin was the one weakness of a nation, and the one bondage of man. But their political ideas never went further than the throwing off the yoke of Rome, and their religious ideas were similar—external in aim—looking for the kingdom of God in the form of a Jewish world-empire. He taught 'the kingdom of God is within you,' but they rejected His teaching, and rejected Himself, and did not know they were refusing their only hope. Our Lord's lament was the same as that of the prophet of old, 'Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.' If they had only known that their day of grace was almost gone.

If we knew! We too have a day of grace. There are things that belong to our peace, and the same things as ever. What of all the things

we do and seek can be put in this class as essential to our real welfare? Apart from sinful pleasures and evil ambitions, what about the pursuits we count innocent and spend our strength and desire on? The question that ought to be asked is not, are they innocent, but are they *sufficient*? Success is good, a happy home is good, knowledge is good, business energy is good, but who would say that any of these external things—which the world can give or take—is a sufficient end for a human soul? If our purposes and pursuits are stripped from us and leave us naked before death and the judgment—if we have no life of the soul and no citizenship in heaven—then the Saviour may well weep over us as He wept over the Jews.

If we had known! But we do know, and we should know. The Lord summons us now to a new life with other ambitions and hopes, and if we go with Him we will not at the last be tortured with vain desires and vain regrets.

Illustrations.

And as he came near, seeing the city he wept over it.—After the capture of Rome in 1870, Mazzini recognized that his ideal was shattered. His own party had failed him. 'Italy, my Italy,' he said; 'the Italy I have preached, the Italy of our dreams! Italy, the great, the beautiful, the moral Italy of my heart! I thought to call up the soul of Italy, and I only see its corpse.' 'Yes,' he writes to Mrs. Stansfeld, 'I love more deeply than I thought my poor dreamt-of Italy, my old vision of Savona. I want to see before dying, another Italy, the ideal of my soul and life, start up from her three hundred years' grave: this is only the phantom, the mockery of Italy. And the thought haunts me, like the incomplete man in Frankenstein seeking for a soul from its maker.'

Two years later, in March 1872, he died, and Carducci's epitaph describes him as—

> The man who sacrificed all,
> Who loved greatly,
> Who sympathized deeply,
> And hated not at all.

Bolton King's *Mazzini*, p. 218.

No one can walk among the stately ruins of Tintern Abbey without being deeply moved. The skeleton windows and broken buttresses and columns are so suggestive of the splendour that once was and that could have been preserved if proper care had been taken. But supposing the architect—the man whose skill and industry raised the fabric—could see it, he would be the one who would weep most bitterly over the ruins, for the simple reason that he would know, like no one else, the contrast between what is and what might have been.

> Tears from the depth of some divine despair
> Rise in the heart, and gather to the eyes,
> In thinking of the days that are no more.

Even so Christ wept over Jerusalem when other eyes were dry. He alone saw the unrealized possibilities—the moral and spiritual ruins. Exalted to heaven with privileges, it had disappointed every expectation, and as a result was fast moving to complete destruction. Seeing all this, no wonder Jesus wept.

> For of all sad words of tongue or pen,
> The saddest are these: 'It might have been.'

A vision of the city.—The Church needs a vision of the city. Dr. Campbell Morgan relates the following incident. Mrs. Catherine Booth was once present at a meeting in a Yorkshire town with a lady who was entertaining her. Her hostess was a Christian lady, of great refinement, and the member of a Christian Church. When she got on the platform and saw the kind of people that Mrs. Booth had brought together, she said to her, 'How could you bring me here? I am not accustomed to see this sort of crowd.' And Mrs. Booth answered, 'My dear madam, all these are your neighbours. I did not bring them with me here, I have simply brought them out to show you.'

In this thy day.—It is a critical point in Reade's story of *Hard Cash* when Noah Skinner the fraudulent banker's clerk, old and dying, proposes to himself and resolves to deliver up, *to-morrow*, the receipt for fourteen thousand pounds, his criminal possession and crafty retention of which has caused such profound and widespread misery. Thus: 'a sleepy languor came over him . . . but his resolution remained unshaken; by and by waking up from a sort of heavy dose, he took, as it were, a last look at the receipt and murmured, 'My head, how heavy it feels.' But presently he roused himself, and murmured again brokenly, 'I'll take it to—Pembroke Street to-mor—row, to-mor—row.' The to-morrow found him and so did the detectives—dead.

Now they are hid from thine eyes.—In the *Life and Letters of Darwin* we have a pathetic record of how, through the neglect of his æsthetic tastes and the absorption in the pursuit of purely physical science, the character of the great scientist lost the poise of a true development, and the artistic and spiritual faculties of his soul, on his own confession, atrophied and died. 'Formerly, I was led to the firm conviction of God and of the immortality of the soul. In my journal I wrote that whilst standing in the midst of the grandeur of the Brazilian forest, "It is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind." I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scene would not cause any such conviction and feeling to rise in my mind. It may be truly said that I am like a man who has become colour blind; and the universal belief by

men of the existence of redness makes my present loss of perception of not the least value as evidence. Disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress.'

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The Archaeology of the Book of Genesis.

By Professor the Rev. A. H. Sayce, D.D., Litt., Oxford.

Genesis i. 14–30.

14. The Heavenly Bodies.—The night had already been distinguished from the day on the first day (v.[5]), but in the Assyrian Epic the heavenly bodies were not set apart to mark the seasons until after the creation of the firmament and the earth with the existing seas, and accordingly the Biblical narrative introduces their creation here on the fourth day, in spite of the inconsistency it involved. The fifth tablet of the Epic begins as follows:—

(Merodach) fashioned the stations of the great gods,
he fixed the stars that corresponded with them, called the *lumasi*.
He fixed the year, setting apart the Zodiacal signs;
twelve months he defined, each with its three stars,
from the day when the year begins to the end.
He founded the station of Jupiter that they might know their laws.
That they might not sin or go astray any one of them,
he established the station of Bel and Ea along with it.
He opened doors on the two sides (of the house of the sky),
making fast the bolts on the left side and the right.
In its centre he placed the zenith,
bidding the Moon-god shine and rule the night.
He made him also a creature of the night to make known the days;
month by month without fail he gave him a crown;
at the beginning of the month as it dawns upon the earth
the horns shine to make known the seasons:
on the seventh day the crown he . . .

The heavenly bodies were themselves deities in Babylonian belief, and therefore had existed as long as the creator, Merodach, himself. All the creator could do was to give them laws and make them regulators of time. Their divine character is implicitly denied in the Hebrew narrative which makes God create as well as appoint them to their duties. As, however, it retains the place assigned by the Epic to the appointment in the order of the creation, an inconsistency is occasioned with vv.[3-5], which shows that the Hebrew writer had before him either the Epic or the materials out of which it was composed. Otherwise the appointment of the heavenly bodies to their duties would have been inserted in its natural place.

Signs.—Babylonia was the first home of astrology, and the earliest astronomical observations

made there were for the purpose of discovering of what events the movements of the heavenly bodies were 'signs.' The great astrological work in seventy-two books, which was ascribed to Bel, and was translated into Greek by Berossus, went back to the early days of Semitic supremacy in the country. Hence in enumerating the objects for which the heavenly bodies were appointed, the first object the Babylonian would have mentioned would have been that they were for 'signs.' The fact that in the Epic no direct reference is made to this, may indicate that it was not the Epic, but an earlier cosmological poem which lay before the Hebrew writer. The Hebrew אות, אות, is borrowed from the Babylonian technical term *ittu*, which is derived from *âtû*, 'to see.' מועד is another early example of Babylonian influence, the verb יעד, from which it is formed, being the Assyrian *wâdû*, which is used in the technical sense of 'fixing' a season, as in the passage quoted above from the Epic, where 'he fixed the year' is *uaddi satta*. According to Zimmern, מועד is equivalent to the Assyrian *adanni*. Like astrology, the calendar of Western Asia also owed its origin to the Babylonians.

16. A reminiscence of Babylonian polytheism has been allowed to remain in this verse, the sun and moon being said to 'rule over' the day and night. Similarly, in the Epic, Merodach is stated to have appointed the Moon-god to 'rule the night.' As Merodach was himself the Sun-god, he was not able to do the same in the case of the sun; but in the older Babylonian cosmologies, in which the creator was either Ea or Bel of Nippur, the sun, as well as the moon, was doubtless appointed to his work.

It is noticeable that the names of the 'sun' and 'moon' are avoided, since these were also names of deities. For the same reason none of the stars is specified, not even the evening-star, which, as Istar, occupied among the Babylonians an equal place in the heavens with the sun and moon. In the eyes of the Biblical writer they were all 'lights,' not deities, and were 'made' by God. The Babylonian order of succession, however, is followed, the sun preceding the moon, although among the Hebrews the year was lunar, and time was counted from evening to evening. See note on v.[5].

17. 'To give light.' This verse is incompatible with the statement that light had been created on the first day. But it closely follows the order of events as given in the Epic, where the stars are first appointed to mark the seasons, and the Moon-god is then bidden to 'shine and rule the night.'

18. 'Day and night' instead of 'night and day,' again, refers us to Babylonia and the solar year. The division between light and darkness had already been made on the first day, according to v.[4].

20. שֶׁרֶץ, *sherez*, corresponds with the Assyrian *nammastu* (which may be the Heb. רֶמֶשׂ, *remes*), נֶפֶשׁ חַיָּה, *nephesh ḥayyâh*, with *siknat napisti*. The portion of the Assyrian Epic which described the creation of the animals has not yet been recovered. In the Sumerian poem there is no reference to the fish and birds.

21. The firmament and the heavenly bodies which were divinities and the results of evolution in the Babylonian system were, it will be observed, 'made'; the fish and birds were 'created.'

22. The Blessing is taken from that pronounced upon man in v.[28]. No blessing is pronounced upon the land animals, since they were included in the creation of man. In the sixth tablet of the Assyrian Epic (where Ea, it must be remembered, and not Merodach, was originally the creator) man was similarly blessed and instructed in the path that he should follow. He had been created, it is said, in order to worship the gods, to build temples in their honour and offer them the sacrifices they required.[1] It is probable that the lower animals had been created for much the same purpose—that the altar of the gods might never be without its victim.

23. The Seas only are mentioned, and not the rivers also, as would have been the case in Babylonia, since in Palestine the rivers were mere summer torrents which were not fished. For another indication that the chapter was written in Palestine, see v.[11].

24. That the earth should be said to have brought forth the lower animals, as it had brought forth the seed-bearing plants, is a reminiscence of

[1] The actual words of Merodach are (in Mr. King's translation):

'My blood will I take, and bone will I [fashion],
I will make man, that man may . . .
I will create man who shall inhabit [the earth],
That the service of the gods may be established and
[that] their shrines [may be built].'

Here the Assyrian *amelu* corresponds with the Heb. *adam*.

polytheism, and must be due to its having formed too integral a part of the Assyro-Babylonian prototype to be disregarded. But it is instantly corrected in the next verse, where the animals are stated to have been 'made'—not 'created'—by God, like the firmament and the heavenly bodies. The Earth-goddess was known to the Babylonians just as she was to the peoples of Asia Minor, and all living things were believed to have 'come forth' from her bosom. At Eridu she was called Damkina, 'the lady of the earth,' and was made the mother and wife of the demiurge Ea; elsewhere she was identified with Gula, or Istar, who had 'borne' mankind. She appears in the Sumerian cosmological poem under the name of Aruru, who is said to have 'made the seed of mankind' along with the demiurge, mankind being here regarded as sprung from the seed in the soil like the plants. In the Khammu-rabi age the name of the goddess Irtsitum, or the Earth, enters into the composition of a good many West Semitic names, indicating that she was extensively worshipped. The phrase חַיְתוֹ־אֶרֶץ, which is shown by the retention of the case suffix to be an old one, must go back to this period, *Ereẓ* being employed in it as a proper name without the article, like *Tehom* in v.[2]. The Babylonian equivalent would be *siknat Irtsitim*. With נֶפֶשׁ חַיָּה, *nephesh ḥayyâh*, compare the Babylonian 'seed of life,' *zer napsâti*, which Utu-napisti was commanded to take into the ark. That primitive man should have believed that the animal creation was begotten by the earth-mother was natural; schoolboys still believe that horse-hairs in the puddles of the streets become worms, and the modern Egyptian that rats are born from the Nile mud at the time of the inundation.

25. The reminiscences of the Earth-goddess derived from the older literature are at once suppressed, and the animal creation is declared to have been 'made' by the One God. In place of 'the living soul' that 'sprang from the earth,' we now have 'the beast (*or* living thing) of the earth'; and in place of 'creeping thing and beast of Earth,' we have 'everything that creepeth upon the ground.' The Earth-goddess makes way for the ground that has been created by God and is tilled by man.

26. Man.—In all the Babylonian cosmologies the creation of man is the final act and object of the creator. It was in Semitic Babylonia, moreover, that the gods were first conceived in human form. From the outset, the deities of the Babylonian Semites, in opposition to their Sumerian predecessors, were human; they were represented as men and women, living under a supreme lord, Bel or Baal, whose court resembled that of his vicegerent, the human king, on earth. Like men and women, too, they were born and died, were married and had children, while angel messengers carried their commands from heaven to earth. This conception of the gods in human form involved the converse belief that men were divine; they were, accordingly, held to have been made in the likeness of the gods—with the same physical features, and the same mental and moral attributes—and the king himself was deified.

The words אָדָם, *'âdham*, 'man,' and צֶלֶם, *ṣelem*, 'image,' are both of Babylonian derivation. The Babylonians were skilled sculptors from an early period; their temples and palaces were adorned with the images of the gods and men, and the kings caused images of themselves to be carved on the rocks of conquered countries. The images of the gods which were made in the likeness of men were familar to their eyes. דְּמוּת, *dĕmūth*, 'likeness,' is the West Semitic translation of the Babylonian צֶלֶם, *ṣelem*, 'image,' and must originate in a gloss similar to the glosses which we find in the Tel el-Amarna tablets where the Canaanite or Hebrew equivalent is added to a Babylonian word. The upright wedge in the cuneiform, which serves to denote the equivalence, is here replaced by כְּ (='after'). We here, therefore, have an indication of a translation from a cuneiform original, which explains the pronoun 'our.' This is incompatible with the strict monotheism of the Hebrew writer, and the retention of such a relic of Babylonian polytheism can only be due to his quoting, when he came to the creation of man, the exact words of the Babylonian prototype. His wish to retain these may have resulted from the use of the word *adam* for 'man,' the employment of which in the description of the creation was too firmly fixed in literature to be displaced. The first 'man' was the Babylonian *adamu* (used for both singular and plural), not the West Semitic *'ish*.

The fish and birds come first in the enumeration, as they had been created first. 'Over the cattle and over all the earth' must be corrected into 'cattle and beast of the earth,' corresponding with

the Babylonian *bul tsiri* [*umam*] *tsiri*, 'cattle of the field (and) beast of the field,' which we find in a cosmological fragment (*D. T.* 41. 4). The polytheistic expression חַיְתוֹ־אֶרֶץ was a good reason for changing the text.

27. Man is both 'made' and 'created.' The distinction between בָּרָא, *bârâ'*, and עָשָׂה, *'âsâh*, corresponds with the distinction between the Assyrian *bânû* and *epîsu*, both of which are similarly used in the Semitic translation of the Sumerian poem of the Creation. The idea of 'begetting' like a father is associated with *bârâ* and *bânû*. Man is thus 'hewn out' into the image of God.

The latter part of the verse is a translation of the Assyrian: *ana tsalam ilâni ibní-su; zikri u zinnisti ibní-sunu*, and presupposes a metrical Assyro-Babylonian original.

28. The polytheistic חַיְתוֹ־אֶרֶץ has been dropped out of the text, so that the enumeration is incomplete, 'the cattle of the field' not being included within the rule of man. The Septuagint has preserved the original text.

30. The words, 'every green herb for food,' have no construction. But they are a translation (or transliteration) of an Assyrian *kal urqit isbi ana akali*, of which we have the Hebrew paraphrase in v.[29]. They must have slipped into the Hebrew manuscript unintentionally. In the Sumerian poem of the Creation *urqit isbi* is replaced by *urqit tserim*, 'the green herb of the field.'

The Discovery of the Gospel of Barnabas.

By the Rev. John W. Youngson, D.D., of the Church of Scotland Mission to Muslims.

The appearance of the Italian copy of the so-called Gospel of Barnabas, after a seclusion of two hundred years' duration, requires a word of explanation, without which there would remain an omission in the known history of the MS., and a consciousness in the minds of those who are interested in it, that, at all events, the story of its recent discovery was wanting. Let me give my quota of information regarding this, in the hope that more with respect to the writing generally may be elicited. As a missionary to Mohammedans I write from the missionary's point of view, and with a missionary's concern. To one in the mission field the story has a romantic cast, and although it is not of immediate practical value, yet it completes history as far as we know it, and is, therefore, noteworthy.

In discussions with Mohammedans frequent mention is made of the Gospel of Barnabas, which they do not scruple to accuse us of wilfully keeping from them. In India, in Persia, as missionaries preach the gospel, the cry of the Mohammedans is, 'Where is the Gospel of Barnabas?' We have wished that we could answer the question, and nine years ago, believing that, if it were found, it would prove an important witness, willing or unwilling, to the truth, we set about searching for it in order to put, if possible, an end to all uncertainty regarding it.

The notices of its contents of which we were already in possession were certainly few, but they were important, for writers on Mohammedanism, in their quotations from it, selected those very portions in which the Divine nature and Messiahship of Jesus, the Christ, and the reality of His crucifixion, were denied. There was a fear that the Mohammedans, if put in possession of the whole book, would use it as a weapon against the Christian faith; on the other hand, so copious were the quotations from it, that we thought more harm could not be done by the publication of the complete work than had already been done by them, but rather that it might lead further to the discovery of the book's inconsistency with itself and with the Qoran. It could hardly fail to discover its true character, and be convicted of error and also of intentional fraud. With this expectation the search for it was made, and it would be nothing less than a calamity if the hope were disappointed.

What did we know of the book then? And let us remember that the Muslims knew just as much as we did, and no more.

First. Dr. White, in his Bampton Lectures delivered before the University of Oxford in 1784, tells us that 'by the obliging communication of the Rev. Dr. Monkhouse, of Queen's College, who

had in his possession an ancient MS. containing the whole Spanish version, and also a translation of a considerable part of the work into literal English, he was enabled to give his readers some specimens of this audacious forgery, and of the manner in which the gospel history had been corrupted, so as to accommodate it to the interests and assertions of the Qoran.' He quotes freely from it, prefacing his quotations with these words: 'As the representation which it gives, though false and absurd, is yet novel and curious, I make no apology to my readers for quoting it at large.' And he boldly quotes the passages in which Jesus denies that He is the Messiah, and an account is given of how Jesus was carried to heaven alive, and Judas Iscariot was crucified in His stead.

Second. Sale, in the preliminary discourse to his translation of the Qoran, 1734, affirms the existence of 'a Gospel in Arabic attributed to St. Barnabas,' and declares that 'of this Gospel the Moriscoes in Africa have a translation in Spanish; and there is in the library of Prince Eugene of Savoy a manuscript of some antiquity containing an Italian translation of the same Gospel, made, it is supposed, for the use of renegades.' This information he had from Mr. Toland's *Nazarenus*.

In his Preface also he mentions that the Gospel of Barnabas in Spanish was lent to him by the Rev. Dr. Holme, Rector of Hedley, in Hampshire. This Spanish version was set forth 'in the front,' to have been made from the Italian by an Arragonian Muslim, named Mustafa de Aranda.

Third. Toland, in his *Nazarenus*, 1718, asserts that he had the good fortune to light on it, 'translated into Italian, by or for the use of some renegades.' It was given to him by 'Mr. Cramer, Counsellor to the King of Prussia, but residing at Amsterdam, who had it out of the library of a person of great name and authority in the said city.' Mr. Toland brought it from Amsterdam, and gave it to Prince Eugene of Savoy. He describes its style, and gives an example, with the remark, 'the Scripture-stile to a hair.' He describes also the paper, the ink, the orthography, and conjectures the age of the writing. He mentions the Arabic notes, 'in transverse lines on the margin,' the number of chapters with headings, and so on. In his *Tetradymus* (*Mangoneutes*) also, and elsewhere, he discusses it as a possible Gospel, 'remarkably interpolated.' Referring to the substance of its teaching with regard to the crucifixion, he says: 'How great (by the way) is the ignorance of those who make this an original invention of the Mahometans! for the Basilidians, in the very beginning of Christianity, deny'd that CHRIST himself suffer'd, but that SIMON of *Cyrene* was crucified in his place. The Cerinthians before them, and the Carpocratians next, did believe the same thing; that it was not himself, but one of his followers very like him, that was crucify'd: so that the Gospel of Barnabas, for all this account, may be as old as the time of the Apostles, bateing several interpolations (from which, 'tis known, that no *Gospel* is exemt), since Cerinthus was contemporary with Peter, Paul, and John, if there be any truth in *Ecclesiastical history*. Thus Photius tells us, that he read a book entitul'd, *The Journeys of the Apostles*, relating the acts of Peter, John, Andrew, Thomas, and Paul: and among other things contain'd in the same, this was one, that CHRIST was not crucify'd, but another in his stead, and that therefore he laught at the crucifiers, or those who thought they crucify'd him. Some said it was JUDAS that was executed. This laughing of Jesus at the Jews was also affirm'd by the Basilidians, as you may see in the place I quoted about them just now out of Epiphanius.'[1] With all this the Mohammedans had, they thought, reason to think that there was foundation in some Gospel or other for their own beliefs regarding the person and work of Jesus. To any one who knows something of the evangelization of the Mohammedans it will be apparent how the mention of this Gospel, of which they had extracts, created a desire in us missionaries to produce and interrogate it.

For us, isolated in such countries as India and Persia, with few opportunities of research, the task was uncertain, but what we could not ourselves do we might accomplish otherwise, by the help of friends at home. I knew that my friend, the late Professor Hastie, of Glasgow, was an Italian scholar, and I was sure that, although his work in India had not been especially among Mohammedans, yet he would help us if he could. I explained to him why we sought this book, and aroused his interest somewhat in its importance. He put himself into communication with Sir William Muir, to whom no question affecting

[1] 'Και τον χριστον μη σταυρωθηναι, αλλ' ἑτερον αντ' αυτου, και καταγελαν δια τουτο των σταυρουντων.'

Mohammedans in the matter of religion was unimportant. Meantime, at Professor Hastie's suggestion, I inquired in India about an Arabic original. The Rev. Dr. Imaduddin, of Amritsar, an Arabic scholar, assured me that he knew of none—'he had never seen it, or seen any one that had seen it.' At that time a pamphlet was issued by one Hamid Snow, giving to the Mohammedan world extracts from this Gospel, which he asserted were translated from the original. I endeavoured to communicate with him, but with no success. My letter may not have reached him—it was never answered or acknowledged. Professor Hastie afterwards wrote that it was now agreed among scholars that there was no original in Arabic.

Time passed, and the matter seemed to have been allowed to drop, when I wrote to inquire if any progress had been made, intimating also that I was about to come home on furlough, and would do my best in the search while at home. Professor Hastie replied that Sir William Muir had been ill, and he himself had been occupied exclusively with his own work. He had learned nothing, except that he had seen the name of the Gospel in a book list of the Imperial Library in Vienna. He had not, he said, verified it.

I lost no time in writing to the librarian of the Imperial Library, who informed me that there was in the library an Italian MS. of the Gospel of Barnabas of two hundred and forty pages. I put before him the importance of the book from a missionary standpoint, and the desirability of having it copied, when he referred me to Dr. Rudolf Beer, the amanuensis in the MS. department, who spared no pains to have the whole MS. copied for me, including the marginal notes in Arabic. Most of the arrangement was made while I was at home on furlough, but the first part of the copy was sent to me in India. That portion with succeeding portions was, by Professor Hastie's advice, sent to the delegates of the Clarendon Press, Oxford, who, also at Professor Hastie's instance, and by his kind mediation, agreed to undertake the publication of it. The copying and publishing took several years to accomplish. The result is now before the world in the fine volume which was published towards the close of last year—'*The Gospel of Barnabas*, edited and translated from the Italian MS. in the Imperial Library at Vienna, by Lonsdale and Laura Ragg'—at the Clarendon Press, Oxford. The work has been prepared with exceeding care and ability, and we owe to the editors most grateful acknowledgments. The aspect of the MS. vividly suggests Toland's day, his mention of having presented it to Prince Eugene of Savoy, his remarks on its texture, age, etc., and the spirit of inquiry then abroad. It has a preface in Latin to Prince Eugene, the red letter marks are as Toland describes them, and so on. I made inquiries after the Spanish version at the Bodleian Library, Oxford, but was informed that the MS. was missing.

I may, in conclusion, express the hope that scholars will endeavour to constrain this Gospel of Barnabas to bear witness to the truth. Even when little was known of it, that little was being subjected to intelligent criticism, not only by men at home like Sale, but even by men in India who had been Mohammedans and were now Christians, with the result that its inconsistency with itself and with the Qoran was exposed. Much more, now that the whole is known, may we expect that the publication of the book will be the means of exploding Mohammedan errors, and establishing the truth of the Christian records. As we say in India, *sáńch ko áńch nahíń*, 'the truth cannot be injured.' The Mohammedan problem is becoming more and more pressing. The people of India and Persia are bent on the solution of religious questions, and we cannot believe that their minds and hearts will be much longer cramped within the narrow limits of the Qoran and crude Mohammedan tradition.

*** I have placed the copy of the Vienna MS. in the library of King's College, Aberdeen.

Literature.

SERMONS IN SYNTAX.

Sermons in Syntax. By the Rev. John Adams, B.D. (*T. & T. Clark.* 4s. 6d. net.)

Mr. Adams deserves recognition as a diligent student of the Hebrew Bible in a quiet country parish. He tells us that he has a Commentary in view, and we wish him much success in the attempt. It would be a mistake to regard his present work as an exhaustive treatise on syntax. If that were its avowed character, we should regard it as slight and inadequate. But the author's object is to find 'Sermons in Syntax.' Like a pioneer workman, he pursues his way, erecting here and there on the field of study finger-posts to point the ordinary preacher to an exact and fruitful treatment of Scripture themes.

All we are entitled to ask, therefore, is whether he pursues a sound method, and provides mental stimulus. And the answer must be a strong affirmative. His work is at once scholarly and illuminating. If the ordinary preacher were to imitate Mr. Adams's industry in his study, keeping his mind in close contact with the thought of the original writer by a minute examination of tense, mood, and accent, his mutual powers would be so quickened that he could speak the Word of God with authority. There would be no need to go far afield for matter to preach. The mind, saturated by the Word, would respond to every call, and yield its treasures like an ever-springing fountain.

As an illustration of Mr. Adams's method, we may take Is 58^{10} (R.V.): 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday.' Our author, looking narrowly at the points and moods, translates the initial verb as a pure subjunctive, then begins the apodosis with the second clause, preserving the verb as an ordinary future: 'If thou *furnish* thy bread for the hungry, then *shalt thou satisfy* the afflicted soul, and (as for thyself) thy light *shall arise* in darkness, and thine obscurity be as the noonday," *i.e.* a *voluntary duty* and a *twofold reward.* In short, a blessing pronounced on him who considereth the poor—(1) because he shall have the satisfaction of knowing that his practical beneficence has brought good to his brother-man, and (2) because this shall be as the flashing forth of heaven's own light on his own path and problems, for he who is helping to lift the burdens of humanity is helping to remove his own. 'Blessed are the merciful, for they shall obtain mercy.'

Angus M. Macdonald.

Benholm.

LORD ACTON.

1. The History of Freedom and other Essays. By John Emerich Edward Dalberg-Acton, First Baron Acton. (*Macmillan.* 10s. net.)
2. Historical Essays and Studies. By the Same. (*Macmillan.* 10s. net.)

Is it possible for the uninitiated and the inexpert to understand Lord Acton? Hitherto it has not been possible. There was nothing to form a judgment upon. With the reputation among the initiated of being the greatest historical scholar of our time, he wrote no great history, and, although it was well enough known that many articles and reviews from his pen were scattered throughout the periodicals, only the expert could discover them, or, coming upon them accidentally, could recognize them to be his. Now, however, some of the most characteristic of his articles have been gathered together, and published in these two fine volumes. It is possible at last to understand and appreciate Lord Acton.

The volumes have been edited by John Neville Figgis, M.A., sometime Lecturer in St. Catharine's College, Cambridge, and Reginald Vere Laurence, M.A., Fellow and Lecturer of Trinity College, Cambridge. And it may be well to say at once that the editors have done their work with excellent judgment. It is but rarely that a man's periodical contributions are worth republishing after his death. But Lord Acton, more than any man we can think of, unless perhaps Professor Hort, wrote to a periodical as if he expected it to live and be read for ever. The essays which these volumes contain will not only make intelligible the adoration of Lord Acton's associates and contemporaries, but they will be cherished by the generations to come for their completeness and finality,—for the completeness of the investigation which Lord Acton gave to the

topic upon which he intended to write, however short an article; and for the finality of the judgment which he does not hesitate to pronounce upon the matter with which that short article deals, however momentous a matter it may be.

To the volume entitled *The History of Freedom* the editors have contributed an Introduction. They are conscious that to most people Lord Acton is still an enigma, to some a misapprehension. Their purpose is to remove the misapprehension and, if possible, to clear up the enigma. A subordinate purpose is also evident—to introduce the reader to the essays. Now the commonest form which the misapprehension takes is to look upon Lord Acton as simply a bookworm. He could not write, it is supposed, because he could not stop reading. That misapprehension will partly be removed by the mere titles of the essays which have been gathered into these volumes. But the editors deliberately state that 'he had none of the pedant's contempt for ordinary life, none of the æsthete's contempt for action as a "little vulgar," and no desire to make of intellectual pursuits an end in themselves.' Lord Acton was a man of faith. That is why he could not make of intellectual pursuits an end in themselves. It was the intense reality of his faith that made his scholarship practical, his politics ethical, and his whole life a unity. And then, when they have said this, the editors, in one golden sentence, reveal the secret of Lord Acton's life. All his various interests, they say, 'were inspired by one unconquered resolve, the aim of securing universally, alike in Church and in State, the recognition of the paramountcy of principles over interests, of liberty over tyranny, of truth over all forms of evasion or equivocation.' On another page they put the same thing in another way. They say 'his one belief was the right of every one not to have, but to be, his best.'

One of the articles in the same volume in which the editors' introduction appears is on the Massacre of St. Bartholomew. It was contributed to the *North British Review* as long ago as October 1869. It is an article of extraordinary interest, and it illustrates Lord Acton's style of writing so admirably that we shall confine our attention at present to it.

The first paragraph mentions the authorities upon which the writer relies. They are, of course, first-hand authorities, every one. But, besides that, many of them are used now for the first time, being discoveries of the writer's own. The impression which the paragraph makes, and that without the least suspicion of vanity, is that there is not a scrap of evidence worth looking at on this vast subject which has not been carefully examined. A few paragraphs are next written for the purpose of putting the reader in touch with the situation. The question is then raised whether the massacre was premeditated or not. And the statement is made that 'the best authorities of the present day are nearly unanimous in rejecting premeditation.'

We take it as settled, then, that the massacre of St. Bartholomew was the sudden irrational act of the king, driven desperate by divisions within his kingdom, and especially by the ascendency of Coligny which threatened to deprive him of his power. This is the opinion of 'the best authorities.' Is it not an opinion likely to commend itself to a loyal Roman Catholic like Lord Acton?

Lord Acton begins the next paragraph with the quiet words, 'The evidence on the opposite side is stronger than they suppose.' And from that moment the evidence that the massacre of St. Bartholomew was a deliberate act of the king of France and his advisers, meditated upon for two years, and prepared for with diabolical cleverness and perseverance, is poured in upon the reader until he is overwhelmed with it. Let 'the best authorities' say what they will, this is the judgment that will stand.

Does Lord Acton, then, being a Roman Catholic, shield the Church? He thinks that there is no evidence that the Pope was a party to the plot; he thinks that, with two exceptions, there is no evidence that the French clergy had a share in the massacre. He therefore holds that the story of the priests marking with a white cross the doomed dwellings was an invention. But he does not spare the Church. If the Pope was not privy to the plot, he exulted in the execution of it, and the history of his exultation was never told with more severity. If the Pope was guiltless beforehand, the cardinals were guilty throughout, steeped, every one of them, in guilt, bespattered with the blood of innocent women and children before a sword had been lifted.

We have said that only two of the priests are known to have had a share in the massacre. One of them was the king's preacher, Sorbin. 'Sorbin,' says Acton, 'is the only priest of the capital who is

distinctly associated with the act of the Government. It was his opinion that God has ordained that no mercy shall be shown to heretics, that Charles was bound in conscience to do what he did, and that leniency would have been as censurable in his case as precipitation was in that of Theodosius. What the Calvinists called perfidy and cruelty seemed to him nothing but generosity and kindness. These were the sentiments of the man from whose hand Charles IX. received the last consolations of his religion. It has been related that he was tortured in his last moments with remorse for the blood he had shed. His spiritual adviser was fitted to dispel such scruples. He tells us that he heard the last confession of the dying King, and that his most grievous sorrow was that he left the work unfinished. In all that blood-stained history there is nothing more tragic than the scene in which the last words preparing the soul for judgment were spoken by such a confessor as Sorbin to such a penitent as Charles.'

We must notice, however, though it does not relieve the horror of the situation, that Lord Acton does not attribute the massacre of St. Bartholomew to religious fanaticism. He holds that it was the act of an absolute government fearful of its own safety. And, in order to show how little religion had to do with it, he reminds us that Catherine recommended Elizabeth to do to the Catholics of England what she herself had done to the Protestants of France, promising that if they were destroyed there would be no loss of her goodwill. He even quotes, in proof of the levity of Catherine's religious feelings, the message which she sent to the Duke of Alva, the most blasphemous message surely that a messenger ever carried. 'I must give you,' she said, 'the answer of Christ to the disciples of St. John, "Ite et nuntiate quae vidistis et audivistis; caeci vident, claudi ambulant, leprosi mundantur." And she added, "Beatus qui non fuerit in me scandalizatus."'

Is Lord Acton right in this? Is it possible that he has been influenced, not by his churchmanship, but by his passion for liberty? We may leave the question open.

We pass to the end. There are no apologists for the massacre of St. Bartholomew now. 'A time came,' says Lord Acton, 'when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from the conviction that the rulers and restorers of their Church had been murderers and abetters of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty: The victims were insignificant in number; they were slain for no reason connected with religion; the Pope believed in the existence of the plot; the plot was a reality; the medal is fictitious; the massacre was a feint concerted with the Protestants themselves; the Pope rejoiced only when he heard that it was over. These things were repeated so often that they have been sometimes believed; and men have fallen into this way of speaking whose sincerity was unimpeachable, and who were not shaken in their religion by the errors or the vices of Popes. Möhler was pre-eminently such a man. In his lectures on the history of the Church, which were published only last year, he said that the Catholics, as such, took no part in the massacre; that no cardinal, bishop, or priest shared in the councils that prepared it; that Charles informed the Pope that a conspiracy had been discovered; and that Gregory made his thanksgiving only because the King's life was saved. Such things will cease to be written when men perceive that truth is the only merit that gives dignity and worth to history.'

A SCOTS EARL.

A Scots Earl in Covenanting Times: Being Life and Times of Archibald, 9th Earl of Argyll (1629–1685). By John Willcock, B.D., F.R.H.S. (*Andrew Elliot.* 10s. net.)

There is no way of writing history that is more charming than the way which Mr. Willcock adopts, of weaving the history of a period round the life of some prominent actor in it. This is the second volume which he has written in that way. The hero of the first volume was the Eighth Earl and only Marquess of Argyll. In the two volumes taken together he has given us an account of the lives of two of the greatest statesmen of Scotland, together with a narrative of public events in that country from the accession of Charles I. to the

Revolution of 1688. It is a period of intense interest and supreme importance.

The present volume covers the Covenanting times. We shall not delay now to speak of the care with which Mr. Willcock gathers the facts for his history. It is enough to point out that his hatred of every misrepresentation of historical fact compels him to use strong language regarding Sir Walter Scott's well-known lapse in *Old Mortality*. We shall quote the passage, as it will give us the opportunity of showing that Mr. Willcock has two other essential characteristics of the historian—natural ease of language and reticence in regard to things sacred. 'Many of our readers,' he says, 'will probably have derived all they know of the Battle of Drumclog from Scott's *Old Mortality*. We should like to point out that the narrative of it there, though brilliant in the extreme, contains one instance of deliberate falsification of history. Claverhouse, as we have said, sent an officer with a flag to demand a parley before the fight began; but there is no evidence that the envoy was, as stated in the novel, treacherously shot while thus engaged. To attribute, as Scott does to Balfour of Burley, an historical personage, such an atrocious crime without any foundation in fact is utterly shameful. Romancers have, of course, to be allowed certain freedom when they weave together fact and imagination in historical novels, but they are still subject to the code which forbids bearing false witness against one's neighbour. For our own part, we frankly confess a strong distaste for this particular novel, though it is one of the most vivid and wonderful of the series in which it appears, not only because of the kind of fault to which we have just alluded, but also because of the use made in it of Holy Writ. To search the Scriptures to find passages to be put into the mouths of Covenanters, and to be used by them in a grotesque manner, is closely akin to profanity, and at times the results of the misdirected labour form rather painful reading.'

Throughout the volume we follow the fortunes of Argyll with steadily rising interest. We do not need Mr. Willcock's summing up of his character and accomplishments at the end. Mr. Willcock himself has given us materials for an estimate, and compelled us to make the estimate for ourselves. But what is more surprising, he has never let the figure of Argyll dwarf the personality of other statesmen. We hear less of Lauderdale, of Monmouth, of Shaftesbury, but we do not think less of them. Even Claverhouse himself receives all the honour he merits. Mr. Willcock has refused to follow the fashion of canonizing the famous harrier of conventicles; but he has been strict with himself, and has let no early impressions prejudice the estimate which it is the duty of the impartial historian to arrive at.

And this brings us to the most striking and most welcome feature of the book. Mr. Willcock believes in the difference between right and wrong. If he is careful to do justice to those with whom he is naturally out of sympathy, he is just as careful to point out that a man will be judged by his deeds, and that in the most perplexed period of national history it is possible for a statesman to know the right and to do it. He that willeth to do the will of God shall always know of the truth. He ends his book, as we shall end our notice of it, with the stirring lines of Morris, taken from *The Story of Sigurd the Volsung* (1877), p. 163, which contains the warning words of Brinhild, 'the fairest of earth and the wisest of the wise'—

When thou hearest the fool rejoicing, and he saith, 'It is over and past,
And the wrong was better than right, and hate turns into love at the last,
And we strove for nothing at all, and the Gods are fallen asleep,
For so good is the world a-growing that the evil good shall reap:'
Then loosen thy sword in the scabbard and settle the helm on thine head,
For men betrayed are mighty, and great are the wrongfully dead.

OUTLINES OF CHURCH HISTORY.

Outlines of Church History. By Hans von Schubert. (*Williams & Norgate*. 10s. 6d. net.)

This is the most recent volume of the Theological Translation Library. Dr. von Schubert, who is now Professor Ordinarius of Church History at Heidelberg, when he was in Kiel delivered a course of lectures to which he gave the title of *Grundzüge der Kirchengeschichte*. This was in the winter of 1896. He afterwards enlarged and redelivered the course, and then published the volume in 1903. It reached a third edition in 1906. And it is from this third and improved edition that the English translation has been made. The translator is Mr. Maurice A. Canney, M.A.

Now we believe that very few of the volumes of the Theological Translation Library have had the welcome which this volume is likely to receive. It meets one of our most immediate and imperative needs. Many Church histories have been published recently; but no sketch of the whole course of the history of the Church within the compass of one volume has been published. Nearly all our Church histories are written for students. This is written for the layman.

Then von Schubert is a historian, not a mere analyst. Careful of his facts, he is equally careful of his principles. He believes in an orderly development in the history of the Church, or rather in a Presence throughout that history, much hindered at times by ignorance and self-seeking, but never wholly quenched; often, indeed, turning the wrath of man into the praise of God. He believes that that Presence has been with the Church always, and will be with her till the end comes, and the victory. Thus, without any theory into which the events of Church history must be fitted, he is nevertheless able to relate one event to another and to preserve his faith throughout.

Of the style of the writing take this short paragraph as example.

'The Græco-Roman world, in spite of all its glitter and glory, is forced to receive the gift of the gospel from what the bitter anti-Semite Tacitus has called the *tæterrima gens*, from the "foulest nation" within the wide compass of the Roman Empire, from the Jews in the remote Syrian region. These already had the advantage over all other peoples, in being the classical people of religion.'

The English publishers have invited Miss Alice Gardner to add a chapter to von Schubert on 'Religious Thought and Life in England during the Nineteenth Century.' It is a clever sketch. The great movements are recalled, and the small things are dropped out of sight.

DR. BULLINGER AND DR. ABBOTT.

How to Enjoy the Bible. By E. W. Bullinger, D.D. (*Eyre & Spottiswoode.* 7s. 6d.)

Indices to Diatessarica, with a Specimen of Research. By Edwin A. Abbott. (*A. & C. Black.* 2s. 6d. net.)

Is it the Bible that makes our Theology, or our Theology that makes the Bible? Dr. E. W. Bullinger and Dr. A. E. Abbott are both students of the Bible, enthusiastic and indefatigable; they are both students of the words of it, which they fondle as a miser fondles his coins; they are both anxious to extract the meaning out of every word of the Bible, the meaning, the whole meaning, and nothing but the meaning. And yet, if we were to range the theologians of the present day into one long line, we should have to place Dr. Bullinger at the extreme end of the line in one direction, and Dr. Abbott at the extreme end in the other. Do we get our theology from the Bible, or do we get the Bible from our theology?

Dr. Bullinger's book is a study of the words of the Bible. In the first place, it has nothing to do with the geography, history, natural history, chronology, or other external things of the Bible. It is a study of the Bible from within. Is it a volume of Higher Criticism, then? No. 'The method of the "Higher" Criticism,' says Dr. Bullinger, 'is to discredit a book or a passage on internal evidence; our method is to establish and accredit Holy Scripture on internal evidence also, and thus to derive and provide, from its own pharmacopœia an antidote to that subtle and malignant poison.'

Let us take an example. Let us take the word *leaven*. There are certain Greek words which have been translated in different senses in the English Bible, and which Dr. Bullinger would restore to one uniform sense. These words are *withhold*, *temptation*, *poor*, *paradise*, *Sheol*, *Hades*, *mystery*, *at hand*, *depart*, and *leaven*. The uniform sense of 'leaven' throughout Scripture, says Dr. Bullinger, is a bad sense. He quotes the passages. And then he asks: 'How can any one dare to use leaven in a sense totally opposite, and interpret it of that which is good in itself, and in its workings and effects?' But what about the Parable? The Parable of the Leaven, says Dr. Bullinger, has nothing whatever to do with the Church, it has to do with the Kingdom. The Kingdom was proclaimed by John the Baptist, by Christ and by Peter; but it was rejected, and has no more place in Scripture. The Kingdom has no place on earth until the present Church-Interval has come to an end. This Church-Interval is a time of corruption. The Parable of the Mustard Seed shows the outward corruption, and the Parable of the Leaven the inward. Is there any confusion here?

Dr. Abbott's new book is entitled *Indices to Diatessarica, with a Specimen of Research* (A. & C. Black; 2s. 6d. net). It is a miracle of cheapness, of industry, of accuracy. Those who possess even one of Dr. Abbott's books must possess this book also; like a true index always, it adds enormously to the value of the book.

What are the books to which this volume is an index? They are 'Clue,' 'Corrections of Mark,' 'From Letter to Spirit,' 'Paradosis,' 'Johannine Vocabulary' 'Johannine Grammar,' and 'Notes on New Testament Criticism.' In each case the indices include English Greek and Hebrew words, and New Testament passages.

What is the Specimen of Research? It is all about the Well in the Wilderness, that Well about which they sang the Song. It is a gathering and sifting of all that has been said about it by Jew and Christian. It is such a research as reminds one of Dr. J. G. Frazer's manner, who surely must be disappointed that another has been led to make it and not he himself. It is a research packed with good matter for the preacher.

DR. BARNARDO.

MEMOIRS OF THE LATE DR. BARNARDO. By Mrs. Barnardo and James Marchant. (*Hodder & Stoughton*. 12s.)

Dr. Robertson Nicoll contributes an Introduction, and in a few short paragraphs gives us a conception of Dr. Barnardo which remains with us throughout the reading of the whole book, and is confirmed by it. Thus: 'The great apparent characteristic of Dr. Barnardo was ardour. He flamed up into vehemence very easily. Love, pity, wrath, scorn manifested themselves in turn almost volcanically. These bursts soon subsided, but very readily recurred. Dr. Barnardo was a man of strong opinions on many points. Latterly he became somewhat deaf, and was wont to carry a fearful and wonderful instrument which he described as an ear-trumpet. I never saw him use it for the purpose of hearing, but he employed it freely in thumping the back of his companion, whether to enforce the point of a joke or of an argument. He would run round the table pouring himself out, and then as his climax approached he seized his ear-trumpet firmly. But one soon noticed that this great effervescence was not first or last among his qualities. He had that strange tenacity possessed by a few, to which it seems as if almost everything yields at last.'

Thomas John Barnardo was born in Dublin. His father was of Spanish origin, and that is all we are told about him. His mother belonged to an old Quaker family, the Drinkwaters, who had settled in Ireland. 'She was a woman of great strength of character and deep religious convictions.' That sentence explains the biography.

For it explains Barnardo's rebirth, which took place at the age of sixteen. It was an aftermath of the great Irish revival of 1859–61. The immediate result of it was that Barnardo began to sing. It was understood that until then he had not a note of music in him; but from that time forth he could sing, and lead the praise in large assemblies, and even pick up a music hall tune that was whistled on the street and set it to words with the gospel in them.

'Lord, what wilt thou have me to do?' He met Hudson Taylor and resolved to go to China. But first, said Hudson Taylor, go to London and learn medicine. He went to London and never left it. His fellow medical students did not understand him. He was enthusiastic enough, persevering too, but made little progress with medicine. At last one of them brought in the news and resolved the mystery. He had seen him preaching on the street.

China called often. But with the rescue of his first waif, China called no more. He began his work in a ragged Sunday School; and that work developed till all the world heard of it under the name of Dr. Barnardo's Homes. He visited public-houses also, and even sang solos on the stage of music halls to open the way for a gospel sermon. No one needs to be told now how the work developed; but the story may be read consecutively in this breezy memoir, and it is a story, scarcely equalled, if at all equalled in our day, of the audacity of faith in God, and the enthusiasm of sympathy for forlorn children. If you wish to preach a sermon on Dr. Barnardo's life take as text that word of Christ, 'Whosoever will lose his life for my sake shall find it.' Dr. Robertson Nicoll suggests it. And in suggesting it he says that, 'measured by ordinary standards, Dr. Barnardo's life was a very hard one. This man was perhaps the best servant of the empire, but no recognition, no honours came to him.' He died on the 19th of September 1905, at six

o'clock in the evening, leaning back in his chair and passing murmurless away. Then the *Times* published a leading article, and *Punch* this poem—

'Suffer the children unto Me to come,
The little children,' said the voice of Christ,
And for his law whose lips to-day are dumb
The Master's word sufficed.

'Suffer the little children——' so He spake,
And in His steps that true disciple trod,
Lifting the helpless ones, for love's pure sake,
Up to the arms of God.

Naked, he clothed them; hungry, gave them food;
Homeless and sick, a hearth and healing care;
[illegible]d them from haunts where vice and squalor brood
To gardens clean and fair.

[illegible] birthright pledged to misery, crime, and shame,
[illegible]etsom of London's streets, her 'waifs and strays,'
Whom she, the Mother, bore without a name,
And left, and went her ways—

[illegible] stooped to save them, set them by his side,
Breathed conscious life into the still-born soul,
Taught truth and honour, love and loyal pride,
Courage and self-control.

Till of her manhood, here and overseas,
On whose supporting strength her state is throned,
None better serves the Motherland than these
Her sons, the once disowned.

To-day, in what far lands, their eyes are dim,
Children again, with tears they well may shed,
Orphaned a second time, who mourn in him
A foster-father dead!

But he, who had their love for sole reward,
In that far home to which his feet have won—
He hears at last the greeting of his Lord:
'Servant of Mine, well done.'

Among the Books of the Month.

To the question, What must I do to be saved? the answer may be given, in all reverence and confidence, read *The Making of a Christian*, by Professor C. Anderson Scott (Allenson; 1s. 6d.). The book has reached a second edition. It will reach many more editions.

In the year 1841 Theodore Martin and William Edmondstoune Aytoun became acquainted, and during the next three years they worked together, turning the *Poems and Ballads of Goethe* into English (Blackwood; 9s. net). Aytoun and the book seem to belong to the days of our grandfathers. Yet in the end of the year 1907, Sir Theodore Martin edits a new edition of *Poems and Ballads of Goethe*, and writes a vigorous Introduction to it. It is difficult to accept the situation; there is something unearthly about it—'immortal age beside immortal youth.'

The Bishop of Oxford has issued a second edition of his *Introduction to the Fifth Book of Hooker's Ecclesiastical Polity* (Clarendon Press; 5s. net). The changes made upon the first edition are not numerous, for which Dr. Paget makes a half-hearted apology. He frankly recognizes the value of Mr. Ronald Bayne's edition of the Fifth Book, but he is a Bishop now and he has not had time even to use that. Nevertheless, the book has Dr. Paget's personality behind it, and those at least who have no copy of the first edition, should obtain a copy of the second.

The Church of Scotland Year-Book for 1908 may be had from Messrs. R. & R. Clark in Edinburgh (6d.).

Another volume has appeared of Messrs. Constable's reliable but cheap series on Ancient and Modern Religion. It is written by Mr. Lewis Spence, and gives an account of *The Mythologies of Ancient Mexico and Peru* (1s. net).

Dr. Frank Ballard has now been set apart by his Church for the office of Lecturer in Apologetic. And no sooner is he set apart than he publishes an excellent popular summary of the things which are most surely believed among us. Its title is *Christian Essentials, a Restatement for the People of To-day* (Culley; 5s. net). Much of the book has the New Theology directly before it, for Dr. Ballard is not the man to answer the unbelief that is past. But he does not stay over the New Theology. He knows that all these little systems have their day and cease to be. He reckons it his business, therefore, to prepare the people of to-day for the arguments that are to be used against Christianity to-morrow. Thus the book is occupied mainly with a constructive statement of what Christianity is. At another time, and perhaps from another man, it would have taken the form of a treatise on systematic theology.

The theology is systematic enough, but 'the time is short,' and Dr. Ballard is not concerned about his system if he can get men to receive the truth as it is in Jesus.

Professor Henry C. Sheldon's *History of Unbelief in the Nineteenth Century* (Culley; 5s. net) may not take its place among the immortals beside Cairns's *Unbelief in the Eighteenth Century*, but it is a book that had to be written by someone, and Professor Sheldon has written it well. He divides the theories of unbelief into three parts—(1) Philosophical Theories; (2) Quasi-Scientific, Theological, and Ethical Theories; (3) Critical Theories. And within one or other of those divisions he is able to gather every high thing in the nineteenth century that exalted itself against the knowledge of God. His reading has not only been in many different departments, but it has been reading which gave him an understanding in each department. One feels, after going through his book, that at the beginning of the twentieth century the foundation of God stands more sure than ever it did. Dr. Sheldon is no bigot. However antagonistic to Christianity, there is not one of all the writers of the nineteenth century of whom he says that his writing was altogether in vain. Even Huxley, 'in so far as he battled to secure a fair hearing for science, is deserving of respect and praise.' If he had been a bigot his book might still have been worth reading, but in this tolerant time it would not have been read. Not only will it be read, but it will be read with pleasure. And of the books which have been deliberately written for Christ's sake and the gospel's, there are very few of recent issue that are likely to do more good.

Dr. J. W. Thirtle wrote a book on the Titles of the Psalms for scholars. Dr. E. W. Bullinger has rewritten the substance of it for the people. But he has waited for the publication of Dr. Thirtle's second book, on the Songs of Degrees, and has given a popular account of it also. These make up the volume entitled *The Chief Musician* (Eyre and Spottiswoode; 6s.). The book is attractively written, and the publishers also have done their part well.

The year after the death of John Hamilton Thom there was published a volume of his sermons entitled *A Spiritual Faith*, with a preface by Dr. Martineau. Neither it nor the earlier volume, *Christ the Revealer*, has been so popular, we think, as *Laws of Life after the Mind of Christ.* However, the new abridged edition (Philip Green; 2s. net) will do something for the book. It is thoroughly characteristic.

Mr. Claude Montefiore has been reminding us of 'the appalling difficulty' of writing about any religion. 'If you write about your own religion,' he says, 'you cannot be properly impartial; if you write about another religion, you cannot know it from within.' If we cannot wait until this appalling difficulty is removed, let us in the meantime read those who write from within. The Hon. and Rev. James Adderley writes from within on *The Catholicism of the Church of England* (Griffiths; 2s. 6d. net).

In Mr. Griffiths' 'English Preachers' Series there has appeared a volume by the Rev. W. Manning, M.A., Vicar of St. Andrew's, Leytonstone. Its title is *Some Elements of Religion* (3s. net). We are sure the title is not *intended* to challenge comparison with Liddon.

The Story of the Other Wise Man, by Henry van Dyke (Harper; 2s.). Tradition says that the wise men were three—Caspar, Melchior, and Balthazar. Dr. van Dyke dreamed one night that a fourth wise man set out from Ecbatana whose name was Artaban. He carried three jewels, a sapphire, a ruby, and a pearl, as tribute to the King. But when he reached Babylon, where he was to join the three, he stumbled upon an exiled Jew who seemed to be dying of neglect. He stayed to restore him to life and hope. The three wise men meantime had departed, and he never came up with them. When he reached Bethlehem the Holy Family had gone down into Egypt. He shielded an infant of Bethlehem from Herod's murdering soldiery. Then he wandered three-and-thirty years seeking the promised King, and returned to Jerusalem just as they led Jesus to Calvary. He had spent one of his jewels in Babylon succouring the exiled Hebrew. With another he had bribed the captain of Herod's soldiers. He had still the third to present to the King, but as he hurried to Calvary a female slave of his own nation pleaded for redemption, and his last jewel went as ransom. He

never saw the King on earth, but as his soul passed he heard 'Inasmuch as ye did it.'

Messrs. Hodder & Stoughton have published the fourth volume of the seventh series of the *Expositor* (7s. 6d. net). Its most noticeable feature is the number of separate articles it contains. There is no subject that is continued over three numbers, and very few subjects are continued over one. The topics of keenest present-day interest discussed in it are the New Theology towards the beginning of the volume, and the Elephantinê discoveries at the end. The core of misapprehension in the New Theology, God's Immanence, is expressed in intelligible language by Principal Iverach.

None of the Prophets is so misunderstood by the careless Bible reader as Jeremiah; none of them exercises such a fascination over the student of the Bible. The latest loving monograph is *Jeremiah, the Man and His Message*, by J. R. Gillies (Hodder & Stoughton; 6s.). Mr. Gillies's book will come to some as a revelation—a revelation of Mr. Gillies as well as of the Prophet Jeremiah. It is at once scholarship and literature. Every chapter is a work of patient art, but it is over the last chapters that the reader will linger longest. For in them many things combine to heighten the interest—the recent discoveries at Elephantinê, the mystery of God's ways with His servants, the majesty of a prophet.

The new volumes of Dr. Maclaren's *Expositions of Holy Scripture* cover much ground. One of them runs from the 8th chapter of 2 Kings to the end of Nehemiah; the other deals with the Books of Esther, Job, Proverbs, and Ecclesiastes. And so it comes to pass that those books which were most edifying to the Jews are least edifying to us. If Dr. Maclaren has little to say about them, it means that modern preaching has little to say about them. For Dr. Maclaren is a typical modern preacher, and has no peculiar partiality for one book or one particular kind of literature over another. The surprise is the Book of Proverbs. Dr. Maclaren spends 226 pages upon it; and that is more than most preachers would spend. Why is the Book of Proverbs not in greater favour in our day? Is it not evangelical enough? If it were not evangelical, Dr. Maclaren would have nothing to do with it.

Let us just mention the issue by Messrs. Luzac of two Oriental books. The one is a translation from the Turkish of Hassan Chevky Hassib's *Waridat-ul-Habib Li Tanwir-il-Labib*, that is, the Revelations of Habib for the Enlightenment of the Wise (5s.). The other is an essay on *The Future of Turkey*, translated from the German of Dr. Mehemed Emin Efendi (1s. 6d.).

What is a devotional commentary? Sometimes it seems to be a commentary written to attack criticism, and sometimes one written in entire ignorance of the existence of criticism. Dr. Horton understands that it is a commentary which is thoroughly conversant with the results of criticism, and builds upon them.

Dr. Horton has written *A Devotional Commentary on the Gospel of St. Matthew* (Thomas Law; 3s. 6d. net). Its actual contents are everything which the ordinary commentary contains, except the critical processes—geography and botany, symbolism and homiletic. But there is one respect in which it leaves all existing commentaries behind, it possesses unfailing human interest. Was there ever a commentary published before of which one could read the notes right on, note after note, without a hint of weariness? So welcome is this characteristic, and so surpassing, that it seems as if Dr. Horton had just discovered his best gift. If we are not mistaken he will be encouraged to write more devotional commentaries.

A volume of *Tennyson* in the Eversley Series will be one of the books to look forward to every month for a good many months to come. Go in for this edition at once. It began last month (Macmillan; 4s. net).

Messrs. Macmillan are now able to offer us a complete History of the Church in four volumes at 10s. 6d. each. The history of the first six centuries has been written by Archdeacon Cheetham; the Middle Ages and the Reformation each by Archdeacon Hardwick; and the modern period by Archdeacon Cheetham. It should be noted that there are new editions of Hardwick's volumes edited by Bishop Stubbs. Dr. Cheetham's volume on the modern period has just been published. Its proper title is *A History of the Christian Church since the Reformation.*

The outward appearance of the volume is quite

familiar—its purple binding, its solid page, its marginal synopsis, its footnotes in double column. How should we describe it? As a student's history? But we are all students now. Is it for schools or colleges? Or is it for the student who has passed all these and is hoping to become a scholar yet? The arrangement of this volume is so evidently made for study that the arm-chair reader may revolt from it. Nevertheless it may be read with the most ordinary expenditure of mental energy; and the things it treats of are so familiar to every grown man that the most careless reader will be easily captivated.

One might criticize the volume and say that it is superficial. It is not really superficial, however; it is only summary. There is a strong enough grasp of the issues. But within the space how could a whole history of the Church since the Reformation be treated otherwise than summarily? We can easily prophesy for it the largest circulation of any volume of the series. For it contains a reliable account, with well-marked dates, of the most interesting period in the history of the Church, and it has few competitors.

Messrs. Marshall Brothers have this month published several valuable books in experimental religion. Among them there is a volume on *Christian Sanity* (2s. 6d.), by Dr. A. T. Schofield. The title is attractive and timely, and Dr. Schofield works the subject out in a thoroughly practical and satisfying way. One chapter is entitled 'The Bible on Christian Sanity.' It deals with 'Paul, thou art mad,' and with the graver charge addressed to our Lord, 'He hath a devil, and is mad,' and many passages besides. Another chapter is called 'Sanity in Revivals,' another 'Sanity in the Higher Life,' and another 'The Wiles of the Devil.' We congratulate Dr. Schofield on the sanity he has shown in the treatment of so very sensational a subject.

The next is a volume by Mr. George Clarke on *True Manhood, Womanhood* (2s. 6d.). Mr. Clarke means true manhood and true womanhood in Christ. So it is an answer to the question, What must I do that I may obtain eternal life?

Mrs. Kilvington has sent *A Message to the Kingdom of Priests* (1s. net).

Dr. A. T. Pierson has gathered into a little book four Bible readings given at Keswick in 1907, and has called the book by the extraordinary title of *A Spiritual Clinique.* The four readings are on Unsubdued Sin, Unanswered Prayer, Persistent Darkness, and Habitual Unbelief. When he comes to Habitual Unbelief, Dr. Pierson has to consider the matter of election, of which he offers the definition of a coloured preacher: 'Breddren, de Lord, He vote fur ye, and de Debbil, he vote agin ye, and when you vote wid de Lord, dat's election.'

We must mention also *The Coming of the Lord*, by Captain W. H. Dawson (1s.); *After this I will Return*, by Dr. J. H. Townsend (1s. net); and *I am a Prayer*, and other Poems, by Ada R. Habershon (1s. net).

Principal Garvie has undertaken the editorship of a new series of Commentaries on the New Testament. It is to be called 'The Westminster New Testament.' The publisher is Mr. Andrew Melrose. The first volume to appear is St. John, of which the author is the Rev. Henry W. Clarke. From this volume it is plain to see that the Westminster Commentary is to be put into the hands of those who are just beginning the study of the Bible. It may take a little Christian experience for granted, but very little scientific Bible knowledge. Well, there is a vast assembly waiting for it. Barnes' New Testament sold by thousands amongst Sunday School teachers and the like. This is as simple as Barnes and more scientific. The outward appearance is not quite so attractive as we should have expected, but the price is very low (2s. net).

Mr. R. A. Torrey the evangelist addresses himself deliberately to the most orthodox in our midst. Is he wise, then, to write a book about *The Difficulties in the Bible* (Nisbet; 1s. 6d.)? He has no difficulty in clearing every one of the difficulties out of the way. But what if his readers remember the difficulty, and forget the way in which he gets rid of it?

Messrs. Nisbet have also published the thirteenth edition revised of *The Gospel and its Ministry*, by Sir Robert Anderson, K.C.B., LL.D. (2s. 6d. net).

There is no department of literary work which offers a better opportunity to the inventor than the art of making a Bibliography. It includes, as a subordinate branch, the art of Indexing. Some

books are published without an index of any kind. We know one theological publishing house which seems to prefer the indexless book, as certain dog fanciers are said to prefer the tailless dog.

The best bibliographer we know is Mr. Northcote W. Thomas, M.A., F.R.A.I. His new *Bibliography of Anthropology and Folklore for 1906* (Nutt; 2s. net) is a masterpiece and a model. The whole subject is first of all divided into groups geographically, and then the books and periodicals are arranged alphabetically in each group under the author's name. Last of all come two indexes, the one of periodicals, the other of subjects. And the subject index is made more useful by a preliminary grouping, not geographically this time, but topically. It is as great a joy to the student to use a good index as to the woodman to handle a good axe.

Messrs. Rivingtons have begun a series of 'Scripture Text-Books for Children to read Themselves.' The first issue is a *Life of our Lord*; the second is *The Beginnings of the Church of Christ*. We have not seen the first, the second fulfils its mission. It is written by G. P. Trevelyan, M.A., and E. A. Edghill, B.A. (8d. net).

When Professor James delighted the religious world with his book on *The Will to Believe*, he left it open for somebody to write a book on *The Will to Doubt*. The book has been written by Professor Alfred H. Lloyd, of the University of Michigan (Sonnenschein; 4s. 6d.). Whether the religious world did well to be delighted with Professor James's book, we need not consider now. It has only to be said that they need not be alarmed at Professor Lloyd's. For Professor Lloyd is as good a friend to religion as Professor James, and his book is as near to the mind of Christ. All he works for is to make us think, and there was nothing for which our Lord Himself worked harder than to make us think, unless it was to save us.

Still, Mr. Lloyd seems to think that he must begin with an apology, which he divides into five sentences. Firstly, we are all universal doubters. Secondly, doubt is a phase, nay, a vital condition of all consciousness. Thirdly, doubt is inseparable from habit. Fourthly, doubt is necessary to life, to real life, to deep experience. And fifthly, man's widespread, or rather his universal, sense of dependence begets doubt.

The book belongs to the Ethical Library. If there were a Religious Library it might find a place there. It is a modern constructive sermon on the text, 'Prove all things, hold fast that which is good.'

It is a long, long time since men began to occupy themselves with the mystery and the manipulation of numbers. Numbers still possess their fascination. Mr. Elliot Stock has published *The Mystery of Three* (3s. 6d.), a book in which the author, E. M. Smith, after gathering out of the Bible all the occurrences of the number three, has set forth their value for present-day homiletics.

The Oriental Society of the Western Theological Seminary has undertaken the issue of a series of volumes under the title of 'Researches in Biblical Archæology.' The first volume has been written by Dr. Olaf A. Toffteen, Professor of Semitic Languages in the Seminary. Its subject is *Ancient Chronology* (University of Chicago Press; $2.50 net).

The volume covers the ancient chronology of Palestine, Assyria, Babylonia, and Egypt, down to 1050 B.C. The period from this date to the Christian era will be dealt with in a subsequent volume.

The Biblical Chronology occupies the first short chapter. It is an outline only. The problems raised by it are to be examined in a separate volume, to be called *Side-Lights on Biblical Chronology*. Until that volume appears it is impossible to discuss Dr. Toffteen's rather precarious theory of the chronology of the Judges, that most difficult period in all the history of Israel. This volume, therefore, appeals to the archæologist rather than to the student of the Bible in the narrow sense. It contains all the materials for determining the chronology of the Empires of Babylonia, Assyria, and Egypt; and the more important documents or inscriptions are presented in facsimile or photograph.

If you would see Professor Pfleiderer at his most characteristic, and at his best, read *Religion and Historic Faiths* (Fisher Unwin; 5s. net). It is a volume of lectures, and Pfleiderer loves the lecture form. It gives him room for the large generalizations he delights in, and for the freedom of his flowing style. In this volume he describes every one of the great religions of the earth, hitting off each of them in a short chapter, without a

moment's hesitation. And more than that, he describes religion itself. How sure he is of the way in which religion first came into existence amongst men. Was not the very beginning of it a dream—a dream that some dead friend had come to life again? How natural it has all been. How absolutely non-supernatural. How careful God has been to leave man to find Him out for himself. The Christian Fathers may not have believed this, but Pfleiderer has no resentment against the Christian Fathers for not agreeing with him. It is to one of them he goes for his definition of religion. It is to Lactantius. And a beautiful definition it is. Pfleiderer prints it in italics as we do: *Religion is the attachment to God by the bond of piety.*

An anthology of poems in praise of the Virgin has been made by the Hon. Alison Stourton, and has been published in a very attractive volume by Messrs. Washbourne. The title is *Regina Poetarum.* There are ancient poems and modern. This is one of the modern:

The Christ-child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here is all aright).

The Christ-child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the kings,
But here the true hearts are).

The Christ-child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire).

The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

Messrs. Washbourne have also published *A Key to Meditation*, or Simple Methods of Mental Prayer, etc. Based on the spiritual exercises of Saint Ignatius. Translated from the French of Père Crasset, S.J. (3s. 6d. net); and a sketch of the life of St. Francis under the title of *In the School of St. Francis* (1s.).

If any one denies that the study of Church history has entered upon a new chapter, he will deny it no longer, when he discovers Dr. Scullard's new book. It is a study of *Early Christian Ethics in the West* (Williams and Norgate; 6s.). We dare not say there is no religion in it. For Dr. Scullard is not one to think that ethics and religion can be separated. But we dare say there is no ecclesiasticism in it. And is that not a revolution in the study of Church history?

The way in which Dr. Scullard builds his book is a revolution. He lays down the ethical ideas, and then he turns to the Christian writers to see how they conform to them. He does not take his ethical ideas from Irenæus or Ambrose. He takes them from Christ. He even goes back beyond the beginning of Christianity for them. And then when he has got them he has no consideration for the ecclesiastical eminence of Irenæus or Ambrose or any other. He asks them how they meet the demands of an ethical Christianity.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

The River Side.

The opening words of this passage at once take us back to the thought and life of ancient Palestine. This river was familiar both to David and to John. The thought and metaphor of the river was a favourite one with Israel, both in Old and New Testament times. The Jews always planted their synagogues beside a river (cf. the story of Lydia at Philippi). The Jordan was, of course, their great national river; yet it was the Euphrates which, in the times of the Exile, had set the type of their thought in this, and given to them some of their finest religious poetry. That great river of Babylon was, indeed, associated with thoughts of woe and misery; yet they had felt its greatness and the quiet of its broad surface, and it was not without a pang of bitter longing that they had heard the

great words of Isaiah, 'Thus had thy peace been like the river, and thy righteousness like the waves of the sea.'

The haunting consciousness of such full streams, in striking contrast to the intermittent rush and barrenness of the torrent-beds of their native land, found its fullest expression in the conception of a 'river of God' that was full of water. And Bunyan was entirely justified in identifying that Old Testament figure with the River of the Water of Life, which flows through the Book of the Revelation of St. John the Divine. It is difficult to define and sharply to identify this stream. It is, indeed, certainly the river of divine grace, but what precisely that will mean to the individual will be determined by the circumstances and needs of each. Like all symbolic poetry, this will find a separate meaning for each reader. Of it, the story which is told of Robert Browning's 'Childe Roland' will be equally true. It is said that, on being asked what that great symbolic poem meant, he replied that it meant for each reader what each reader found it to mean.

The idyllic character of the allegory in this part leads to a poem of distinctly better quality than those which Bunyan usually writes. At least, the first two lines have a certain lingering and haunting beauty about them, which connects them in the memory with Milton's translation of Psalm 84th:

> They pass through Baca's thirsty vale,
> That dry and barren ground,
> As through a fruitful watery dale
> Where springs and showers abound.

Or George Herbert's well-known lines:

> I blesse thee, Lord, because I grow
> Among thy trees, which in a row
> To thee both fruit and order ow.

The meadow of ease, too, beside the stream, is an idyllic figure, conceived and treated with great beauty. 'Curiously beautified with lilies' is a touch of pre-Raphaelite artistry which it would tax the genius of Rossetti to surpass. It reminds us of Longfellow's *Dante* ('Purgatorio,' vii. 70):

> 'Twixt hill and plain there was a winding path
> Which led us to the margin of that dell,
> Where dies the border more than half away.
> Gold and fine silver, and scarlet and pearl-white,
> The Indian wood resplendent and serene,
> Fresh emerald the moment it is broken,
> By herbage and by flowers within that hollow
> Planted, each one in colour would be vanquished
> As by its greater vanquished is the less.

(compare also Longfellow's *Dante*, 'Purgatorio,' xxviii. 1, and see his notes on both passages).

The ethical and spiritual significance of the whole scene is plain enough. It stands for a time of pathless religious luxury, in which there are no fences at the wayside, and no sense of restraint in the conscience. Such an experience may come after a revival of religion in the soul, or in the peace that follows successful conflict, or (as in this case) in the sweetness of solitude or Christian fellowship that follows a time of uncongenial society among worldly, and worse than worldly, men. It may appear, and it may really be the case, that the pleasantness of the hour is caused by 'a clear and comfortable sense of divine love'; but yet, nevertheless, the man may find that his severe conscience of fidelity has become relaxed, and luxurious softness taken the place of self-denial, with its bracing and healthful endurance of hardness.

Bunyan feared such times. Even in his description of the trees he mentions the possibility of surfeits and too great fulness of blood. Certainly, as one writer has pointed out, it is a striking fact that more misfortunes of one kind or another befell the pilgrims during this later period than during either of the former ones, and that that part of Christian's journey spent in the austere companionship of Faithful was entirely free from misadventures of the kind we are to hear of immediately. Mr. Froude has well caught the spirit of Bunyan in his words: 'Man's spiritual existence is like the flight of a bird in the air; he is sustained only by effort, and when he ceases to exert himself he falls.' 'Oh, thought I, that I were fourscore years old, that I might die quickly, and my soul be at rest.' The whole situation is finely expressed in a sentence of Mrs. Josephine Butler's: 'I have learned in a long lifetime, now drawing to a close, to beware of *halcyon* days.'

The Stile and Meadow.

One of the greatest of John Bunyan's plagues and sorrows was that of shortlived religious impressions: 'Surely I will not forget this forty years hence.' 'But, alas! within less than forty days I began to question all again,' etc. That is but one of many such complaints with which every reader of *Grace Abounding* is familiar. The impressions are the work of a time of strain and tension; the passing of them comes generally with the renewal

of ease. So these men thought that all danger was over and behind them, 'but they were not yet at their journey's end.' Robert Browning, who knows well the perplexing and surprising character of the way of life's pilgrimage, has expressed this in rough lines, which yet fasten upon the memory:

> And where we looked for crowns to fall,
> We find the tug's to come,—that's all.

The times of victory, the apparently uneventful dull hour just after temptation, are the times in which, above all, we need to be watchful. The monks of Melrose were threatened by an English invading force on one historic occasion. They waited in silence and in fear till the Southern army, not having observed their low-lying abbey, had gone past them. Then they rang their bells in a merry peal of jubilation. But they rang too soon, for the invaders heard the bells, returned, and pulled the religious house about the ears of its inhabitants.

The lesson of this passage can hardly be, however, that ease is in itself an evil thing. 'Avoid,' says Newman, 'the great evils of leisure, avoid the snare of having time on your hands.' Yet this riverside lay direct on the path, and, for a time, to avoid it would have been to forsake the right way of pilgrimage. The sin lay not in leisure and pleasantness, but in the mood which refused to follow the way when it led away from those green pastures and gentle waters, and became again the mere dull, hard, straight path of righteousness. R. L. Stevenson, in his *Travels with a Donkey*, quotes another passage from Bunyan: 'The way also here was very wearisome, through dirt and slabbiness: nor was there on all this ground so much as one inn or victualling-house wherein to refresh the feebler sort.' At another time he notes the length of the way—'Two miles yet'—as portrayed in the inimitable little woodcut of Miss Ennice Bagster. In this case it is neither the slabbiness nor the length of the road that tires the pilgrims, but its roughness to their feet, softened with walking on riverside grass. Whatever be the peculiarity which renders the way trying at any given point, it is a folly and the beginning of sin to quarrel with it. The only thing that really matters is the fact that it is the way. With its surface or direction or length we have nothing to do. Safety lies in 'setting our hearts to the highway,' consoling ourselves with the great assurance that it is indeed the way, and that our feet are on it. He who does this has (to quote Stevenson once again) the road itself for company. His interest, his longing, and his enthusiasm are all concentrated, not on his own feelings, but on the road itself. He will yet find out the glory of going on through pleasant and unpleasant parts of the pathway, when he has at last discovered the love and wisdom of God who has made that various pilgrimage now smooth and then rough, that he may welcome at the last pilgrims disciplined and strong and worthy to arrive.

But these men are discouraged, and their feet are tender. They are quarrelling with the way, and pitying their own weak flesh. Just beside them lies Bypath Meadow, a place, indeed, of bad company, but of bodily luxuriousness very tempting to their present mood. It is so little off the way that the fact seems hardly worth speaking about. So they trudge on, grudgingly and discontented.

Just at this point comes the opportunity for escape to the softer going. The stile on the left hand comes like a set temptation, so opportune is it in its answer to their desire. Yet it was not quite an open gap. It was easy to cross the stile, and yet there was the stile to cross—some conscientious scruples to be overcome, some need for effort to persuade oneself to the defiance or the ignoring of the plain sense of duty. This, however, is beside the point. The interesting fact is the circumstance of the stile and the mood, of temptation within and opportunity without. There is little need for explaining this by the malice of the powers of darkness. The fact is that the whole length of the road is furnished with opportunities of escape from it, but we become aware of these, find them to be temptations, only when desire for escape is already at work within our hearts. No man who is quarrelling with the road will be long before he finds himself at a stile of this sort. This is well worth remembering. Temptations often assume the guise of special providences, which make the step aside appear almost a predestined arrangement. And the soul is peculiarly ready to deceive itself by taking such psychological moments as inevitable, and justifying its errant course by a daring attempt so to read the signs as to force God on to the side of temptation.

In such temptation, half-consciously self-sought and self-created, there is little chance of victory and no joy of combat. Temptation need not be a joyless and predetermined thing. It is so only in cases where the tempted man is quarrelling with the way. But where there is no such complication

of a treachery within the soul, temptation is among the most exhilarating of life's experiences. When the heart is pure from all desire of falling, and where the faith in God's character and purpose is firm, the tempted may 'count it all joy when they fall into divers temptations.' Theirs is that 'stern joy which warriors feel' upon the eve of battle. Even for them this will not warrant rashness, and to the end the wise will repeat the prayer, 'Lead us not into temptation.' Yet when temptation comes they will remember that God, who has permitted it to come, is not a general who ever sends troops of His into battle that they may be cut down for strategic purposes in other parts of the field. If the humble petition of the Lord's Prayer is unanswered, and temptation has to be faced, they may take it as a distinguished honour and a mark of special trust.

> Was the trial sore?
> Temptation sharp? Thank God a second time!
> Why comes temptation but for man to meet
> And fight with and make crouch beneath his foot,
> And so be pedestalled in triumph? Pray
> 'Lead us into no such temptations, Lord!'
> Yea, but, Oh Thou whose servants are the bold,
> Lead such temptations by the head and hair,
> Reluctant dragons, up to who dares fight,
> That so he may do battle and have praise.

Vain-Confidence.

This temptation, however, was of the different sort that has its ally within the soul, and the hardihood and unhesitating promptness of action which are seen in Christian are a poor travesty of a Christian man's assurance. Indeed, he is in every way unlike himself in this scene; and, among other things, we note his eagerness to have that inward treachery justified by external reinforcement. They see a man walking before them in the growing twilight, and after night has fallen still they follow the sound of his footsteps in the dark. Then the footsteps ceased to sound, and their hearts stood still as they heard the dull thud from that pit to whose brink he had almost led them. No words came from the mangled body, 'only they heard a groaning.' That is all the incident, and its dramatic power is heightened by its reticence. To the already troubled conscience of Christian that tragedy is his own. Vain-Confidence is just Christian in his recent mood, written large. That man, needing no company, asking for no advice, mistaking his own will for wisdom, and making it his law. He has no need of them or any others to confirm him in his opinion. He flings over his shoulder his answer to Christian's question, shouted forward to him with already a quaver of anxiety in it. There is no such quaver in the reply. He knows all about his destination; it is the Celestial Gate. The words were still ringing in the pilgrim's ears when this unhappy victim of the easy pathway in fact reached his destination, but not the one he had made so sure of. Such ruffling spirits as this should never meet with an accident. The contrast is too cruelly foolish between the swaggering of afternoon and the groaning in the dark of evening.

The Men in the Dark.

The part of the story which follows is one of utter discouragement, danger, and misery. The two strong men are like a pair of little lost children. Each feels himself alone, and Hopeful's groaning utterance is of peculiar pathos, with its pronoun not in the plural, but the singular, 'Oh, that I had kept on my way!' That deadly dark, the dull aftertime of temptation, when the desire and the glamour alike are gone, and the spent fires of its allurement no longer keep back the growing cold that gathers round the heart! How cruelly all the aspect of life changes in such an hour, and, instead of all the fascinating casuistry which at the crossing of the stile made the whole play of good and evil about the soul so charmingly poignant an experience, there is only the one dull but insistent conviction 'that it is easier going out of the way when we are in than going in when we are out.' The *diablerie* of the casuist makes the man feel so superior; the plain obviousness of the truism announces him so poor and lost a fool. Which things are happening every day, and it is well for every man to cultivate the habit of looking across from mood to mood, and to train his imagination so that it may be able before temptation to picture to him the aspect that life will assume after temptation.

In Dr. Newman's *Plain and Parochial Sermons* (v.) there is a passage so appropriate and illuminative for this scene, that it may be quoted here at length: 'And we thus intrude into things forbidden, in various ways: in reading what we should not read, in hearing what we should not hear, in seeing what we should not see, in going into company whither we should not go, in presumptuous reasonings and arguings when we should have faith, in acting as if we were our own

masters where we should obey. We indulge our reason, we indulge our passions, we indulge our ambition, our vanity, our love of power; we throw ourselves into the society of bad, worldly, or careless men; and all the while we think that, after having acquired this miserable knowledge of good and evil, we can return to our duty, and continue where we left off; merely going aside a moment to shake ourselves, as Samson did, and with an ignorance like his, that our true heavenly strength is departed from us.' . . . 'The two paths of right and wrong start from the same point, and at first are separated by a very small difference . . . but wait a while, and pursue the road leading to destruction, and you will find the distance between the two has widened beyond measurement, and that between them a great gulf has been sunk, so that you cannot pass from the one to the other, though you desire it ever so earnestly.'

They had forgotten all about the stile when it could easily have been found, and now they cannot get back to it. Mind and conscience both have been deranged by disobedience, and neither of them can get into the position where they will feel the old conscience scruples that were so lightly overcome. Their one thought is of danger, and after a few blind and futile plunges for the road, they settle down, sick with reaction and disgust, wearied out with transgression and peril, and fall asleep. One cannot but feel that strenuousness would even yet have brought deliverance. Stile or no stile, floods or no floods, why did they not force their way back to the road? Easy words to say, but the soul that has wandered knows but too well how that wandering has impaired the very power of returning to duty, and that is the last farthing of the full payment that an exacting nemesis wrings out from the sinner.

Christian in this Incident.

Christian is here unrecognizable. He never did well with ease, but here he is so completely and radically demoralized that we shudder at the change, which reveals the Protean character of even so good a man. There is always a pitiful crowd, as someone has expressed it, waiting at the cross-roads of life to take their direction from any chance circumstance. But it makes the heart sick to find Christian among that number. He who questioned Demas so shrewdly now takes one for a guide whose face he has never looked upon, who, so far as Christian's experience of him goes, is a *vox et præterea nihil.* In an unknown region of life precedent is a first necessity if it can be had, and the initial question of the wise adventurer is, 'Who goes before me?' But this Christian, at other times so sagacious, is now content that he is not the first. So long as *somebody* is on ahead, he has nothing more to ask, and at once follows the lead, without a hint of evidence as to its trustworthiness. The world would need to be by very many thousand times a safer place than it is before the mere fact that someone else had gone in any given path before would afford even the shadow of justification for such an adventure. Yet that is all that multitudes of men ask for guidance. A newspaper article, the example of an acquaintance, the mere fact that the thing has once been done, are sufficient for such easy followers of chance guidance in an age of many incompetent but unhesitating guides.

Hopeful in this Incident.

Hopeful and Vain-Confidence may stand for symbols of two different kinds of optimism. Hopeful has his scruples, and remains humble while he believes in God and in life. Vain-Confidence believes unscrupulously and only in himself. Yet hopeful is weak as yet, and all too easily led. He has not learned to say *No*, nor to think for himself upon the spur of the moment. But life is teaching him, and this very incident is manifestly doing something towards correcting his weakness. He takes the initiative, and offers to go first as leader on the way back. And meanwhile, except for a momentary suggestion of blame, his old tenderness and sweetness are only heightened by the manifestly growing manliness of his spirit. The gentle tenderness of his attitude to Christian is a notable piece of work, even for John Bunyan's pen. No wonder that it called forth the comment from the editor of one edition of the allegory: 'Dear Shepherd of Israel, thou knowest that to err is human. Keep us from erring; guide us continually; and wherever we stray, O Lord, reclaim us.' Along with which prayer, however, may well be joined George Herbert's lines:

> Who goeth in the way which Christ hath gone,
> Is much more sure to meet with him, than one
> That travelleth byways:
> Perhaps my God, though he be farre before,
> May turn, and take me by the hand, and more,
> May strengthen my decayes.

Social Theories and the Teaching of Jesus.

By the Rev. D. A. Macfadyen, M.A., Highgate.

IV.

The Theology of the Movement.

A brief summary of the New Testament basis of Christian Socialism has brought us to this point. We have found that there is a conception of a Christian society which is suggested by the teaching of Christ. That is enough for most Christian Socialists. They are content to rest for their criticism of society as it is, and their hope of society as it should be, on the bedrock of the word of Christ, and to leave theological questions alone. But no Christian movement is without theological bearings of some kind, and this is no exception to the rule.

If one has been accustomed to view a landscape from the east, and is suddenly transported to the west, the old landscape presents new features. The lights bring into prominence different aspects of field and valley and copse. There is a like gain in changing our theological point of view, even though we keep in sight the familiar doctrines. We may look for some interesting suggestions from the change of view which makes the society central rather than the individual.

For instance, the thought which makes social relations primary for man finds a warrant and justification in the Christian idea of God. The peculiarity of the Christian belief in God is just this, that it regards the Divine Life as a perfected society. The highest conception of life is not individual but social. The belief in the Trinity —the Father, Son, and Spirit abiding in a complex unity in all eternity—found a place first in the teaching of Jesus and His apostles, not at all as a metaphysical but as an ethical relation. The relations of Father, Son, and Spirit were revealed as a type of life. It was a type of life deliberately suggested by Jesus as something to which His disciples were to approximate. 'That they may all be one: even as thou, Father, art in me and I in thee, that they also may be in us.'

Looked at in this way, a doctrine which is put aside by many as a hopeless metaphysical subtlety, becomes full of value. The vital social relations are there, each in its perfect form. Authority is there in its highest expression. Justice and mercy, righteousness and love, are all revealed in the relation of the Father and Son. Obedience is there in its ideal form of submission of will, resting on perfect mutual understanding and confidence (cf. Jn $5^{19\text{-}47}$ 8^{28} 6^{38}). Service is perfected in the perfect servant (Jn $13^{1\text{-}20}$). Care and insight are absolute. Dependence is there (Jn 8^{38} 11^{42}); generosity (Mt 7^{11}); fidelity (Jn 11^{42}); truth (Jn 1^{14}). Mutual sympathy is absolute because the Spirit is the perfect interpreter, the Divine exegete of every purpose and the channel of every expression of will. In this perfect society familiar relations are seen in an aspect which suggests that this is what they were meant to be. We find the Trinity—the Divine society—presenting to us the image in which human society was created.

As soon as the Christian has interpreted his creed for himself in this way, he finds that it has become a criticism of the social relations he knows. If human society is created in the likeness of the Divine, it cannot be according to the purpose of God that authority should be in the hands of a metallic god which has neither heart to feel nor head to think, but only power to crush these out of others. It cannot be according to His purpose that to be a servant should ever mean to be crushed between the upper millstone of avarice and the nether millstone of starvation. It cannot be in His purpose that fatherhood should be reduced to a mere physiological relation by hours of labour, and motherhood sacrificed to the exigencies of an industrial system. It is a flat rejection of the Divine ideal of fatherhood and sonship that a son may be driven to compete against his father in the labour market and drive him out of work.

The belief that humanity is made in the likeness of the Divine social life is a substantial reason for attaching supreme importance to perfecting social relations. Only in a perfected society can even the individual fulfil his destiny. Completeness is not solitary but social. Authority is to conform to

the type of the father, obedience to the type of the son. Dependence is not to be severed from sympathy. Insight and patience meet alike in the relations of man and servant. The whole society is to be bound by mutual understanding created by unity of spirit. A history which begins with 'in the beginning God ——' does not reach its natural end until we 'see the holy city.'

Contributions and Comments.

Was Tidal, King of Nations, a Hittite?

THE cuneiform records of the Hittite empire, discovered by Professor Winckler at Boghaz Keui, have informed us that the successor of Khattusib II., with whom Ramses II. made the well-known treaty, was his son Dud-Khaliya. In the Egyptian inscriptions this name is written Tidal, Todal, the Hittite guttural aspirate being as little regarded as it is in the Greek Athar-ata by the side of Atargatis. Dud-Khaliya, however, bears so close a resemblance to Tud-ghula, the cuneiform equivalent of the Biblical Tid'al in the Chedor-laomer texts, that it raises the question whether the names are not one and the same. Tid'al, according to Gn 14[1], was 'king of Nations,' that is to say, the Babylonian Umman Manda, with whose help, as we learn from the Chedor-laomer texts, the king of Elam was enabled to conquer Babylonia. The Umman Manda, it is true, generally denoted the 'Nations' of Kurdistan, but the name was also applied to any horde of northern invaders, and Esar-haddon, accordingly, uses it of Teispes, the Cimmerian.

A recent discovery of Mr. King has shown that the fall of the Amorite dynasty to which Khammu-rabi or Amraphel belonged was brought about by an invasion of Babylonia by the Hittites. There is therefore no longer any reason for doubting that the references to 'the king of the Hittites' in the great Babylonian work on astronomy go back to the Khammu-rabi age when it was compiled. Here we are told how, after the murder of the (Babylonian) king, the king of the Hittites 'comes and seizes on the throne.' The fall of the Khammu-rabi dynasty was followed at no long interval of time by the establishment of the Kassite rule at Babylon, and the Kassites were an Elamite tribe. Hence it would not be surprising if at a somewhat earlier date Chedor-laomer had been assisted by Hittites in his conquest of Babylonia. At all events, the possibility is worth consideration.

A. H. SAYCE.

Assuan.

Job ii. 9.

A FURTHER note on this passage may perhaps be acceptable to Mr. Potten. The rendering of the A.V. is certainly ancient. The Syriac Peshitta reads, 'Even until now dost thou persist in thine integrity [or, simplicity]? curse thy God, and die.' The reading of the LXX is remarkable. Job's wife says, Μέχρι τίνος καρτερήσεις λέγων Ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου;—then follows a lament on their unhappy lot, and she concludes, ἀλλὰ εἰπόν τι ῥῆμα εἰς [*v.l.* πρὸς] κύριον καὶ τελεύτα. This last clause was evidently read by Cyprian in his Old Latin, for he quotes (*Testim.* iii. 14), 'Dic verbum aliquod in Dominum, et morere'; and again (*de Mort.* 6), 'Et cum eum uxor quoque sua compelleret, ut vi doloris impatiens aliquid adversus Deum querela et invidiosa voce loqueretur, respondit,' etc. On the other hand, the Clementine Vulgate reads, 'Adhuc tu permanes in simplicitate tua! Benedic Deo, et morere.' This evidence would support the suggestion in Mr. Bevan's note, THE EXPOSITORY TIMES, p. 190, if we might suppose that the Syriac and the LXX preserve here an older reading than that of the present Heb. text and the Vulgate. It is worth while pointing out that in 1 K 21[10. 13], Job 1[11] 2[5], the LXX use εὐλογεῖν in agreement with the Heb. בָּרַךְ, while in all these places the Syriac uses the same word that it employs in Job 2[9], meaning 'curse.' In Job 1[5], where also the Syriac has 'curse,' the LXX gives κακὰ ἐνενόησαν πρὸς (*v.l.* πρὸς τὸν) Θεόν; and in Ps 10[3] the Syriac, LXX, and Vulgate refer the blessing to the wicked man and not to God (ܡܒܪܟ, ἐνευλογεῖται, benedicitur). If we admit the suggestion offered in Mr. Bevan's note, must we

infer that the Syriac in these places preserves an older text than the LXX? If not, we must suppose that the Syriac translator, though reading בּרך, understood it to mean 'curse.'

Gesenius (*Thes.* 240) refers to Job 2^9 at length: '*Lauda Deum et morere, i.e.* quantumvis Deum laudabis et celebrabis, tamen tibi mox moriendum est, vana igitur tua erga Deum pietas. Verba sunt mulieris impiæ . . . (Al. exsecrare Deum et morere . . . Al. valedicas Deo . . .)'; and lower down, after saying that the Heb. בּרך also 'valet exsecratus est,' with examples 1 K 21^{10}, Job 1^5, Ps 10^3, he adds: 'Nonnullos eodem referre verba ii. 9 supra observavimus. Alii, ut Schultensius ad Job l.c., quibus exsecrandi potestas in hoc vc. non satis certa videbatur, a valedicendo derivant abnegandi vim.' This latter is the rendering of the R.V. A curious translation of our passage is that by Tremellius and Junius in their version of the O.T. (ed. 1585, Londini), 'Adhuc retines integritatem tuam; benedicendo Deo atque moriendo?' and their comment is, 'Quasi dicat, adhuc in tua simplicitate persistis; quòd Deo isti benedicis, qui te in istas mortis angustias conjecit, nec usquam exitum ostendit? Sarcasmus.' Finally, if the passage be translated 'bless' or 'praise God,' in preference to 'curse' or the milder 'renounce' of the R.V., the context evidently requires that the words be regarded as an impious, or a sarcastic, or at least an impatient utterance fully deserving Job's rebuke.

ALBERT BONUS.

Alphington, Exeter.

'The Best Robe.'

THE R.V. did not consider it necessary to put in the margin, 'Gk., the first.' And yet the common explanation, 'fetch a good coat quickly—the best one,' is not the only possible explanation. In the Apostolic Constitutions (ii. 41, 2) the passage is paraphrased: τὸ υἱὸν τὸν ἀπολωλότα τὸν ἄσωτον . . . μετὰ μουσικῶν ὁ φιλότεκνος πατὴρ προσελάβετο, καὶ τὴν ἀρχαίαν στολὴν καὶ τὸν δακτύλιον καὶ τὰ ὑποδήματα ἀποδούς, *i.e.* 'giving back to him *his former coat.*' Just as Rebecca had the 'goodly raiment' of her eldest son with her in the house, in a similar way a good coat of the younger son may have been kept at home, despite of v.[18]. Like Joseph's coat of many colours, it may have been a comfort to the father. The Greek commentators are divided; Euthymius explains it of the most costly, Theophylact in the way of the Constitutions.

EB. NESTLE.

Maulbronn.

Matt. vi. 24 = Luke xvi. 13.

'ELSE he will *hold* to (the) one and despise the other.'

No commentary which is at my disposal points to the fact that for ἀνθέξεται there is a different reading ἀνέξεται, which deserves consideration.

In Matthew even Jerome kept 'unum *sustinebit*,' though the Brisciensis had 'uno obediet.'

Sustinebit is found in the Corbeiensis.

The Colbertinus, Claromontanus, Veronensis, Vercellensis, Augustinus, Chromatius, Juvencus read *patietur.*

The same reading is attested by the Syrus-Curetonianus, the Sinaiticus being defective here.

In Luke both Syriac manuscripts testify for ἀνέξεται, and so do the Old Latin MSS *a*, *b*, *q*, *r* with their reading *patietur*, '*i.e.* ἀνέξεται,' as is well remarked by Wordsworth-White.

From the Stoic formula ἀνέχου καὶ ἀπέχου, *sustine et abstine* (German, *meide und leide*, or *halt' ein und halt' aus*), the verb was well known, so that different translators might find it in this sentence. Nevertheless, this new example of harmony between the Old Latin and Old Syriac versions is interesting.

P.S.—The same reading is attested in Matt. by the Palestinian Syriac, even with a pun between the roots סבר ('endure') and בסר ('despise').

EB. NESTLE.

Maulbronn.

The 'Dictionary of the Bible.' Abiud.

THE combination proposed in the article on the genealogy of Jesus Christ in the second volume (p. 140) with *Hodaviah* (1 Ch 3^{24}) is rather doubtful. Abiud corresponds in the Septuagint to אֲבִיהוּא as well as to אֲבִיהוּד, and is explained by Philo as = πατήρ μου οὗτος. See *de Migratione*, § 31 (Mangey, i. 462), where all editions, even the latest of Wendland (2, 301), have marred Philo's etymology by wrong punctuation of the sentence.

EB. NESTLE.

Maulbronn.

In the Study.

Œdipus and Isaiah.

We are not bound to belittle any anticipation of an evangelical doctrine which we may find in another religion. Professor von Schubert (see the notice of the English translation of his *Church History* on another page) holds that 'the profoundest touch of the ancient Israelite scheme of salvation to be found anywhere in the Old Testament' is the figure of the Servant of the Lord in Isaiah. He believes, with Wellhausen, that the Servant in Isaiah suffers, not only for his own people, but for all peoples; and therein lies the profundity of it. Yet he finds a parallel in the pagan Greek religion: 'For,' says Œdipus in Colonus (i. 5), 'one soul could make atonement for the world if, impelled by a pure love, it gave itself up for the world.'

Professor von Schubert points out that this, 'the profoundest religious thought in the Old Testament,' had been completely lost sight of when Christ came. It was entirely absent from the picture of the Messiah in the time of Christ. He read the Old Testament and recovered it. Is not this originality?

The Exhortation.

To the question, Should every sermon contain an exhortation? the answer is made that every sermon should be an exhortation. It was so with our Lord's sermons, with those sermons we call Parables. The hearer may miss the exhortation of the sermon. But that may be the hearer's fault. The exhortation is sometimes missed in the Parables. In the Parables of the Treasure Hidden in the Field and of the Pearl of Great Price, the attention is given to the treasure and the pearl. The exhortation, to sell, is missed. Yet we know, or ought to know, that, without selling out, the treasure or the pearl cannot be ours. So far as we are concerned the selling out is everything.

It was everything with our Lord. He Himself had sold out. Therefore the exhortation comes, and therefore with such persuasion. 'The quiet manner,' says Weinel, 'in which the immense religious demand of unconditional surrender is stated here, so simply as though the matter were something quite obvious—all this can have issued only from the soul of One who Himself had given up everything for the kingdom's sake—calm of home life, quiet labour at His craft, security and peace of life, the paternal roof itself. In these two parables we find, not an excited "Thus it shall be," but a still and resolute "Thus it is," and "Thus it has been."'

To purchase a good Degree.

One of the ways, one of the best ways, is to pay the fees and join the Diploma Correspondence College. Its headquarters will be found now at Wolsey Hall, Oxford. The Secretary will send guides and specimen Examination Papers, and get any one's feet on the royal road to the Oxford B.D. (and D.D.), the London B.D., the Durham B.D.

Truth or the Search for it.

Is it the possession of truth or the search for it that is best? Professor Lloyd, in his book on *The Will to Doubt*, with great confidence answers, the search for it. And he quotes the classical statement on the subject, the statement by Lessing: 'Not the truth that any one may have or may think he has, but the honest effort which has been exerted to compass it, makes what is really worthy in human life. For not in having, but in seeking truth, are those powers developed, in which alone man's ever-increasing perfection consists. Possession makes us inert, lazy, proud. If God held in His right hand the perfect truth, and in His left the ever-restless struggle after truth, and bade me choose, although I were bound to be ever and always in the wrong, I should humbly select the left, saying: "Father, give; surely the pure truth is for Thee alone."'

Two New Quarterlies.

The prophecy has often been made that the days of the Quarterly are numbered. Yet every new season a new Quarterly appears. This season there are two. The one is the *Harvard Theological Review* (Macmillan; 50 cents), the other is the *Irish Church Quarterly* (1s. 6d.)

The *Harvard* is fortunate in being partially endowed. The *Irish Church Quarterly* is to live

by its own attractiveness. And it has begun well. The first edition (how many copies?) was clean sold out in a fortnight. The *Harvard* is edited by Professors G. F. Moore, W. W. Fenn, and J. H. Ropes; the *Irish Church Quarterly* by Dr. Lawlor, Professor of Ecclesiastical History in the University of Dublin.

Sinless or Sinful.

The controversy about the New Theology seems to have come to an end. Has it done anything for us? Yes, it has done one thing. It has made it clear as it never was clear before, at least to the average understanding, that theologians are divided into two distinct and irreconcilable parties, and that the dividing line is the sinlessness of Jesus.

The New Theology has not told us how many of the preachers of our day are on the one side or the other. The men of the New Theology themselves may not all deny the sinlessness of Jesus. Two of them have published books in which they merely refuse to affirm it. As we shall see, to refuse to affirm is in this case to deny. Others, however, may be able to receive it. The New Theologians have not told us how many even of their own number are on the one side or the other. But they have enabled us to see that all other signs of separation are illusory or insignificant. This is the real dividing line in theology. Do we believe that Jesus was sinless, or do we believe that He was sinful?

Sinless or sinful. Because if Jesus committed sin at all, the question of degree is not worth discussing. We all receive the example of His life. We all acknowledge that, comparatively speaking, He was a good man. But what that amounts to in the judgment of Jesus Himself we see in the incident of the rich young ruler. 'Good Master!' 'Why callest thou me good?' If he meant that Jesus was only comparatively good, it was not worth while calling Him good. It has never been felt by any man that it was worth while calling Him good. If He was only comparatively good, He must have known that He was not good. The acceptance of the epithet 'good' could mean nothing less than the consciousness that He was sinless.

We say, then, that the question whether Jesus was sinful or sinless is the question which separates one theologian from another. And it is a question upon which every man may be brought to the test. Not that we would encourage a heresy hunt. God forbid. From the beginning the heresy hunter has been the arch heretic. But every man is bound to consider where he stands. And this is the opportunity. Does he believe that Jesus was sinless, or does he not? On the Divinity of Christ a man, if he has skill in the management of language, may be anywhere. But the sinlessness of Jesus is an evident issue. We must believe either that Jesus was sinless, or that He was sinful.

The Rev. E. Griffith-Jones, B.A., lately appointed Principal of the Yorkshire United College, has issued a volume of sermons. Its title is *Faith and Verification* (Clarke & Co.; 5s.). One of the sermons deals with 'The Sinlessness of Jesus.' In that sermon Mr. Griffith-Jones shows that an agnostic attitude is impossible here. A man must believe that Jesus was sinless, or that He was sinful.

For the proof of the sinlessness of Jesus lies in Christ's own consciousness. The unbeliever, seeking to find shelter in agnosticism, says we know little of the first thirty years of Jesus' life. It is true. We know very little. And if we had nothing but the evidence of the events to guide us, we could not possibly say that Jesus was sinless. The agnostic attitude might then be the only attitude for all of us. But we are not dependent on the outward incidents. We can come to the consciousness of Jesus concerning Himself.

For this, says Mr. Griffith-Jones, 'is one of the most wonderful things about our Gospel narratives, that while they profess to give us only the story of Jesus's life, His words, and His actions, and His outward career, they do let us into the secret of His inner life. Somehow, we can scarcely tell how, they take us by the hand, and enable us to step across that magic line of separation, that threshold of reserve, which guards the unseen life of one man from the intrusion of another.' They present us, he says, not with a picture of Jesus, or with four different pictures of Jesus, but with His very soul. They lift the veil, and we look into His very heart; we feel His presence; we know Him for what He is.

And what do we find? We find an entire

absence of the consciousness of sin. The unbeliever quotes the passage from St. John: 'Which of you convicteth me of sin?' and proceeds to doubt its authenticity. His labour is thrown away. The Synoptics are full of the absence. But apart from the occasions on which sin, if it had been there, would have been acknowledged, there is the whole atmosphere of the Gospels. It is an atmosphere which cannot be mistaken. From beginning to end Jesus is represented as living in conscious freedom from sin. From beginning to end we feel and know that that representation is just.

The Revue Bénédictine.

For all students of ecclesiology, the *Revue Bénédictine* is indispensable. And if the *Revue* itself is indispensable, how indispensable must be the Index which, under the title of 'Table des Matières,' has been published, covering the years 1884–1904. Make inquiry at the Abbey of Maredsous in Belgium; or in Paris at Quai Voltaire 9; or in St. Louis, Mo., at 17 South Broadway. Why is there no depôt in England?

The Image of God.

The question about the Higher Criticism is now a practical one. What use can be made of it in the pulpit? The best answer will be found in Professor Gordon's *Early Traditions of Genesis* (T. & T. Clark; 6s. net). Dr. Gordon is a preacher. He writes for preachers. He has himself been able to preach sermons from the Book of Genesis which are loyal to modern knowledge.

Suppose the text were Gn 1^{26}. The subject is the Image of God. What does 'the image of God' consist in? It consists in man's dominion over the creatures, says Holzinger. But, says Dr. Gordon, that is going round the idea, not grappling with the heart of it; that is the result, not the essential quality, of the image. The image of God, said the older dogmatics, was some quality which belonged to 'unfallen' man. One part of the 'woe' which 'the fruit of that forbidden tree' brought into the world was the loss of the image of God. But the older dogmatics knew nothing of Higher Criticism.

In P's account of the early history of man there is no Fall. In his story of the Creation and man's subsequent history the 'image' belongs to man as man. It is handed down from Adam to Seth (Gn 5^{3}). From Seth it passes to succeeding generations by ordinary descent.

What is the image, then? It is all that we mean by personality. It includes man's external appearance. But the emphasis lies on his intellectual, ethical, and religious powers and capacities. The essence of the Hebrew conception of God, says Professor Gordon, is His ethical personality. God endows man with the same. This is indeed the underlying assumption of the whole of the Old Testament. This makes possible the unveiling of God to man and the approach of man to God. God made man in His own image, and so the Word had flesh and dwelt among us.

A Thank-offering.

The *Memoirs of Archbishop Temple*, published in 1906, was a bulky and expensive book. Seven authors were engaged on it, one of whom was Archdeacon Sandford, who was also the editor. Archdeacon Sandford has now republished his own contribution separately under the title of *Frederick Temple, an Appreciation* (Macmillan; 4s. net). The volume contains also a biographical introduction by Mr. William Temple, Fellow of Queen's College, Oxford, son of the Archbishop.

In one of the letters which Archdeacon Sandford quotes, there is an exposition of a verse in the First Epistle to the Corinthians. It is the difficult verse 1 Co 10^{17}, 'For we, being many, are one bread, and one body: for we are all partakers of that one bread.' The translation in the Revised Version is different, but the difference is inconsiderable, and Dr. Temple does not trouble himself with that. The date of his letter is April 26, 1852.

Dr. Temple starts with the statement that the idea of the Lord's Supper is founded on the Jewish Passover Offering. He finds his proof in the next verse, which in this case is distinctly more accurate in the Revised Version: 'Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?' It was in the Jewish Peace-offering that the worshippers ate of the sacrifices.

Now the idea of the Peace-offering, as distinguished from the other sacrifices of the Jews,

rested on the mysterious unity of animal life. That mysterious unity was used as a symbol to express the bond that was formed between man and man, and between man and God. Those who had eaten of one animal were, so to speak, bound together by the secret tie which once bound together the parts of the animal. These parts, when eaten, retained their mutual attraction, and made the eaters, in some sense, one flesh. This idea is transferred to the Lord's Supper. By being partakers of one bread we are united the one to the other, and all to the Lord, whose Body the bread is, and we may be spoken of as 'one bread, one body.'

So the first conclusion at which Dr. Temple arrives is that the Lord's Supper is a Thank-offering or Eucharist, not a Burnt-offering or Sin-offering. The next is that the body of the animal and the bread of the Eucharist, both being dead, have no uniting power in themselves, but are solely symbols of union. It is only when food offered to idols is eaten as a sign of demon worship that the heathen altar becomes a 'table of devils.' And it is only when the bread is eaten as a sign or symbol of the Lord's Body that the Christian Altar becomes a 'table of the Lord.' 'If,' says Dr. Temple, 'St. Paul had been asked whether the consecrated elements were, or contained, the Body of the Lord in *any* sense, he would have repudiated such an expression. In the bread *so* eaten, and in the communicants *so* eating, there is the Body; but the elements themselves are "nothing in the world."'

The Great Text Commentary.

The best illustration this month has been found by the Rev. D. Macfadyen, M.A., Highgate, London, N.

Illustrations for the Great Text for April must be received by the 1st of March. The text is Lk 21^{19}.

The Great Text for May is Lk 22^{19}—'And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.' A copy of Bennett's *The Post-Exilic Prophets* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of April.

The Great Text for June is Lk 23^{34}—'Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.' A copy of Bennett's *The Post-Exilic Prophets* or of any volume of the 'Scholar as Preacher' series will be given for the best illustration. Illustrations must be received by the 1st of May.

The Great Text for July is Lk 23^{43}—'And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' A copy of Chadwick's *Pastoral Teaching of St. Paul* or of Adamson's *Christian Doctrine of the Lord's Supper* will be given for the best illustration. Illustrations must be received by the 1st of June.

Those who send illustrations should at the same time name the books they wish sent them if successful.

The Great Texts of Isaiah.

The best illustrations in Isaiah have been found by the following:—

1^{3} Rev. J. Hannah, Stafford.
1^{18} J. W. Macdonald, Esq., N. Shields.
2^{4} Rev. W. M. Grant, Markham, Ont.
6^{1-3} Rev. W. Venis Robinson, B.A., Huntingdon.
6^{8} Rev. C. W. Allan, Wesleyan Mission, Hankow, China.
9^{6} Rev. R. Whyte, B.D., Portobello.
11^{6} ,, ,, ,,
12^{3} Rev. G. P. Robertson, M.A., Stoneykirk.
$21^{11, 12}$ Rev. R. Elliott, Leyton, E.
32^{2} Rev. T. J. Pennell, Coseley, Bilston.
33^{17} Rev. W. Hetherington, Plumstead, S.E.
40^{3} Rev. G. P. Robertson, M.A., Stoneykirk.
40^{31} Rev. James Dinwoodie, Trinity U.F. Manse, Kelty.
42^{3} Rev. W. K. H. Macdonald, Glanton S.O., Northumberland.
50^{10} Rev. W. J. F. Maguire, Warrenpoint, Ireland.
53^{3} Rev. W. Forbes, Cairneyhill Manse, Dunfermline.
$53^{4, 5}$ Rev. T. Graham, Pickering, Yorks.
53^{6} D. M. Henry, M.A., Whithorn.
55^{1} Isaac Tambyah, Esq., Jaffna, Ceylon.
$55^{6, 7}$ Arthur Dakin, Esq., Rawdon College, nr. Leeds.
60^{1} Rev. R. Elliott, Leyton, E.
61^{1} Rev. D. M. Henry, M.A., Whithorn.
63^{9} Rev. W. V. Robinson, B.A., Huntingdon.

Would those who have not already named the book which they desire kindly do so?

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The indiscriminate selection of texts throughout the Bible is a method of establishing a doctrine which is not so common now as it used to be. But some of us still have to see its futility. We may see it in a single but sufficient instance if we turn to the English edition of *The Testaments of the Twelve Patriarchs* which Professor Charles of Oxford has just published.

The instance is Forgiveness. It is even but a portion of the whole doctrine of Forgiveness; it is a man's forgiveness of his neighbour. What is the Old Testament doctrine of a man's forgiveness of his neighbour? We know what it is in the New Testament. 'In the New Testament,' says Dr. Charles, 'from the first page to the last it is either explicitly stated or implicitly understood that a man can receive the Divine forgiveness only on condition that he forgives his neighbour. Indeed,' he says, 'in their essential aspects, these two forgivenesses are seen to be one and the same.' What is the doctrine of forgiveness in the Old Testament?

In the Old Testament it is quite different. God's forgiveness is granted without money and without price to the sinner who truly seeks it. But the penitent in the Old Testament can enjoy the Divine pardon and yet cherish the most bitter feelings towards his own personal enemy. Professor Charles mentions the case of David on his deathbed. He does not forget that Joseph forgave his brethren. But that notable instance is isolated. The act of grace on Joseph's part made no impression upon later Old Testament writers. He does not forget the remarkable passage in the Book of Proverbs ($25^{21.\ 22}$): 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.' But again the admonition is exceptional. He finds the true attitude of the Old Testament saints to those who wronged them in the preceding chapter of the same Book of Proverbs ($24^{17.\ 18}$): 'Rejoice not when thine enemy falleth, and let not thine heart be glad when he is overthrown: lest the Lord see it, and it displease him, and he turn away his wrath from him.' He finds it again in the Psalter, where the righteous man can pray to God to make him strong enough to pay out his enemies (41^{10}): 'Do thou, O Lord, have mercy upon me, and raise me up, that I may requite them.'

This is the contrast, then. In the Old Testament the saint may indulge in resentful feelings and even in personal vengeance, and be none the less a saint. In the New Testament the only

attitude is, 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

But the purpose of Professor Charles in pointing out this difference on the subject of forgiveness is not to warn us once more against the mistake of miscellaneous quotation from the Old Testament and the New. His purpose is to show that the gulf between them is bridged by the Apocryphal book called the Testaments of the Twelve Patriarchs.

The passage of most importance is found in the Testament of Gad. It consists of five verses in the sixth chapter (3-7). We need not quote all the five; the first and last are sufficient—'Love ye, therefore, one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him . . . but if he be shameless and persisteth in his wrong-doing, even so forgive him from the heart and leave to God the avenging.'

Of this passage Dr. Charles says: 'These verses contain the most remarkable statement on the subject of forgiveness in all ancient literature. They show a most wonderful insight into the true psychology of the question. That our Lord was acquainted with them, and that His teaching presupposes them, we must infer from the fact that the parallel is so perfect in thought and so close in diction between them and Lk 17^3, Mt 18^{15}.'

Now we are not going to be troubled here with peddling questions about our Lord's originality. It is as original to rediscover a truth as to discover it. It is more original, in this world of ours, to be its embodiment in life. It is easy to instruct; he is the good divine who follows his own instructions. Whether the true law of forgiveness once discovered had been lost sight of by the time of our Lord, Professor Charles cannot say with certainty. But it was certainly lost sight of in practice. Christ taught His followers to love their enemies; and then He died, the just for the unjust.

In the 42nd Psalm, that Psalm which begins with the beautiful words, 'As the hart panteth after the water brooks,' there is a verse which is a little puzzling, especially in the Revised Version. It is the fourth verse. The words are:

> These things I remember, and pour out my soul within me,
> How I went with the throng, and led them to the house of God,
> With the voice of joy and praise, a multitude keeping holy day.

Though the rest of the Psalm is so simple, here the meaning is difficult to catch. If any of the readers of the Psalm have had a suspicion that there is something wrong with the translation, even with the Revised Version, they will find their suspicion made into a certainty by turning to the recently published volume, entitled *Sermons in Syntax*, of the Rev. John Adams, B.D. They will find that when it is translated with strict grammatical accuracy, this verse is as easily understood as the rest. They will find that it is now brought into harmony of thought with the rest. And they will find that now the Psalmist, who is an exile, instead of simply uttering a peevish lament on the misery of his present lot, is giving expression to a strong assurance of hope that God will deliver him.

In the first place, Mr. Adams points out that the tenses used are cohortative. No, that is not the first thing. The first thing of all is that the Revisers have missed the punctuation. In the first two lines they have followed the punctuation neither of the Masoretic Text nor of the Septuagint. Mr. Adams shows that in a number of MSS collated by Dr. Wickes the principal pause is at the end of the first line. Hence the colon of the Authorized Version is better than the comma of the Revised. And this is in accordance with the Septuagint. It follows that the word translated

'these things' refers to what has gone before, not, as in the Revised Version, to what is coming after. It is the suitable summing up of the previous verses.

Now the previous verses contain a vivid and pathetic description of the exile's present state. He is separated from Zion and the Temple-worship, though he pants for God like the hart for the water brooks; he has to bear the taunts of his heathen enemies—Where is thy God? Can he forget these things? He cannot forget them. But more than that, he is determined not to forget them. The tenses, as we have said, are cohortative.

> These things let me remember,
> and let me pour out my soul upon me.

Then comes the reference to the past. The present is the more bitter that the memory of the past is so sweet. '*For*,' he says, 'I used to pass on with the throng (it is the frequentative imperfect) and led them to the house of God.' Is he a Levite of the sons of Korah, as the title seems to say? Or is he even a high priest, as Duhm, bringing the Psalm down to the time of Onias III., will have it? In either case he is an exile now from the House of God, and the bread of exile is the bitterer to him that he remembers the time when he was wont to conduct pilgrims to Jerusalem and share in the solemn joy of the annual festivals.

Nevertheless he refuses to be cast down. He makes the memory of the past the very occasion of his confidence in the future. 'Why art thou cast down, O my soul?' He had formerly tasted and seen how gracious the Lord is. His experience in the past gives him confidence that God will be gracious to him again and deliver him:

> Hope thou in God: for I shall yet praise him,
> Who is the help of my countenance and my God.

There is no passage in the Old Testament of so much interest to theology as the 53rd chapter of Isaiah, and it is strange that the commentators can come to no agreement as to the meaning of it. The chapter belongs to the group of prophecies which have to do with the Servant of Jahweh. If we knew who the Servant of Jahweh is, we should know what to make of the 53rd chapter of Isaiah. Thirty years ago an article appeared on the Servant of Jahweh in the *Westminster Review* which contained a remarkable but very fair statement of this vexed question, and left it vexed. An article appears on the same question in the *Westminster Review* of March 1908, and the author acknowledges that the thirty years have 'made little advance towards any generally accepted conclusion.'

The author of the article is the Rev. T. H. Weir, Lecturer in Arabic in the University of Glasgow. Mr. Weir has something to say on the subject. To use his own metaphor, he comes with a key in his hand which he hopes will fit this lock. But before applying his key he makes a collection of all the views which have been held about the Servant of Jahweh. He gathers them into three divisions.

First come the Jewish expositors. Ibn Ezra, Rashi, Kimchi, Abarbanel, to name the leaders only, take the term as denoting simply the Israelite nation. But the Servant is sometimes contrasted with Israel. Accordingly other expositors look upon the Servant as the nation of Israel in some ideal or select aspect—the ideal Israel, says Kleinert; the pious Israelites, says Bleek; the prophetic order, say Gesenius and De Wette. These may be said to form the first division. In the second group of expositors are those who take the Servant to be an individual, neither more nor less; either some historical person, as Hezekiah, Josiah, Jeremiah, or Zerubbabel; or an individual who has not yet appeared but who is to be looked for in the future—in short, the Messiah. The third group contains expositors like Dillmann and Delitzsch, who combine the foregoing views. Dillmann, 'by a sort of Platonic doctrine of

ideas,' says Mr. Weir, regards the Servant as at once the ideal Israel, the pious Israel embodying the ideal, and Israel as a whole containing the ideal. So Cheyne (in 1884), following Delitzsch, says: 'The conception of the Servant of Jehovah is, as it were, a pyramid, of which the base is the people of Israel as a whole, the central part Israel "according to the spirit," and the summit the person of the mediator of salvation who arises out of Israel.' With which of these groups is Mr. Weir himself to be classed? Apparently with the second. He holds the Servant of Jahweh to be an individual. But he will have none of the individuals who have already been named. He holds the Servant of Jahweh to be Cyrus.

There are four passages in Isaiah which are called the 'Servant' passages. In the first (42^{1-4}) Mr. Weir has little difficulty in seeing Cyrus, king of Persia. At the time it was written, the flower of the nation of Israel had for more than half a century been living as exiles in Babylon. Although the generation of those who had been originally deported was fast dying out, they had left as a legacy to the generation which had been born in the foreign land the assurance of deliverance. That assurance rested upon a prophecy which had been uttered by the last of their seers in the homeland. The prophecy made the duration of banishment seventy years. Several years yet remained to the time of its fulfilment. But deliverance was really at hand. The prophecy was anticipated by the event.

Quite unexpectedly the king of the province of Anzan or Anshan, in Elam, whose name was Kurash or Cyrus, entered upon one of those marvellous careers of conquest, of which South-Western Asia has so often been the scene. Within a few years he overthrew 'the tribal hordes' (the 'Medes'), and took prisoner their king Ishtumegu (Astyages); by the defeat of Crœsus and the capture of Sardis, he became master of Asia Minor; and the conquest of the Babylonian kingdom under the weak Nabonidus was only a matter of time. These events are the historical background of the poems contained in Is 40–48. Mr. Weir believes that the poet anticipated the Persian conquest of Babylon and the end of the Exile. Cyrus is the central figure throughout. Twice the name occurs (44^{28} 45^{1}). Mr. Weir is not sure that it has not been interpolated there. In any case, the author prefers as a rule not to name his hero, but to speak of him as 'victory from the east' (41^{2}), or as 'one that calleth upon my name' (41^{25}).

Mr. Weir offers a rendering of this first 'Servant' passage, a strictly literal rendering. Mr. Weir is a reliable scholar. His rendering has points in it worth observing.

1. Verily, my servant whom I am sustaining,
   My chosen in whom my desire is satisfied—
   I have put my spirit upon him;
   Justice for the nations he shall make to arise.
2. He doth not shout nor lift up,
   Nor make his voice to be heard abroad.
3. A bruised reed he doth not break,
   And a failing wick he doth not put out;
   In very deed he shall make justice to arise.
4. He shall not fail nor run away,
   Until he set in the earth justice;
   And for his sway the Isles are waiting.

Now, in this first of the four 'Servant' passages, the significant thing is that Cyrus is looked upon as a monotheist. This is evident not from the use of the expression 'my servant,' for that expression is used also of Nebuchadnezzar (Jer 43^{10}), but from the contrast between those verses and the immediately preceding context. The preceding context is a satire on polytheism and idolatry. 'My servant' must be more than 'the instrument of my hand.' The phrase must signify a worshipper of Jahweh; as in the Koran, for example, the word 'servant,' which means a *slave* in reference to men, is always a *worshipper* in reference to God. But if Cyrus is a worshipper of Jahweh, then of course he must be a monotheist.

In the second verse Cyrus is further contrasted with the Chaldeans, whose 'shouting in their ships'

was proverbial. 'He doth not shout nor lift up, nor make his voice to be heard abroad.' He is contrasted in the next verse in respect of his justice and clemency towards the conquered. The cracked reed and the dimly burning wick are the nations subdued by the Chaldeans, especially the nation of Israel. That Cyrus was no boaster, like the Chaldean kings, and that he would be likely to have mercy upon the nations lying in captivity—these were hopeful characteristics of the king that was coming. But to a poet of Israel they were completely overshadowed by the belief that Cyrus was a monotheist.

But Cyrus was not a monotheist. The Western world did not know this until last century. How many an excellent homily lost its point when the decipherment of the cuneiform inscriptions made it evident that Cyrus was a worshipper of Bel and Nabu, and all the gods of Babylon, and that he delighted to call himself 'the little servant of Marduk.' The Western world, we say, did not know this till last century. But Mr. Weir believes that the poet of the Servant of Jahweh made the discovery soon after he wrote his first Servant poem.

For in the remaining Servant passages the situation is wholly changed. There are no more satires against idolatry; there is no more exaltation of monotheism; there are no more pæans in anticipation of the fall of Babylon. It is manifest to Mr. Weir that between chapters 48 and 49 the Babylonian Empire has ceased to exist. The exiles of all nations have recovered their liberty, and are making their way back to their homelands. That is all evident. And what is equally evident, but much more remarkable, is the fact that throughout all these passages there is not a single reference now to the principal actor upon the stage. For Cyrus had entered Babylon, not at the call of Jahweh, but at the invitation of Marduk; not as an iconoclast monotheist (Is 46), but as the worshipper of Bel and Nabu.

Will the poet drop out Cyrus now from his conception of the Servant of Jahweh? He transfigures Cyrus; he does not drop him out. When Mr. Weir passes to the 53rd chapter of Isaiah (or rather to that poem which begins at the 13th verse of the 52nd chapter, and runs to the end of the 53rd chapter), he finds that the hero is Cyrus still. For although Cyrus was no monotheist, was he not the deliverer of Israel, and, to that extent at least, the Servant of Jahweh's hand? Cyrus is the Servant of Jahweh still. And as Mr. Weir retranslates the 'hard and crabbed' lines of this mighty poem, and spells out his meaning from its ungrammatical and almost untranslatable language, he believes that the poet has ever before him the figure of Israel's great deliverer Cyrus, and directly no other figure whatever.

'It is a dirge or elegy,' he says, 'upon a fallen hero, whose marvellous career had been unprecedented, both in its splendour and in its eclipse (52^{13-15}). Indeed, the rumour of his death was not believed (53^{1}). His early life had been one of hardship and poverty, which had left their mark upon his frame ($^{2.3}$). In the view of the author, his diseases, misfortunes, and death were an expiation for the sins of Israel, who, however, attributed them to the anger of Jahweh ($^{4.5}$). Yet he was an involuntary sacrifice ($^{6.7}$), and the use of the expression "my people" in v.^{8} would indicate that he was not an Israelite. His death was premature, such as was believed to overtake the wicked, although he was not one of these (^{9}). His fate can be accounted for only as an act of the Divine will. His heirs will carry out Jahweh's business (the restoration of Israel); but the credit of it will belong to him ($^{10-12}$).'

Was all this true of Cyrus? All this was true, says Mr. Weir, and applicable in a remarkable degree. In popular belief he had been brought up by a herdsman. His early successes were unparalleled, but it is not known how he came by his end. They say that he was defective in stratagem, and to this might refer the comparison of the slaughtered sheep. The qualities by which

he impressed himself most upon his contemporaries were his justice and clemency. His death might seem to some Israelites a punishment for their sin in not fully availing themselves, when he was alive, of the privilege of returning to Jerusalem; to others it might be a sign of Jahweh's displeasure against a polytheist. The only hope that remained was that his successors would finish the 'business' which Jahweh had placed in the hands of Cyrus.

Is it possible for a pope to repent? If it is possible, Pope Pius x. will repent of his Encyclical *Pascendi gregis* when he reads the paper upon it by Professor Swete which appears in the *Guardian* of January 29.

The title of the paper is 'Modernism and the Church.' By 'the Church' Professor Swete means not the Roman but the Anglican Church. The Pope does not acknowledge him. And he does not acknowledge the Pope. And that situation is, for the present purpose at least, of much advantage to both. It allows the Pope to read Professor Swete's article without the irritation which he might feel with the plain speaking of one of the faithful. And it allows Professor Swete to speak plainly.

What is Modernism? We may turn aside for a moment from Professor Swete to say that what a Roman Catholic, who believes in Modernism, understands by it, will be found in a book which has been published by Mr. Fisher Unwin, with the title of *The Programme of Modernism*. It is an anonymous book. For this is half the trouble, that in the Roman Church the Modernist and the anti-Modernist are compelled to answer one another anonymously. But it is an outspoken well-written book, which has been translated from the Italian and sent into the English-speaking world with such blessing as the Rev. A. L. Lilley can bestow upon it. It contains the Encyclical itself as well as a refutation of it; and the refutation cleverly comes first.

But clever and capable as this anonymous book is, as an answer to the Pope it is not to be compared with Professor Swete's article. For, as we have said, Professor Swete is at perfect liberty to speak his mind, neither urged by fear to conceal, nor driven by defiance to exaggerate. And then he is Professor Swete.

He is Professor Swete, we say. In this lies the value of the article. Is it nothing to the Pope that the Regius Professor of Divinity in one of the great English Universities should answer him? It is everything to him that the answer comes from a man to whom it is impossible to apply the epithet 'Modernist' with any offensiveness; from a man whose concern for the continuity of the life of the Church is as great as that of any pope can be, and who weighs every word he uses.

What is Modernism? The Pope does not stay to define it. Modernism is denounced throughout the Encyclical. We are left to gather what it is from the denunciation. The Modernist may be a philosopher, a believer, a theologian, a historian, a critic, an apologist, a reformer. In each of these characters he is judged in the Encyclical and found guilty. And then at the end the Pope reviews Modernism as a whole, and condemns it as a 'summary of all the heresies.' This is the nearest approach to a definition that the Encyclical contains, and the Vatican is no doubt content with it.

Professor Swete discovers what Modernism is from the Encyclical. He discovers that, in the judgment of Pope Pius x., the Modernist is a man who finds his religion in Christian experience instead of basing it upon the authority of the Church and of the Bible. He is a man who separates the Christ of history from the Christ of theology. And he is a man who applies the method of evolution to Christian doctrine. Professor Swete perceives that within these three divisions it is possible to gather all the clauses of the Encyclical. Modernism, it may be said in a sentence, is the application of psychology,

of criticism, or of evolution to the Bible and to Christian dogma.

The Pope believes that Modernism is an unmixed evil. Father Tyrrell believes that it is an unmixed good. Professor Swete believes that it is neither. He considers first the doctrine of vital immanence—that is, the Modernist teaching that religion is not something external, imparted *ab extra*, but a sense and an experience begotten of man's innermost need. 'Now it is surely pure gain,' he says, 'that in the judgment of our time religion has its origin in the very constitution of human nature. It is pure gain also that religion is now understood to be a matter of personal experience, a vital movement within, not an intellectual process.'

But does not the Modernist say that *all* revelation is immanent? Does he not say that the inner religious sense, and the personal experience which comes from its exercise, are but the workings of God in man, answering to the natural faculty which he has implanted? Does he not say that in Holy Scripture God speaks through the religious experience of men, and not as dictating a revelation which came directly from Himself? Does he not say that even in Christ the Divine revealed itself through the human, and not by experiences or thoughts or words which belonged to a superhuman life? The Modernist says all this, and Dr. Swete sees 'no just cause for alarm.'

Thus, throughout one-third of the long Encyclical, Professor Swete sees no occasion for the fears of the Pope's advisers, no justification for the censures of the Pope. When the Encyclical comes to speak of the attitude of Modernism towards the Person of Christ, he thinks that it is on somewhat firmer ground. He says that no one can read modern theological books and articles without noticing that in the course of a generation a considerable change has come over the conceptions of men in reference to this grave subject. 'While unbelievers generally take a more exalted view of Christ than they did a quarter of a century ago, the tone which believers adopt is often less decided, less in harmony with the full Catholic Faith.' Professor Swete rejoices to know that the question, What think you of Christ? was never so generally and never so seriously asked as now. But, on the other hand, he observes with some concern that the answer is not so definite as it used to be. The old Nicene answer does not seem to be sufficient, or, at all events, 'the more explicit and dogmatic form which the Nicene answer assumes in the *Quicunque*.'

Professor Swete does not think that men have really formed a different estimate of the Person of Christ. It is only that they look at the problem of His Person from a different point of view. Now that difference in point of view he believes to be due to two of the influences which the Encyclical censures. The doctrine of Immanence is one; the other is the fearless application to the Gospels of historical criticism. For the doctrine of Immanence has suggested to men that God reveals Himself in Christ in the same way as He reveals Himself in the experience of believers, although in a much higher degree, in a degree which is almost infinitely higher. The historical criticism of the Gospels has made a distinction between that which is historical and that which is ideal, and has, sometimes at any rate, declared that whatever savours of the superhuman and Divine in the life of our Lord belongs to the realm of the ideal, and not to the region of the historical.

Does the Pope protest against such criticism of the Gospels as this? Professor Swete protests against it also. He does not deny that there is occasional advantage in looking at the Person of our Lord first from the human side, and then from the Divine. He has read Dr. du Bose's 'remarkably illuminating book,' *The Gospel in the Gospels*, and he has been struck by the success of the method of studying the Gospels, first upon the lower plane of common humanity which our Lord shared with ourselves, and afterwards carrying the

study on to the higher levels attained by St. Paul and St. John. But that is one thing. It is quite another thing if a man goes to the Synoptic narratives with the presupposition that, so far as they are historical, they describe a merely human Christ.

For then one of two things will happen. Either he will find in them nothing more than the merely human. Or if he does see manifest traces of the superhuman, he will mentally bracket such passages as interpolations; and he will explain the interpolations as due to a growing legend, to the fancy of an editor, or, if the textual evidence offers the slightest excuse for it, to the piety of an early *glossator*. He will even take upon him at times to determine, upon the strength of his own judgment, what Christ must have said or done in a certain case, or what He would not have said or done, and he will proceed to read the records accordingly.

Does the Pope protest against this burlesque of a genuine criticism? Professor Swete says that the Pope has every right to protest. And he says that the protest does not come a day too soon. 'But when Pius x. proceeds to include in his condemnation the literary criticism which reveals the sources of our documents and the process of their construction—when he censures the scholars who resolve the Hexateuch into J, E, and P, and the Synoptic narrative into Marcan and non-Marcan elements—he is fighting,' says Dr. Swete, 'against the fairly well-assured results of scientific research, and therefore fighting to no purpose. Worse than that,'—and here we see how great the offence of the Pope is,—'worse than that,' says Professor Swete, 'he is rejecting, in the name of the great Latin Communion, some of the best helps to the study of the Bible which our age provides, and putting back, in so far as in him lies, the clock of time by a whole generation.'

The entire attitude of the Encyclical to the Bible is one of the greatest surprises of our time. May it not be described as one of the clearest revenges of history? The Catholic believes in an infallible Church. Has he ever ceased to taunt the Protestant with belief in an infallible Bible? Yet the Encyclical maintains the absolute infallibility of the Bible. The Modernist says that manifest errors in science or in history are to be found in the Biblical writings; but since the purpose of these books is not to teach science or history, it does not seem to him that these inaccuracies invalidate the claim of Scripture to contain the Word of God on morals and religion. The Pope answers that this is equivalent to charging God Himself with using falsehood as the vehicle of truth. Thus the Vatican declares itself committed to the mechanical view of inspiration long after it has been abandoned by at least the great majority of educated Protestant believers.

But Professor Swete perceives that the Pope's chief concern is not for the infallibility of the Bible, but for the fate of dogma. The Modernist approaches dogma as he approaches the Bible, with the historical method of study. He believes that dogma is less than the absolute truth, that it shares the imperfections of the human mind through which it has passed. He believes that, the Christian religion being a living body of truth, its ideas must, like all living things, be subject to change in the way of natural evolution or development.

The Pope will have nothing to do with development in theology. Sixty years have passed since Cardinal Newman anticipated Darwin by introducing the idea of evolution into theology, but to-day the evolution of doctrine by the way of living growth is regarded at the Vatican with horror. To the Pope's present advisers the original deposit was not merely the germ, it was the compressed totality of the Catholic faith. In Father Tyrrell's effective illustration, there has been no vital development, but only the mechanical unpacking of what was given from the first. The deposit, we may all agree, held the whole sum of Christian ideas, but, according to the Vatican, it held them

not as the acorn holds the oak, but as a box holds properties, ready for use whenever it pleases the Pope to order the lid to be removed.

We come to the last and worst feature of the Encyclical. It is the suspicion with which its authors regard the laity of the Church. Nothing is more ominous than this. Nothing is more indicative to Professor Swete of coming disaster. The Pope speaks of 'that most pernicious doctrine which would make of the laity the factor of progress in the Church.' Beyond all other things he dreads and detests what he calls 'laicism.' Professor Swete believes that, in England at least, the educated laity may prove to be the factor of progress in the Church. If they seem to move too rapidly, the clergy will always be there to guide, to check, and, if necessary, to restrain. But, in any case, the laity mean to make themselves heard in the future, and Professor Swete believes that henceforth any attempt to impose doctrine from above will fail.

Professor Harnack on the Second Source of the First and Third Gospels.

By the Rev. Cyril W. Emmet, M.A., Vicar of West Hendred.

Professor Harnack's remarkable vindication of the Lukan authorship of the Third Gospel and the Acts has been followed by a further volume, in which he examines the second source common to St. Matthew and St. Luke.[1] The first source is, of course, the Gospel of St. Mark, in whatever form it may have been used by the two later Evangelists. Of this Harnack has nothing to say here; he confines his attention strictly to the matter common to the other two Gospels alone. His purpose is by a careful comparison of the two versions, as given in St. Matthew and St. Luke, to obtain a hypothetical reconstruction of 'Q,' the common source which it is generally agreed must *in some form and in some sense* lie behind both.

He renews the protest which we find in *Lukas der Arzt* against flashy *à priori* theorizing, and asks for more 'spade-work,' a detailed examination of the actual data. 'What happens in many other of the main questions of gospel criticism, happens here; critics launch out into sublime questions as to the meaning of the "Kingdom of God," as to the "Son of Man," "Messiahship," etc., or into inquiries of "religious history," and questions of authenticity decided on "higher" considerations . . . but they avoid the "lower" problems, which involve spade-work and trouble-some research (bei deren Behandlung Kärrnerarbeit zu leisten und Staub zu schlucken ist)' (p. 3). He acknowledges the complications of the problem, the probability of an early harmonizing of the text of the two Gospels, the doubts whether Q was used by both in the same form, or whether one or the other may not have gone back at times to an Aramaic original, and the difficulty of deciding on the scope of Q. But the right method puts these questions aside for the moment and 'must first confine itself exclusively and strictly to the parts common to Matthew and Luke as against Mark, must examine these from the point of view of grammar, style, and literary history, and starting from this firm basis see how far we can go.' Not till such an inquiry has failed, need the problem be given up as hopeless (p. 2).

The common sections which are the material of the study, comprise about one-sixth of the third Gospel, and two-elevenths of the first. Harnack divides them into three groups: (1) Numerous passages where the resemblance is often almost verbal; these are treated of first, and must form the basis of any theory or reconstruction of Q. (2) Cases where the divergence is so great that it becomes very doubtful whether there was any common source at all; they include only Mt 21^{32} and Lk $7^{29.30}$, and the parables of

[1] *Sprüche und Reden Jesu* (Leipzig, 1907).

the Great Feast, and of the Pounds (or Talents), and are dealt with separately in an appendix. (3) The numerous and important sections where striking resemblances are combined with no less striking differences. The student does not need to be reminded that these form the real crux of the problem.

We note that Harnack starts from the *resemblances*; this fact is important as explaining his conclusions. It is perhaps true to say that Mr. Allen in his *Commentary on St. Matthew* is more impressed with the *divergencies*, and therefore, as we should expect, reaches a correspondingly different solution of the problem. We shall have something to say later on of the relation between the two views.

Harnack's critical method will be best shown by an example of its actual working:

Text of Mt.	*Variations in Lk.*
Mt 13[16]. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσιν, καὶ τὰ ὦτα [ὑμῶν] ὅτι ἀκούουσιν. ([17]) ἀμὴν γάρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	Lk 10[23. 24]. ὑμῶν δὲ om. οἱ βλέποντες ἃ βλέπετε καὶ τὰ bis ἀκούουσιν om. ἀμὴν om. λέγω γὰρ [καὶ βασιλεῖς] for καὶ δίκαιοι ἠθέλησαν ὑμεῖς βλέπετε [καὶ ἀκ. bis ἤκουσαν om.]

'At the beginning Luke inserts an improvement of the style, and a pedantic explanation of the meaning. Blass has rightly struck out from Luke the last seven words of Matthew, following several MS. "Hearing" is not found in v.[16], and if the last clause of v.[17] were Lukan it must have run ὑμεῖς ἀκούετε (cf. the Lukan text immediately before). Probably Luke did not care to say that the prophets had not heard it; they only had not *seen* it. Luke's insertion of the ὑμεῖς is striking, as he usually omits Q's pleonastic personal pronouns. In this case he had at the beginning omitted the ὑμῶν, and where he inserts it, the ὑμεῖς is not pleonastic. ἀμὴν may belong to the source, but may also have been inserted by Matthew. καὶ βασιλεῖς must be retained in Luke in spite of the indecisive attestation, since its later insertion is not easily explained, while the omission is easy to understand. But if it stood in Luke, it also stood in Q, and δίκαιοι in Mt. is a correction by Matthew, who had a special fondness for δικαιοσύνη. ἠθέλησαν for ἐπεθύμησαν is an obvious improvement in style (ἐπιθυμεῖν only occurs once elsewhere in Mt.). In Q the saying will have run just as in Mt., except for the δίκαιοι (and perhaps the ἀμήν). We notice also the parallelism in Mt.' (p. 22).

The extract has been chosen more or less at random, simply as a fair illustration of the principles adopted in the investigation.

1. As regards *text*, Harnack does not deal directly with questions of textual criticism. He takes the view that Blass and Wellhausen have overestimated the value of D, and of unsupported variants in general, as well as the influence of the Lukan text on Matthew. He prefers Westcott and Hort (p. 5). At the same time we find him abandoning that text in several startling instances, and, as in the case before us, preferring the 'western' text (the evidence for the omission of the final clause of Lk 10[24] is three old Latin MSS). Similarly, he omits the close of Lk 11[42], as interpolated from Mt 23[23], the third (or second) Beatitude from Mt 5[5], and not merely the third, but also the first two petitions from the Lukan version of the Lord's Prayer, in favour of the petition for the Holy Ghost found in Tertullian, Gregory of Nyssa, and Cod. Ev. 604. We may admit that the text of the Gospels is not yet finally settled, and with Mr. Allen we may be 'inclined to believe that the second century readings, attested by the ecclesiastical writers of that century, and by the Syriac and Latin versions, are often deserving of preference.'[1] At the same time, in the present state of knowledge, one feels a little uncomfortable at conclusions founded on readings which have been adopted by but few, if any, of the acknowledged leaders of textual criticism.

2. It will have been noticed that in the example cited, nothing is said of the *difference of context* in which the words occur, in Mt. in the explanation of teaching by parables, in Lk. after the return of the Seventy. In the same way the section on the aspirants to discipleship (Mt 8[19], Lk 9[57]; p. 12) contains no hint of the fact that St. Luke mentions a third aspirant; and the two versions of the 'Lost Sheep' (p. 65) are discussed without the least reference to St. Luke's closely connected Parable of the Lost Coin. As we have seen, Harnack's method is to isolate the parallel sections in the two Gospels, but it is at least questionable whether divergencies such as these are not too essential to be ignored.

[1] *Op. cit.* p. lxxxvii.

3. We proceed to the explanation of *differences in language*. St. Luke's variants in the passage before us are explained by considerations of style; St. Matthew's by the influence of certain dominating ideas. This is, in fact, the general conclusion arrived at.

(*a*) *Changes in St. Matthew.* According to the summary on p. 28, there are thirty-four cases in the first group of passages in which Mt. may reasonably be supposed to have altered the text of Q; thirteen of these are in the introductions to the sections; fifteen betray his dominating ideas, *e.g.* 'Heavenly Father,' 'Heaven' for 'God,' etc. These peculiarities are found in all parts of his Gospel, and are therefore presumably not derived from Q. Of a similar character is his fondness for the conception 'righteousness,' as in 6^{33} and our illustrative passage (13^{17}). More significant are the additions of πρῶτον in 6^{33} (limiting and explaining a hard saying), and of 'this is the law, etc.,' to the Golden Rule in 7^{12} (emphasizing the editor's respect for the Jewish law), and the expansion of the Jonah passage in 12^{40} (interest in O.T. type and prophecy).

Similar results come from the examination of the second group, where his alterations are about fifty (p. 76). They include the emphasis on 'Heaven' and 'Father' (particularly in 10^{32}, where 'Heavenly Father' takes the place of 'the angels'), and on 'righteousness' ($5^{6.45}$ $23^{29.35}$; cf. τέλειος, 5^{48}); favourite expressions such as the closing formulas in $8^{12.13}$, ὕπαγε in 4^{10} 8^{13} 18^{15}, μῶρος and φρόνιμος in $7^{24.26}$; besides more trivial variations in particles, etc. His interest in the O.T. is illustrated by the continuation of the quotation in 4^{4}; his Palestinian and Judaic standpoint by the mention of Jerusalem as 'the Holy City' in 4^{5}, by the 'Pharisees and Lawyers' (or Sadducees) of 3^{7} $23^{23.29}$, by the first three petitions of the Lord's Prayer, and by the addition in 23^{23} [see above for the questionable treatment of the text in these two cases]. Hard sayings are softened in 5^{32} ('except for fornication'), and in 5^{3} ('poor *in spirit*'); the strange and unrecognized reference to the 'Wisdom of God' is omitted in 23^{34}.[1]

(*b*) *Changes in St. Luke.* In both groups these are more numerous, 150 in the first, '8 to 10 times more numerous than Matthew's' in the second. They are nearly all due to considerations of style. These are grouped under nineteen heads (pp. 31 and 78); the list is too long to quote *in extenso*; we may instance (1) the use of literary and favourite expressions such as κλαίειν (6^{21} 7^{32}; 11 times in the third Gospel, twice in the first, once in a quotation from LXX), εὐαγγελίζεσθαι (16^{16}), χάρις ($6^{32.33}$; 25 times in third Gospel and Acts, never in Mt. or Mk.) ὑποστρέφειν (4^{1}; 22 times in third Gospel, 11 times in Acts, never in Mt. or Mk.); (2) constructions such as the genitive absolute, or ἦν with the participle; (3) improvements in order and in the connexion of sentences. Indeed, the characteristics of Luke's style are so well known that it is unnecessary to dwell on them here; it is enough to note that they are self-evident in his treatment of the Q passages. More important variations are the 'egg and scorpion' in 11^{12} (cf. Mt 7^{9}), the rewriting of the obscure Mt 11^{12} in 16^{16}, and the additions in 9^{60} and 12^{41} (cf. Mt 8^{22} 24^{43}). A new version is given of the Parable of the Two Builders (6^{46}); the disciples are to heal as well as to preach (9^{2}; cf. Mt 10^{7}); in 11^{42} 'love of God' is substituted for 'mercy,' in 11^{49} 'apostles' for 'wise men and scribes,' in 11^{52} 'knowledge' for 'the kingdom' (cf. Mt $23^{23.34.14}$). The idea of repentance is added to the Parable of the Lost Sheep (15^{7}), and the doctrine of the Holy Spirit is emphasized in 4^{1} 11^{13}, and the Lord's Prayer [?].[2]

What, then, do these alterations show us as to the method which the Evangelists have followed in using their sources? Have they made it appreciably harder for us to reconstruct the *ipsissima verba* of Christ? Harnack's answer is important. 'We may say that Matthew has treated the sayings [of Christ] with great respect, and in a very conservative spirit' (p. 30). 'Special

[1] On the 'Son of Barachiah' in 23^{35}, see pp. 73, 78 n. 1. If genuine in the text of Mt. it is probably an addition of the editor, and did not stand in Q. Harnack does not discuss the origin or explanation of the supposed mistake, but he rejects unhesitatingly the view which sees a reference to the 'Son of Baruch' mentioned by Josephus [*B.J.* IV. v. 4]. The editor might have put a prophecy into Christ's mouth, but not a pure anachronism; he could not intend the words 'whom ye slew' to refer to an event which happened in 67 or 68 A.D. On the other side, see Burkitt, *The Gospel History and its Transmission*, p. 343.

[2] In a certain number of cases we must allow for the *influence of St. Mark*, where he had matter parallel to Q. It appears in St. Matthew in 4^{11} ('angels came and ministered to Him'); in St. Luke more frequently. It influenced his version of the Temptation in the '40 days *tempted*,' and the omission of 'and nights'; 14^{34} ('salt') is nearer to Mk 9^{50} than Mt 5^{13}, and 16^{18} ('divorce') rests on Mk 10^{11} as much as on Mt 5^{32} (Q). See pp. 35, 41, 43.

tendencies have had no stronger influence over Luke's version than over Matthew's; rather the reverse. He has corrected the text unflinchingly in matters of style, which Matthew has apparently almost entirely avoided doing. But although these stylistic corrections are so numerous, we cannot say that he has entirely obliterated the special features of the original before him. We must rather give him credit for having carried out his revision in a conservative spirit, and for having allowed his readers to obtain an impression of the character of the sayings of Jesus. . . . Almost everywhere we may notice that short and pregnant sayings of the Lord are corrected the least; longer speeches have suffered more; the encroachments reach their height in the narrative portions' (p. 80).

The investigation then proves altogether favourable as establishing the reliability of the Evangelists, *i.e.* the editors of the Gospels as we have them. The question at present is not 'what is the value of their sources?' but 'how have they treated those sources?' Have they manipulated them in such a way as to leave us several degrees further removed from historical fact? Even taking a text, as Harnack practically does, from which all possible traces of harmonizing have been relentlessly expunged, and assuming for the moment that all variations are due to the Evangelists, and not to their sources, or to the actual repetition of similar sayings on different occasions, it appears that both have treated their source with a high degree of fidelity. The majority of their assumed alterations are unimportant, being, in fact, little more than verbal; very seldom do they allow themselves to tamper with the sense. With regard to the first group of passages in particular, it is not too much to say that, roughly speaking, the text in St. Matthew and in St. Luke is identical (p. 32).

The important point is that this conclusion is valid, apart from any theory of the nature of Q, or of the form in which the material came to the final editors. The variations which have so far been attributed to them may, in fact, go further back, as Harnack admits in some cases. They may be supposed to have arisen in the course of oral tradition, in different versions of an original Aramaic collection, or in a hundred other ways. That will not affect the conclusion that as a whole *the variations themselves are unimportant*, and easily explained; we can go behind them with a high degree of probability and reach a stage perhaps very near to the original.

(*To be concluded.*)

The Triad of Stars.

By E. Walter Maunder, F.R.A.S., Superintendent of the Solar Department in the Royal Observatory, Greenwich.

Three astronomical symbols are found on a great number of the sculptures discovered in Assyria and Babylonia. They are represented in connexion with the worship of the gods; they are carved over the heads of the figures of the kings; and they occupy the crown of the little sculptured pillars which record the transfer of landed property. A visit to the Babylonian Room, and the Assyrian Galleries of the British Museum, will bring quite a number of examples under the notice of the student; and some of these are reproduced in the illustrations to the Official Guide to the Babylonian and Assyrian Antiquities. Thus plate xxii. gives a reproduction of a tablet

> 'sculptured with a scene representing the worship of the Sun-god in the Temple of Sippar, and inscribed with a record of the restoration of the temple by Nabu-pal-idinna, king of Babylonia, about B.C. 870. In the upper part of the tablet the Sun-god is seen, seated within a shrine upon a throne, the sides of which are sculptured with figures of mythical beings in relief.'

Above the head of the Sun-god, and under the roof of the shrine, are the three astronomical symbols referred to—the Triad of Stars,—and an inscription gives the commentary, as rendered by Colonel Conder:

> 'The Moon-god, the Sun-god, and Ištar, dwellers in the abyss,
> announce to the years what they are to expect.'

The same three symbols appear in the Guide on plate xi., which is a representation of a

> 'fine limestone landmark or boundary-stone, inscribed with a valuable text recording the restoration and confirmation of certain rights and privileges to Ritti-Marduk, the Warden of Bît-Karziyabku, a district which was apparently situated on the confines of Elam, by Nebuchadnezzar I., king of Babylon, about B.C. 1120.'

The first of these three symbols is often found by itself. Thus the Official Guide, plate xxiii. No. 1., gives a reproduction of a

> 'Cylinder seal inscribed with the name of Khashkhamer, viceroy of the city of Ishkun-Sin, and an address to Ur-Gur, king of Ur, about B.C. 2500. The scene represents Ur-Gur being led into the presence of Sin, the Moon-god.'

Above the Moon-god, who is seated on a throne,

THE TRIAD OF STARS.
From a Boundary-Stone, of date about 1200 B.C., now in the Louvre.

is a crescent moon on its back, like a cup or boat. The significance of this symbol being adopted in connexion with the Moon-god, is very clear. The Moon-god was specially associated with the beginning of the month, with the reappearance of the moon in the sky, after the three or four days of its disappearance during conjunction with the sun. But it was not the young moon of any month that was thus distinguished. There is one month in the year when the crescent takes this boat-like position most fully, floating on an even keel above the western horizon; this is the crescent nearest to the spring equinox. The symbol, therefore, sets forth a special hour of a special day of a special month. It is the hour after sunset, of the first evening when the young moon is visible, in spring-time. For those nations who reckoned their months from the observed reappearance of the moon, and who, therefore, began their day at sunset, it marked out at one and the same time the beginning of the day, and of the month, and of the year. It was the natural, indeed the inevitable, sign of the first month of the year—the year beginning with spring-time. Had the Babylonians begun their year with the young moon of autumn, their symbol for the Moon-god would have been the crescent with its horns, the one vertically above the other, as on the Turkish flag at the present day. But the symbol of the Babylonian Moon-god is never found in any other position than with the line of its horns horizontal.

Just as the first member of the Triad of Stars set forth the presiding deity of the first month of the year, so the other two members—the two stars—set forth the presiding deities of the second month of the year; for the second month was

Position of the Crescent Moon at the two Equinoxes, for Latitude 35° N.

held to be under the patronage of a pair of deities, 'the Heavenly Twins.' And, as the symbol for the first month expressed an easily observed astronomical fact, so did the symbols for the second month. For about 2000 B.C. the young moon of the second month of the year set together with the bright twin stars, Castor and Pollux, as we name them to-day.

At the time when the second month of the year was marked by the setting together of the young moon and the twin stars, the first month was marked by the setting of the young moon, and Capella, and an inscription, translated by Professor Sayce and Mr. Bosanquet in the *Monthly Notices of the Royal Astronomical Society*, vol. xxxix. p. 455, shows, not only that the beginning of the year was fixed in this manner, but that a certain curious relation had also been recognized and turned to use. Their translation runs as follows:

> 'When on the first day of the month Nisan the star of stars (or *Dilgan*) and the moon are parallel, that year is normal. When on

the third day of the month Nisan the star of stars and the moon are parallel, that year is full.'

In this observation the young moon was used as a pointer to connect the position of the sun with the index star. In the ordinary way this setting together of the moon and the index star, which in this case was Capella, could only take place on one of the first three evenings of the first month; for if in any month the two set together on the fourth evening, they would also set together on the first evening of the next month, which would thus be pointed out as the actual 'Nisan.' The setting together of the moon and star on the third evening meant that the moon had by that time moved more than twenty degrees further from the position of the sun, so that the sun would be more than twenty degrees—equivalent to the distance which it moves in twenty days—further short of the position of the star. The beginning of the year, therefore, would be put very early. As twelve lunations are eleven days short of a solar year, these eleven days *plus* the twenty or more days by which a year thus opening would begin early, would make up an entire month, and the year would have to be reckoned as 'full,' that is, as containing a thirteenth month.

But the constant recurrence of the Triad of Stars, as practically a single symbol, is not fully explained by referring it to a combination of the symbols for the first two months. About 4000 B.C., the setting together of the young moon with the twin stars, Castor and Pollux, took place, on the average, about the time of the spring equinox. For many centuries, therefore, the moon on its back, side by side with a pair of bright stars, was seen low down on the western horizon, on one of the first three evenings of the first month of the year. The Triad of Stars is therefore nothing but a picture of a single astronomical configuration, observed by men year after year, through many centuries, some six thousand years ago. It was therefore the natural, the inevitable, symbol of the beginning of the year, and therefore of the year itself, and of time generally.

The sunset gave the beginning of the day; the young moon, seen in the sunset glow, gave the beginning of the month; the young moon, seen on its back in the sunset glow, together with the twin stars, gave the beginning of the year. No simpler means for recognizing the commencement of the year, and for synchronizing the month with the year and with the day, could have been devised. It required no instruments; no knowledge of the principles of astronomy; no recognition of particular stars other than the two used as the index; and in the words of the inscription over the shrine of the Sun-god at Sippar, the Triad of Stars, dwellers in the abyss of heaven would

'Announce to the years what they are to expect';

the observation of the beginning of the year, itself indicating whether the year was to be one of twelve months or of thirteen.

No simpler method could then have been devised. But it had one drawback, a drawback which the early observers could not have understood or foreseen. Owing to the 'precession' of the earth's axis, a sidereal year—that is, a year as marked by the return of the sun to the neighbourhood of the same star—is slightly longer than a solar or tropical year, marked by the return of the sun to the same part of the celestial equator. As the terrestrial seasons depend on the position of the sun relative to the equator, a sidereal year tends to have its commencement later and later in the seasons, at the rate of about one day in a little less than seventy-two years. In two thousand years, the beginning of the year, as given by the observation of the Triad of Stars, would have fallen a full month late. When this was recognized the error could easily be corrected, since the bright star Capella was then so placed as to be ready to serve as index star in the place of the twin stars. As the constellation figures which have come down to us through the Babylonians and Aratus and Ptolemy were designed some time in the third millennium before the Christian era, it is not improbable that the change of index stars was made at the same time. Capella probably continued to be the index star until about 700 B.C.; it seems clear that it was still in use in the year 1063 B.C. For the eclipse of the sun which was total at Babylon on July 31 of that year was recorded as having taken place on Sivan 26. Had the Babylonians at that date reckoned their year from the new moon next after the spring equinox, Sivan 26 could not have fallen so late as July 31; whereas, if the Capella method was still in use, the month Sivan would have practically coincided with July, as the eclipse shows to have been the case.

At some date, not very far removed from

700 B.C., an important astronomical revolution was effected. We have no historical record of the revolution, but its results are apparent. The Zodiac which had hitherto been divided into eleven or twelve constellations of very unequal extent, was now divided into twelve signs, all exactly equal. The Bull, which had hitherto been the first constellation, now became the second sign, and the Ram, which had been the last constellation, became the first sign. It is probable that at the same time Capella was abandoned as the index star, since it now gave an obviously late beginning for the year; and there being no suitable star to take its place, the method of using an index star was superseded by the direct observation of the equinox.

It is easy to see how the original meaning of the Triad passed out of recollection, whilst the symbol itself was still retained. When Capella became the index star, the Triad became divided, and the crescent on its back being naturally assigned to the first month, drew with it the allotment of that month to Sin, the Moon-god, whose symbol the crescent was. The twin stars, now symbol of the second month, just as naturally involved the allotment of that month to the Heavenly Twins—the king and queen of heaven—Šamaš and Ištar—the ruler of the day and the ruler of the night. At a much later date, when the planets were recognized, and Venus the morning star was identified with Venus the evening star, it was natural to assign this beautiful attendant on the sun to Ištar as the consort of Šamaš. Consequently in the later presentations of the Triad we find the twin stars differentiated in form; one is a disc bearing a four-rayed star with four streams of light, elsewhere the symbol of Šamaš, the Sun-god; the other an ordinary eight-rayed star. But on the earliest example that we have of the Triad—the triumphal stele of Naram-Sin, now in the Louvre—we find both stars are of the latter type; both simple eight-rayed stars; neither of them the solar disc.

Recent Foreign Theology.

The New 'Herzog.'

AMONGST the articles which give distinction to vol. xix. of the Hauck-Herzog *Realencyclopädie für protestantische Theologie und Kirche* are Kattenbusch on 'Symbolik,' Nestle on 'The Syrian Church,' Strack on 'The Talmud,' Preuschen on 'Tatian,' and Bertheau on 'Tischendorf.' On these various themes the scholars named respectively furnish concise and comprehensive dissertations, illuminating to read and valuable for purposes of reference, though they cannot easily be summarized.

To the Leipzig Professor of Philosophy—not of Theology,—Dr. Hauck has entrusted the important subject of

THEISM.

Accordingly, the real theme of Professor Heinze's article is the Philosophy of Theism, and his method is that of historical exposition. He is an authority on Kant, and discusses at considerable length the question: 'Should Kant be described as a Deist, or as a Theist?' The reply is that if by Theism is meant not knowledge of God gained as a critical philosopher, but faith in God, then Kant was a Theist; for assuredly he believed in a God possessed not only of such metaphysical attributes as omnipresence and eternity, but also of such moral attributes as righteousness and goodness. Kant ascribes to God reason and will, though he does not go so far as to maintain the possibility of personal communion between man and God. Therefore, if Theism is held to include belief in the answering of prayer, Kant was not a Theist.

An interesting account is given of the establishment in 1837, for the advocacy of speculative Theism, of the *Zeitschrift für Philosophie und spekulative Theologie*. Its first editor was Immanuel Hermann Fichte, and amongst its earliest contributors were the philosophers Fr. Hoffmann and Weisse, also the theologians Neander and Rothe. The name of the journal was afterwards changed to that which it now bears, namely, *Zeitschrift für Philosophie und philosophische Kritik*. Both under the editorship of Fichte and of Ulrici a vigorous polemic was waged against the pantheism of Hegel. As regards Fichte himself, his Theism was ethical; in the absolute personality of God he found the solution of the riddles of the universe. The same

may be said of Trendelenburg, who teaches, in Aristotelian fashion, that purpose pervades and rules the world. This purpose is moral, and God is a moral Being with whom it is, therefore, possible for man to enter into a religious relationship.

Lotze's influence on contemporary and subsequent thought is fully recognized. But if Heinze rightly estimates the philosophy of some modern German writers, dependence upon Lotze has, in their case, resulted in a tendency towards Pantheism, from which his English disciples are free. His teaching that God is 'more than personal' is, indeed, capable of a one-sided development, resulting in a weakening or a dissolution of the true conception of personality; but English writers, who claim affinity to Lotze and gratefully confess their indebtedness to him, understand him to teach that God is 'at least personal,' and therefore free from the limitations which belong to human personalities.

In his closing remarks Heinze calls attention to the ambiguity which results from attaching different meanings to the word 'Theism.' The Theist, who has a genuine religious experience, believes in a personal God possessed of moral attributes. For religion, it is essential that God should be all-wise as well as all-knowing, all-loving as well as all-powerful. Science cannot, *qua* science, raise any objection to faith in such a divine personality; but by Science alone it is impossible to attain to this certitude of faith.

Two lengthy articles are devoted to *Theology*. Professor Deutsch of Berlin writes on 'Mystical Theology,' and Professor Caspari of Erlangen on 'Practical Theology.' The former begins by insisting on the exclusion from the connotation of the term

MYSTICISM

of much that is popularly so described. Feelings aroused in us by the contemplation of the sea or a forest, when those feelings cannot be logically explained, are often described as mystical. But to this poetic mysticism the name does not properly belong. The experience of the true mystic does not begin until the soul 'seeks' union with the Highest,' however the Highest may be conceived. The Mystic may be a Theist who regards the universe as 'the creation of the almighty will of God,' or he may be a Buddhist whose conception of the world involves the denial of the reality of sense-phenomena.

The essence of Christian mysticism is found in the complete surrender of the individual will to 'the will of God'; but quietistic teaching notwithstanding, this surrender may be complete, although consciousness of the motions of our own will is not wholly lost. Dr. Deutsch does not agree with those who say that it is incorrect to speak of mysticism at all in the early stages of Christianity. Divine revelation could not possibly 'leave untouched the mystical yearnings of mankind. . . . Not only in John, but also in Paul, there are plentiful traces of mysticism.' Therefore, as mysticism is 'an essential element of the new religion' in the earliest Christian writings, its influence in the early Church could not be called in question, even though we did not possess, as we do, proof of the fact 'in the letters of Ignatius of Antioch, in the Shepherd of Hermas, and elsewhere.'

The result of the contact of Christianity with non-Christian philosophies was the intrusion of non-Christian elements into Christian mysticism. Briefly, but luminously, Dr. Deutsch comments on its historical development both in the East and in the West. He also discusses the relation of mysticism to scholasticism, and clearly shows how the Reformation resulted in the differentiation of three different types of mysticism in the Roman Catholic, the Lutheran and the Reformed Churches respectively. 'In the Reformed Church the soil was much less favourable to the growth of mysticism than in the Lutheran Church.' Zwingli had little interest in the experiences of the mystic, and Calvin was even more unsympathetic. Familiar ground is traversed as the teaching of the chief Roman Catholic mystics is sketched in outline, and as the revival of mysticism under Pietistic influences and its decay during the latter half of the eighteenth century are described.

Coming to the nineteenth century, Dr. Deutsch calls attention to religious and philosophical tendencies of thought which were well adapted to 'impart a new impulse to mysticism.' In Romanticism there is a strong mystical element, whilst Schleiermacher's *Reden über die Religion* may be described as 'containing more mysticism than religion.' Account is taken of the new interest manifested in the history of mysticism, one result of which was to restore the name of 'mystic' to its rightful place of honour.

But investigation into the history and theory of

mysticism may coincide and consist with neglect of the practice of mysticism. 'We find in the nineteenth century few genuine mystics, that is, few who are distinguished for living the life of mysticism.' Inquiring into the causes of this, Dr. Deutsch lays stress on 'the unrest of the times which was so detrimental to the formation of the meditative habit of mind and to the practice of communion with God. He closes with an expression of the hope that a time is coming in which mysticism will once more come to its own, though it may reappear in new forms.

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Wendt's Christian Doctrine.[1]

PROFESSOR WENDT writes with so much clearness and good feeling, as well as erudition, that his works are never likely to want a public. He does not indeed appear to be one of the *dii maiores* of theology, and I should not myself class him with such men as Kähler, Herrmann, or Häring. But of his great competence there can be no question; and if he does not always convince us that he is right, or even that he has rightly apprehended the deeper issues of a subject, at least he does place before us all the materials of an independent judgment. His latest work is on his usual high level. Its flowing style, its live interest in modern themes, and the fine impartiality of its exegesis and history are certain to make it a favourite. Wendt has the gift of exposition in a measure few possess. His common sense never fails; though at times we become conscious, in reading him, of the limitations of that estimable faculty.

The arrangement of topics does not diverge greatly from tradition. It is noticeable, however, that the doctrine of Christ's redeeming work is taken before that of His person, as in not a few recent systems; also that eschatology forms the last section of the doctrine of our Divine Sonship (the Christian life). The unusual amount of space given to the latter topic—some 200 pages—is surprising, until we discover that Wendt holds the view strongly that Dogmatic and Christian Ethics should be treated as a single whole. 'I trust,' he says (p. 19), 'that the following exposition of a unified system of Christian truth will furnish a more detailed proof of the real necessity of this method. I hope to show that dogmatic conceptions of God's eternal being, as of His revelation in time, can only be grasped aright if His will and working is at every point given a teleological relation to the producing of that filial religion which it is the ethical lifework of the Christian to develop.' Wendt is not, of course, the first to take this road. By 1830 Schleiermacher had proclaimed the separation of Dogmatic and Ethics to be needless; and both C. I. Nitzsch and Bornemann have exemplified in well-known books the organic unity of the two. At the same time, the mode in which Wendt carries out his programme of unification is not convincing. Little or no injury is done to the Dogmatic element in the partnership, but Ethics has to be content with rather scant measure, and might reasonably claim that it preferred the freedom of the old duality to the questionable honours of absorption. A purely ethical chapter occurs now and then, certainly, but it is difficult to perceive that the consolidation has exerted any real influence on, say, Wendt's exposition of Christology, or even of the mediating functions of the Church. An ideal this amalgamation may no doubt remain; but to realize it in a form which shall be vital and pervasive, not mechanical, has the appearance of a task almost beyond the reach of minds like ours, for which so many ethical facts and institutions are simply data of experience, neither lucid corollaries from first principles of thought, nor deducible in a necessary way from truth revealed in Christ.

Unlike the majority of recent dogmaticians, Wendt has omitted from his prolegomena, or 'doctrine of principles,' the discussion of religion in general which has been common form for the last sixty years. He has left it out, however, not because he thinks little of the science of religion, but because he thinks so much, and therefore has decided that he cannot spare room to deal with its results as they deserve. In place of a full treatment he offers later a few pages on the principles that ought to guide the Christian mind in the evaluation of non-Christian faiths, and at the close a valuable and judicious section on the essence of Christianity, its truth, and its religious and ethical worth. His plea that Dogmatic has no room for a complete treatment is entirely sound. The line must be drawn somewhere. The writer on Christian doctrine would never get to his proper subject if he

[1] *System der Christlichen Lehre.* Von H. H. Wendt, Professor der Theologie in Jena. Göttingen: Vandenhoeck und Ruprecht, 1907. Pp. viii, 676. Price 15s.

had first to examine every religion which might conceivably be put in competition with the gospel. Furthermore, philosophical or scientific disciplines exist for the very purpose of taking the wider inquiry out of his hands; and to these his proper relation is not that of a rival, but of a trustworthy expositor of the one religion which he holds to be perfect and absolute.

Nothing in Wendt's theology is more individual than his use of the teaching of Jesus as the norm of genuine Christianity. 'We must regard the ascertained ideas and purposes of Jesus,' he says with emphasis, 'as the touchstone by which to test the thoughts and doctrines of all who claim to be His followers.' It turns out later that we are not to interpret this too narrowly. The meaning is not that we must be able to quote a saying of Jesus in order to legitimize this or that belief. There is revelation also in His work and personality, and it is possible, if not certain, that the apostles can help us to seize and appreciate it. These two sides of Jesus' revealing function—His work and person on the one hand, and the gospel He preached on the other—are strictly correlative. Revelation is facts plus intuitions as to the meaning of the facts. And the novelty of Jesus' gospel consists in His total religious view of God and the world, not in particular new ideas. But the distinction between the revelation He taught and the revelation He was is purely ideal and reflective; in point of historic fact they are inseparably one.

One cannot but feel that this proposal to make the *ipsissima verba* of our Lord a test of what is authentic in the Christian religion, however valuable from some points of view, offends against the fundamental principle that He is not so much a believer as the object of belief, and has been regarded in this light from the first. We are not called in the gospel to have faith like Christ, but to have faith in Him. Moreover, if there is revelation in His person no less than in His words, have we any right to say that His person may not contain truth beyond and in addition to what His words teach? What are the Epistles of the New Testament but a classic instance to the contrary? How much the world has learnt of Jesus from the impression left by Him on the apostolic mind, of which there yet was no precise anticipation in the Synoptic Gospels!

It is unnecessary that details of such a book as Wendt's should be recounted. On themes like man and sin and (in part) the last things, he writes in a way that is always sensible and well-informed. Dr. Wendt is no Calvinist, but he has an excellent paragraph on the Pauline doctrine of election, which he might with great advantage have followed up with the suggestion that the true Christian doctrine of election is an experimental and therefore an exclusively positive one. He does his best to accept the position that Christianity was meant to be a miraculous religion. 'The Christian,' he holds, 'cannot surrender belief in the possibility that, even in individual cases, God can make events to happen in the natural world, other than the regular course of His operation in nature might lead us to expect.' Perhaps his chapter on the sacraments is the least successful in the book; and when he states roundly that a demand for moral cleansing, not the promise of grace, is primary in the religious significance of baptism, he definitely parts company with the teaching of the Reformation. But while his attitude to the ecclesiastical Christology is one, plainly, of resolute criticism, he is sincerely anxious to develop something as nearly akin to it as he can. This we gather from the following sentences which may conclude this notice: 'Thus it follows that our Christology permits us to accept, with the fullest conviction, these ideas of Nicea itself ἐκ τῆς οὐσίας τοῦ πατρός and ὁμοούσιος. In the opinion of Athanasius, as we have seen, these ideas held good, not of the historical Jesus Christ as a whole, but of that in the historic God-man which was higher and heavenly, viz. the Logos. In so far as we also distinguish in the historical Jesus Christ between His creaturely and His supramundane being, we too must say of this supramundane element in Him—the Holy Spirit—that at bottom it was not of the world, but was something truly divine, ἐκ τῆς οὐσίας τοῦ πατρός. And this element, pertaining as it does to the very being of God, is also, in conception, eternal. That is the truth wrapped up in the doctrine of Christ's pre-existence, and from Paul's day till now it has made that doctrine credible to all who see in Jesus Christ the revelation of true Divine life' (pp. 378–379).

H. R. Mackintosh.

Edinburgh.

The Fall of St. Peter.

By the Very Rev. J. M. Danson, D.D., Dean of Aberdeen.

Καὶ ἐπιβαλὼν ἔκλαιε: 'And when he thought thereon, he wept' (A.V. and R.V.).—Mark xiv. 72.

The Vulgate gives us a singularly inadequate equivalent for ἐπιβαλών; for, while neglecting both the physical and metaphysical connotation of the word, it simply reads: 'et *cœpit* flere.' And the Vulg. is followed by Luther: 'und er hob an zu weinen,' and by the Italian: 'E si mise a piagnere.' None of these renderings favours the idea that *reflexion* is the cause of St. Peter's weeping, notwithstanding the many classical examples afforded by Wetstein, Buttmann, and others, which prove that ἐπιβαλών = κατανοήσας, and that κατανοεῖν = 'mente agitare' = to fix the mind upon a thing. It is evident that ἐπιβαλών has proved a veritable crux to the commentators, as the following examples of their very various renderings will demonstrate.

Beza, Raphel, Vater, and others translate ἐπιβαλών as 'cum se foras projecisset' = when he had rushed out of doors. Theophylact, Salmasius, and a good many moderns render the word as 'veste capiti injecta' = when he had thrown a covering over his head. Hammond: 'after he had cast his eyes upon Jesus.' And Lange: 'he rushed out thereupon,' viz. on the cock-crowing, as the awakening cry of Christ. First, a rushing out, as if he had an external purpose, then a painful absorption into himself and weeping. . . . Outside he found that the cry went inward and upward, and now he paused and wept.' It is quite evident that Erasmus did not accept as the full force of ἐπιβαλών the tame *cœpit* of the Vulg. or the ἤρξατο of D, or he would not have given us his 'prorupit in fletum.' My friend, the Rev. F. W. Christie, draws my attention to the quotation on p. 131 of Moulton's *Gram.*, vol. i., from a recently discovered papyrus — 'ἐπιβαλὼν συνέχωσεν,' κ.τ.λ., which Moulton translates, 'he set to and dammed up.' Continuing, Moulton observes that 'if this account is right, ἐπιβαλών is the aorist coincident with the first point of the linear ἔκλαιεν, and the compound phrase expresses with peculiar vividness both the initial paroxysm and its long continuance, which the easier but tamer word of the other evangelists fails to do.'

After carefully weighing all the various renderings, I have come to the conclusion that our A.V. and R.V. translation is the most satisfactory, and that Casaubon's triad, adopted by Wetstein, is strikingly in harmony with the whole narrative. Peter first remembers the word, then reflects thereupon, and finally weeps! (ἀναμνήσθη . . . ἐπιβαλών . . . ἔκλαιε).

I do not think we need be surprised that the pathetic incident of Peter's fall and his passionate repentance should have filled the pens of some of our greatest poets with reflexions upon the unpredictability of the human will, the moral tragedies which beset the best of men, and the marvellous efficacy of heartfelt repentance.

Wordsworth does but re-echo Chaucer when he sings—

> Repentance is a tender sprite:
> If ought on earth have heavenly might,
> 'Tis lodged within her silent tear.

I say that these lines of Wordsworth are but a re-echo of Chaucer, who in his 'Persone's Tale' (a prose composition) says: 'The thridde sign (of a good confession) is that the shrift should be full of teres, if men mowen wepe; and if they mowe not wepe with hir bodily eyen, then let hem wepe in hir herte. Swiche was the confession of Seint Peter; for after that he had forsake Jesu Christ, he went out and wept ful bitterly.'

Keble has a specially beautiful study on the text Ac 12[6]: 'When Herod would have brought him out, the same night Peter was sleeping'—'sleeping,' when in all human probability he will wake to find himself on the scaffold.

> He loves and is belov'd again—
> Can his soul choose but be at rest?
> Sorrow hath fled away, and Pain
> Dares not invade the guarded nest.
>
> He loves and weeps—but more than tears
> Have seal'd thy welcome and his love—
> One look lives in him, and endears
> Crosses and wrongs where'er he rove.
>
> That gracious chiding look, Thy call
> To win him to himself and Thee,
> Sweetening the sorrow of his fall
> Which else were ru'd too bitterly.
>
> ('St Peter's Day.')

Again, Drummond of Hawthornden, 'Divine Poems,' No. 1, and Rowlandes, 'Peter's Teares,' have made St. Peter's tears the theme of their muse.

The only other reference in English literature which I will cite is from Tennyson's 'Queen Mary.' It is only of slight importance, except for its setting.

Now Bishop of Winchester and Lord Chancellor, Gardiner (Act iii. sc. 4) is trying to extenuate his own past apostasy before the Queen and the noble-minded Pole, the Cardinal-Legate who had urged

> 'That under our Queen's regimen
> We might go softlier than with crimson rowel
> And streaming lash,'

and had charged Gardiner in angry invective:

> 'But you, my lord, beyond all supposition,
> In clear and open day were congruent
> With that vile Cranmer in the accursed lie
> Of good Queen Catharine's divorce,'

he (Gardiner) pleads:

> 'As for what I did,
> I suffer'd and repented. You, Lord-Legate
> And Cardinal-Deacon have not now to learn
> That ev'n St. Peter in his time of fear
> Denied his master, ay, and thrice, my lord.
> *Pole*: But not for five-and-twenty years, my lord.'

Let us now pass to consider the strange, utterly strange, because unpredictable, spiritual or psychological phenomenon of St. Peter's denial, accentuated as it was with terrible blasphemy. Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι.

Working backwards in tracing this spiritual tragedy through its various stages, we come face to face almost at once with the Agony in the garden, where Peter received with the others the command, 'Watch and pray'; and then to the Institution of the Holy Eucharist, of which Peter, his feet having been already washed by the Divine condescension, was, we may be sure, a most devout communicant; backward again to his session on the Mount of Olives with Andrew and John, and his questions as to the end of all things; once more to his confession at Cæsarea-Philippi and to the scene of the Transfiguration; to his frequent interrogations as, *e.g.*, to the scope of the parables; the number of times for which forgiveness must be given to an erring brother; to his walking on the sea; to the various miracles in which before his eyes life was given to the dead; to the miracle in his own house when his wife's mother was raised from a sick bed; and finally, back to his own personal call to 'become a fisher of men.'

The result of this retrogressive history comes to this: that here is a man who has the most splendid and almost unique opportunities of both learning from the Divine lips, and gathering from the Divine example, faith and conduct which ought to keep him in the right way; and yet, notwithstanding magnificent professions and genuine devotion; in spite of proximity to the most sacred Personality, daily audience of Divine words, daily witness of Divine power and benevolence; he fails at the very moment when the glory of a constant will might have been expected to set its face as a flint.

The warning to us all, but to the clergy especially, is most salutary. Our very familiarity with the sacred things of which we are the stewards and administrators may, as in the case of the priests at the time of the French Revolution, make us obtuse to the holiness and majesty of what our commission involves, and precipitate us at some unguarded hour into a spiritual abyss from which nothing but a heart-breaking repentance can deliver us.

Perhaps it may be well to hazard the conjecture that St. Peter's Fall is a warning as to the unsafeness of emotional religion. The life of a fisherman on a lake girded by mountains and easily lashed into perilous storms; the vision of the cold, chaste stars by night; the moaning of the winds down the funnelled gullies between the hills; the sunny calm on the blue waters on a summer day,—all favour the nurture of the poetic temperament and the spirit of mysticism. The fisherman is naturally devout, but his devotion is generally of an emotional character, and even in our own days piety and blasphemy may be found in company with each other among the 'toilers of the deep.' The more subjective the type of religion, the more powerfully does it appeal to the sons of the storm. The revivals in the north-east of Scotland have always found ardent recruits among the fishermen, a fact which supports our contention that emotionalism is the chief essence of their religion. True, we do not wish to see religion dry and legal. The emotions surely have their sanction in the command, 'Thou shalt love the Lord thy God with all thy heart,' etc.

Perhaps the most effective palliative of excessive emotionalism is to be found in St. Peter's own words, written long after the tragedy of his fall: 'Sanctify the Lord God (*aliter* the Lord Christ) in your hearts' (1 P 3^{15}). If the heart is made the Temple of the Lord, the Shechinah will both warm and enlighten the piety of the individual.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xxi. 19.

'In your patience ye shall win your souls.'—R.V.

Exposition.

'In your patience.'—In your 'endurance' (ὑπομονή) of suffering without giving way; whereas patience of injuries without paying back is μακροθυμία. The Latin Versions often confuse the two words.—Plummer.

As 'drawing back into perdition' is merely the palpable evidence of the want of 'root' from the first in the Christian profession (Lk 8^{13}), so 'enduring to the end' (which is the form Matthew (24^{13}) and Mark (13^{13}) have instead of 'in your patience') is just the proper evidence of its reality and solidity.—Brown.

'Ye shall win.'—Not merely possess: it is something to be obtained as the prize of endurance.—Adeney.

'Your souls.'—Better 'lives,' *i.e.* in the resurrection, in the future world. There the faithful disciples will have their lives, which would have been forfeited by apostasy.—Adeney.

The significance of the promise, applicable to all ages of the Church, is that true life is obtained, not by ingenious contrivances to escape from life's ills, but by patiently remaining under whatever burden Christ bids us carry for His sake.—Abbott.

Heb. $10^{38.\ 39}$ 'But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul' is a manifest allusion to these words of Christ; also Rev 2^{10}. Our Lord has just said that they should be put to death, but He adds these reassuring words, 'But there shall not an hair of your head perish,' showing that this precious promise is far above immunity from mere bodily harm, and furnishing a key to the right interpretation of Ps 91 and such like.—Brown.

The Sermon.

Two Forms of one Saying.

By the Rev. Alexander Maclaren, D.D.

'He that endureth to the end, the same shall be saved' (Mt 24^{13}) and 'In your patience ye shall win your souls' are probably different representations of one original. The reasons for so supposing are several. The two sayings occur at the same point of the same prophecy as narrated by the two Evangelists, Matthew and Luke. The verbal resemblance is greater than appears in our version. The word translated 'patience' in Luke is derived from that translated 'endureth' in Matthew. We would see the similarity more clearly had St. Luke's words been translated 'In your endurance.' In both sayings endurance is laid down as the condition which is followed by a promise. The two promises also are exact equivalents of each other. To 'win one's soul' is to 'be saved.' These two sayings, which are substantially one, carry a great weight of warning, exhortation, and encouragement to us all.

I. *Notice the view of our condition which underlies these sayings.* It is a sad and somewhat stern one. But if men 'see life steadily and see it whole,' they cannot but acknowledge that howsoever many days are bright, and howsoever all days are good, yet on the whole 'man is a soldier, and life is a fight,' and the quality which he must have is endurance.

Every man who would live a lofty life has to struggle against inward resistance—an inconstant will, weariness, and all the cowardice and animalism of his nature. He has to struggle against outward resistance also—the constant down-dragging and antagonism of those around him. Besides these hindrances there come to us all, though in varying degrees, the burden of sorrow. Rosy-coloured optimism is all a dream. When we have to carry a sorrow, which we know will never be lifted off our shoulders till death comes, we have need of the patience and endurance which the text prescribes. Each heart knows its own bitterness, and responds to the words, 'Ye have need of patience.'

II. *Mark the victorious temper.* The 'endurance' of the text means much more than passive submission. It is not enough that we should screw ourselves up to endure the surgeon's knife, though God knows that is often as much as we can manage. The endurance which wins the soul is brave perseverance in the face of all difficulties, and in spite of all devices.

How long has this endurance to be exercised? To the end, our Lord says. In other departments of life there may be relaxation, but in the culture of our characters, the deepening of our faith, the drawing near to our God, there must be no diminution of effort right up to the close. Many begin their Christian career with great vigour; but in a

few years the fervency is past. To them Christ speaks in this text. To the older people also, who, as natural strength abates, are apt to be but the shadows of their old selves in many things, Christ sends this message. The desert with its wild beasts reaches right up to the city gates, and until we are within these we must keep our hands on our sword-hilts and be ready for conflict.

III. *Note the crown which endurance wins.*—First, by persevering persistence in the Christian path we gain ourselves. The words '*in* your patience' suggest not only a future, but a present acquisition of one's own soul. We do not own ourselves as long as it is possible for any weakness to gain the dominion over us, and prevent us from doing what we know to be right. We must get the help of Jesus Christ to govern ourselves and so become lords of ourselves.

Secondly, such persistence wins even the bodily life whether it preserves it or loses it. Christ introduced these words by a paradox which can only be solved by experience. 'Some of you they will put to death,' but 'Ye shall win your lives.' Whether this bodily life be preserved or lost, it is gained when it is used as a means of attaining the higher life of union with God.

Lastly, full salvation, the true possession of himself, and the acquisition of the life which really is life, comes to the man who perseveres to the end, and thus passes to the land where we shall receive the recompense of the reward. The one moment the runner, with flushed cheek and forward swaying body, with every muscle in use, is straining to the winning-post, and the next moment, in utter calm, he is wearing the crown. 'To the end.' And what a contrast the next moment will be!

The Tyranny of Time.

By the Rev. W. L. Watkinson.

It is easy to become impatient in regard to the development of our own character. We may be conscious of struggling to attain a worthier life and see no progress. As we aim at a lofty moral ideal, however, we must not forget the constitutional faults to which heredity has given perhaps the sanction of ages, and lose our hope and courage. Our improvement may be real although imperceptible. An artist took at short intervals a hundred photographs of a rapidly growing plant. Now it would require a fine eye to distinguish progress in the successive pictures, although it would be quite evident when the later pictures were compared with the early ones. How impossible to gauge moral movement, especially if we compare to-day with yesterday. If we are living rightly, the deepest changes are being wrought in the depths of our nature. No impatience will quicken the unfolding of either flower or soul. Nor let us be impatient with the circumstances which discipline character.

We become weary waiting for the renewal of the world. Yet the kingdom of God *is* coming. Nature works slowly. If we could not compare it with earlier stages, we might think the world was standing still. It is the same with the history of civilization; but we can compare the rude vessels and instruments with what we find now in an International Exhibition. So with the spiritual development of the race. 'What is to last for ever takes a long time to grow.'

Nothing is more wonderful in the New Testament than the patience of our Lord. His zeal was a flaming fire, and His desire to see of the travail of His soul was intense, but the calmness with which He carried out His purpose was that of the majestic movements of nature. And thus His disciples too were 'strengthened with all might—unto all patience.'

In these days of feverishness and haste our eye is too much on the clock. When the Duke of Wellington saw a painting of Waterloo which represented him on horseback with a watch in his hand anxiously scanning the hour, the great soldier ridiculed the picture and told the artist to paint the watch out. No battle is won with a watch in our palm. The victory over our own nature, and the setting up of Christ's Kingdom will be achieved—not as against time—but in patient faith and confidence.

Illustrations.

In your patience you shall acquire soul.—Have you ever seen the emperor moth? I saw one hatch out in my study on a Sunday morning, after an hour of struggle to get through the narrow neck of the cocoon. A naturalist who saw one of these magnificent creatures struggling out of the narrow neck of its encompassing covering, thought it was a pity that the creature should have such a hard time getting out. So he took his lancet and slit the cocoon. At once the moth came out. But it never fully developed its magnificent hues and colours; it only developed for a little while and died. The naturalist found out that the struggle of getting out of that cocoon was necessary to throw the fluids

of the body into the wings and to develop all its beauty and strength. You would cut down the cocoon of your trial, but you would never have the beautiful colours in your wings. You would never know what it was to soar Godward. The things you are trying to get rid of are for the making of soul.—A.T. PIERSON.

'Fortitude' of Sandro Botticelli.—What is chiefly notable in her is—that you would not, if you had to guess who she was, take her for Fortitude at all. Everybody else's Fortitudes announce themselves clearly and proudly. They have tower-like shields and lion-like helmets, and stand firm astride on their legs, and are confidently ready for all comers.

But Botticelli's Fortitude is no match, it may be, for any that are coming. Worn somewhat, and not a little weary, instead of standing ready for all comers, she is sitting, apparently in reverie, her fingers playing restlessly and idly—nay, I think, even nervously—about the hilt of her sword. For her battle is not to begin to-day; nor did it begin yesterday. Many a morn and eve have passed since it began—and now—is this to be the ending day of it? And if this—by what manner of end?

That is what Sandro's Fortitude is thinking, and the playing fingers about the sword-hilt would fain let it fall, if it might be; and yet, how swiftly and gladly will they close on it, when the far-off trumpet blows, which she will hear through all her reverie.

RUSKIN, *Mornings in Florence*, iii. 57.

Patience.—Patience is a manly virtue. It marks the highest type of man, it distinguishes the man from the child, the higher races from the lower races, the civilized man from the savage. The savage is always, like a child, impatient; you can hardly persuade him to till the ground, because he has to wait six months for the harvest. And there are hundreds of young men who are just as senseless as the savage in that respect: they burn the candle of pleasure at both ends and in the middle too, heedless of the darkness that is coming in future years, if they can only make a big glaring flame at the present moment. But as soon as ever you lift men up in the scale of being, they begin to build and plant and labour, though the results may not be seen for years, and you can always measure the strength and nobility and the very magnitude of a man by this. Does he know how to wait?—J. G. GREENHOUGH.

Ye shall win your lives.—A crew of fifteen men once left a burning ship in mid-Pacific. They were thousands of miles from land. They left the ship so hastily that they had no time to take oars, or sail, or any other tackle or gear with which to produce motion. They were only able to snatch at some food and water. They lived for six weeks in that boat, and for the last three-and-twenty days they dreamed every night of feasting and awoke every morning to the same starving comrades, vacant waters—for they passed no ships—and desolate sky. Yet these men never lost their reason, and never lost their courage, because they perceived from the outset that their boat was in the current of an Equatorial ocean, a current which those who knew the geography of the sea were aware would slowly but surely carry them at last to land, *which it did*. In their calm endurance they won their lives.—J. LAIDLAW.

Endure Hardness.

A COLD wind stirs the blackthorn
To burgeon and to blow,
Besprinkling half-green hedges
With flakes and sprays of snow.

Thro' coldness and thro' keenness,
Dear hearts, take comfort so:
Somewhere or other doubtless
These make the blackthorn blow.

CHRISTINA ROSSETTI.

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St. Paul's Epistle to the Laodiceans.

BY THE REV. JOHN RUTHERFURD, B.D., RENFREW.

IN Col 4[16] St. Paul writes: 'And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.' What was or what is this epistle?

The words may mean—(1) a letter written by the Laodiceans; (2) an epistle written by St. Paul from Laodicea; (3) an epistle written to the Laodiceans—and to be procured from them by the Colossians.

First. The words may mean a letter written by the Laodiceans. But it is sufficient to refer to

how the apostle enjoins the Colossians to procure and read the 'epistle from Laodicea.' How could a command of this kind be given in reference to an epistle written by third parties? how could it be known that a copy of it had been made by the Laodiceans before despatching it? or even that the Laodiceans would be willing to give a copy of it to the Colossians? The suppositions involved by this hypothesis are incredible. Besides, the context regards the Epistle to the Colossians and 'that from Laodicea' as companion epistles, of which the two churches are to make an interchange so that each church is directed to read both.

Second. An epistle written by St. Paul from Laodicea; and here a choice of four epistles is offered to us, 1 Ti, 1 Th, 2 Th, and Gal.

But in the case of these epistles the probability is that every one of them was written elsewhere than from Laodicea. For at the time when he wrote to Colossæ he was a prisoner in Rome, and for this reason alone it was impossible that he could at any recent date have written any epistle from Laodicea. But his own statement (Col 2^1) is that those in Laodicea had not seen his face in the flesh. As he had never been in Laodicea, he could not have written any epistle from that city.

Third. An epistle addressed to the Laodiceans—

(α) By some person other than St. Paul. But the whole tone of the passage does not favour this interpretation in the least.

(β) By St. Paul, but that the epistle is lost. This is the ordinary explanation.

(γ) The apocryphal Latin epistle 'to the Laodiceans.' This spurious epistle has no marks of authenticity; it is a mere compilation clumsily put together. Its general character is thus given by Lightfoot: it 'is a cento of Pauline phrases strung together without any definite connection or any clear object. They are taken chiefly from the Epistle to the Philippians, but here and there one is borrowed elsewhere, *e.g.* from the Epistle to the Galatians. Of course, it closes with an injunction to the Laodiceans to exchange epistles with the Colossians. The apostle's injunction in Col 4^{16} suggested the forgery, and such currency as it ever attained was due to the support which that passage was supposed to give to it. Unlike most forgeries it had no ulterior aim. It was not framed to advance any particular opinions whether heterodox or orthodox. It has no doctrinal peculiarities. It is quite harmless so far as falsity and stupidity combined can ever be regarded as harmless.' (Lightfoot's *Colossians*, p. 282).

(δ) The only other alternative is that 'the epistle from Laodicea' is an epistle to the Laodiceans from St. Paul himself which he directs the Colossians to procure from Laodicea, and that it is the epistle known as 'the Epistle to the Ephesians.'

The apostle then had written an epistle to Laodicea, a city which he had twice already named in the Epistle to the Colossians: 'For I would that ye knew what great conflict I have for you, and for them at Laodicea' (Col 2^1): 'Salute the brethren which are in Laodicea, and Nympha, and the church which is in her house' (4^{15}). There is no notice of Laodicea in any of the missionary journeys of St. Paul, and it is not elsewhere mentioned in the N.T. except in the opening chapters of Revelation.

Granted that the apostle wrote an epistle to Laodicea, what has become of it? Do we know nothing more of it now than is given in this reference to it in Colossians? The fact that it was by the apostle's express command to be communicated to, at least, two churches, would make its disappearance and loss very strange.

But are we warranted in concluding that the epistle is lost at all? A statement of the facts of the case seems to show that we actually possess the epistle which was written to the Laodiceans, but only under a different name. The lines of evidence which lead to the conclusion that the so-called 'Epistle to the Ephesians' was really written to the Laodiceans are these.

1. It is well known that the words 'at Ephesus' (Eph 1^1) in the inscription of the epistle are very doubtful. The R.V. reads in the margin, 'Some very ancient authorities omit *at Ephesus*.' Among the authorities which omit 'at Ephesus' are the Vatican and the Sinaitic MSS, the best and most ancient authorities we have.

Tertullian asserts that the heretics, *i.e.* Marcion, had altered the title 'the Epistle to the Ephesians' to 'the Epistle to the Laodiceans.' But this accusation does not carry with it any doctrinal or heretical charge against Marcion in this respect. 'It is not likely,' says Moule (*Ephesians*, p. 25), 'that Marcion was guilty here where the change would have served no dogmatic purpose.' And the fact that at that very early period, the first half

of the second century, it was openly suggested that the destination of the epistle was Laodicea is certainly entitled to weight, especially in view of the other fact, which is of no less importance, that 'at Ephesus' is omitted in the two great MSS, ℵ and B.

2. The 'Epistle to the Ephesians' was not, and could not be, primarily at least, addressed to Ephesus, because St. Paul speaks of his readers as persons in regard to whose conversion from heathenism to the faith of Christ he had just recently heard. 'For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which you shew toward all the saints, cease not to give thanks for you, making mention of you in my prayers' (Eph 1^{15}). These words could not well be used, in the first instance at least, in regard to the church in Ephesus which St. Paul himself had founded, and in regard to persons among whom he had lived for three years, and where he even knew personally 'every one' of the Christians (Ac 20^{31}).

And in Eph 3^{1} he writes: 'For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,—if ye have heard of the dispensation of the grace of God which is given me to youward.' But how could he ever doubt that the elders of the church in Ephesus (Ac 20^{17}), as well as all the members of that important church, were in any degree ignorant of the fact that a dispensation of the grace of God had been given to him? The inquiry whether his readers had heard of the one great fact on which his ministry was based could not apply in any degree to the Christians in Ephesus. The apostle and the Ephesians had a clear and intimate mutual knowledge. They knew him, and valued him, and loved him well. When he bade the elders of the church farewell, they all fell on his neck, and kissed him (Ac 20^{37}).

Clearly, therefore, the statements that the apostle had just recently heard of their conversion, and his inquiry whether they had heard that a dispensation of the grace of God had been entrusted to him, do not and cannot describe Christians in Ephesus. 'It is plain,' writes Bishop Moule ('Ephesians' in the *Cambridge Bible for Schools and Colleges*, p. 26), 'that the epistle does not bear an Ephesian destination on the face of it.' The tone is non-local. Only one name, Tychicus (6^{21}), occurs beside that of St. Paul himself, and Tychicus was specially commissioned as the person chosen to carry and to deliver both 'Ephesians' and 'Colossians.'

In the Epistles to the Corinthians there are many local references, as well as allusions to the apostle's work in Corinth. In the Epistle to the Galatians there are also many references to his work among the people of the churches in Galatia. The same is the case in the Epistle to the Philippians, several names being mentioned of persons well known to the apostle. In the two Epistles to the Thessalonians references also occur to his work among them.

How is it, then, that in 'the Epistle to the Ephesians' there are no references at all to the three years which he had spent at Ephesus, and how also is there no mention of any one of the members or of the elders whom he knew so intimately and so affectionately?

When we look at the Epistle to the Colossians and that to the Romans,—Colossæ and Rome being cities which the apostle had never visited previous to the writing of his epistles to the churches there,—we find that he knows several persons in Colossæ, and in the case of the Epistle to the Romans he mentions by name no fewer than twenty-six persons in that city.

'Ephesians,' therefore, is inexplicable on the ordinary supposition that Ephesus was the city to which the epistle was addressed.

The other theory that the epistle was a circular one, sent in the first instance to Laodicea, involves no such difficulty.

3. But a very important consideration is that 'the Epistle to the Ephesians' was written by St. Paul at the same sitting almost as the 'Colossians.' These two are sister epistles. An ordinary reading of them and of that to Philemon shows that all three were written and sent off at the same time, Onesimus and Tychicus carrying the Epistle to the Colossians (Col $4^{7.\ 8.\ 9.}$); Onesimus being the bearer of that to Philemon; while Tychicus, in addition to carrying the Colossian epistle, was also the messenger who carried 'the Epistle to the Ephesians' (Eph 6^{21}).

A close scrutiny of Colossians and Ephesians shows to an extent without a parallel elsewhere in the Epistles of the N.T., a remarkable similarity of phraseology. The same words are used, while the thought is so varied and so rich that the one epistle is in no sense a copy or repetition of the other. Both epistles came warm and instinct with life

from the full heart of the apostle, who had never been in either city, but on whom, none the less, there daily came the care of all the churches.

The 'Epistle to the Ephesians,' therefore, is the epistle written at this very time by St. Paul to the Laodiceans, and despatched by the same messenger, Tychicus, on the same journey, and filled to overflowing with the same richly varied thought regarding Christ and the church, which occupies the Epistle to the Colossians.

Literature.

THE TESTAMENTS OF THE TWELVE PATRIARCHS.

THE TESTAMENTS OF THE TWELVE PATRIARCHS. Translated from the Editor's Greek Text, and Edited, with Introduction, Notes, and Indices, by R. H. Charles, D.Litt., D.D. (*A. & C. Black.* 15s. net.)

'THE Testaments of the Twelve Patriarchs has, since its rediscovery by Bishop Grosseteste in the thirteenth century till the last decade, been a sealed book, misunderstood and misdated on every hand. The research of the last few years has, however, succeeded in discovering its true date, purpose, and character. It now comes forward as a book second in importance to none composed between 200 B.C. and the Christian era. It was written in Hebrew in the last quarter of the second century B.C. by a Chasid on behalf of the high-priesthood of the great Maccabean family, and especially on behalf of the Messianic claims of John Hyrcanus, who, according to Josephus, was the only Israelite who enjoyed the triple offices of prophet, priest, and king. But its claims to historical importance, however great, are overshadowed by its still greater claims as being the sole representative of the loftiest ethical standard ever attained by pre-Christian Judaism, and as such, attesting the existence of a type of religious thought in pre-Christian Judaism that was the natural preparation for the ethics of the New Testament, and especially of the Sermon on the Mount. Not only so, but this book influenced directly the Sermon on the Mount in a few of its most striking thoughts and phrases, and the Pauline Epistles in a great variety of passages.'

Such is Dr. Charles's estimate of the book of which he has produced the latest and, as usual, the incomparably best edition. Pursuing the subject in his Introduction, he says that the ethic of the Testaments of the Twelve Patriarchs 'is indefinitely [infinitely?] higher and purer than that of the Old Testament'; that it is nevertheless its 'true spiritual child,' and that it 'helps to bridge the chasm that divides the Ethics of the Old and New Testaments.' This is enough to give the general scholar an interest in the book. For the special student of Apocrypha, even Dr. Charles has never before rendered a greater or more welcome service. His volume is full of good things, facts and inferences, fancies also perhaps, but such fancies as only the thoroughly furnished scholar can indulge in, fancies which touch the imagination and are more conducive to progress than much accumulation of dry fact. So let no student of the Bible think that the book is outside his interest. It stands between the Old Testament and the New (Professor Charles's date is 109 to 106 B.C.), and it casts light and understanding on both. It would be difficult to exaggerate its value for either.

It is, however, for the study of the New Testament that Professor Charles finds its value greatest. In the Introduction he quotes a large number of parallel passages. There are parallels in *The Testaments of the Twelve Patriarchs* to almost every book of the New Testament, and some of them are far too striking to be mere coincidences. Take this from Test. Dan (v.^{3}): 'Love the Lord with all your soul, and one another with a true heart.' Yet more striking, but rather long for quotation, is the parallel in Test. Jos. (i$^{5.6}$) to the familiar words: 'I was an hungered, and ye gave me meat' (Mt 25$^{35.36}$); and it is further of interest that Dr. Charles is able to quote a Buddhist parallel already used by Allen in his Commentary on St. Matthew: 'Whosoever, O monks, would wait upon me, let him wait upon the sick.'

A good illustration of the place held by *The Testaments of the Twelve Patriarchs* between the Old Testament and the New is offered by Professor Charles in the section on Forgiveness, but we shall

deal with that on another page. It is enough now to say that in our judgment this is the best work that Professor Charles has yet done. If his work as a whole deserves the epithet 'epoch-making,' and it does deserve it, this book will be first thought of when the epithet is applied.

THE EPISTLES TO THE THESSALONIANS.

ST. PAUL'S EPISTLES TO THE THESSALONIANS. The Greek Text, with Introduction and Notes. By the Rev. George Milligan, D.D. (*Macmillan.* 12s. net.)

Once upon a time Lightfoot, Westcott, and Hort projected 'a tripartite commentary on the New Testament.' Hort was to do the Synoptic Gospels, Westcott the Johannine Writings and the Epistle to the Hebrews, and Lightfoot the Pauline Epistles. Messrs. Macmillan were to be the publishers. Westcott, Lightfoot, and Hort are gone long ago, and the commentary is not yet all written. But the publishers have never lost sight of the plan. A year or more ago, they published a commentary on Ephesians by the Dean of Westminster. And they have just published a commentary on the Epistle to the Thessalonians by Dr. George Milligan.

It was in November 1859 that Messrs. Macmillan in a letter to Westcott suggested the idea of a commentary. Fifty years ago. Yet there is no doubt that Dr. Milligan's *Thessalonians* is intended by the publishers to fill a gap in the commentary then suggested. And there is no doubt that it is fit to fill it. Hort never did anything for the scheme, but Westcott and Lightfoot put the very best of their life into it. We are not forgetting that. We have taken time to study Dr. Milligan's commentary carefully; we have tested it at various difficult places; and we do not hesitate to say that it is fit to fill its place. Perhaps Dr. Milligan has not attained to Lightfoot's supreme felicity of language in the summaries of the paragraphs. Perhaps he has deliberately avoided Westcott's wistful mysticism. But if there is any loss in these respects, it is made up by the extraordinary wealth of literary reference which Dr. Milligan's pages carry. This is perhaps the most distinctive feature of the best modern exposition, and Dr. Milligan is not behind the masters of it.

Some time ago Bishop Moule sent an article to *The Churchman* on the 'Modern Missionary's Amanuensis.' An account of it was given in THE EXPOSITORY TIMES. Dr. Milligan refers to that account, and uses it to illustrate the difference between St. Paul and Tertius. In THE EXPOSITORY TIMES, Dr. Moulton pointed out (vol. xviii. p. 537) that among the Persians 'the Lie' (*Drauga*, akin to the Avestan demon *Druj*) is a comprehensive term for all evil. Dr. Milligan uses the reference for the purpose of illustrating 2 Th 2^{11}, 'To the end that they should believe the lie.' In the seventeenth volume of THE EXPOSITORY TIMES, Professor Nestle pointed out that in the Codex Bezæ it is stated that at the Baptism the dove entered *into* Jesus, and did not merely rest upon Him. Dr. Milligan uses the reference to give weight to that interesting reading 'into you' in 1 Th 4^{8}, 'God who giveth the Holy Spirit into you.' Those are examples.

When the second edition appears, will Dr. Milligan give us an index of texts? Again and again he has been able to elucidate a passage in some other Epistle of St. Paul, and we ought to be able to get at these passages. Although there is no index of texts, there is an index which has never before appeared in any commentary on a Pauline Epistle. It is an index of Inscriptions and Papyri. It means much. It means more than any one would believe before a careful examination of the commentary. The Inscriptions and the Papyri had not risen above Lightfoot's horizon. More than anything else they mark the difference between Lightfoot's *Galatians* and Milligan's *Thessalonians*. And the advantage is, of course, with Milligan. A single example will suffice. In 1 Th 2^{8} we read, 'So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.' On the word translated 'we were willing' Dr. Milligan remarks that in the Papyri it is used in legal documents in the sense of give consent; and he quotes from a marriage contract found at Oxyrhynchus, where the husband is not allowed to dispose of certain property 'without the consent of the bride.' At the end of the volume will be found a number of Additional Notes, the first of which on 'St. Paul as a letter-writer' contains a description of the papyrus-plant.

THOMAS BOSTON.

A General Account of my Life. By Thomas Boston. Edited by the Rev. George D. Low, M.A. (*Hodder & Stoughton.* 6s. 6d. net.)

'Rabbi Duncan, Professor of Hebrew at the New College, Edinburgh, once asked a student [the student was afterwards Dr. R. G. Balfour, Moderater of the United Free Church of Scotland in 1904] what he was reading. The student said, "Boston's *Fourfold State.*" Dr. Duncan was silent for a little, and then said, "Boston was a commonplace genius; remember—not a commonplace man, but a commonplace genius." This estimate of Boston is true.'

With these words Mr. Low opens his Introduction. The Introduction proceeds with a brief account of the life of this commonplace genius, and men will read it. Men will be induced to read Boston's own 'General Account of his Life.' For an expectation is awakened by the contradiction in that piquant epithet, 'a commonplace genius.' Coming from Rabbi Duncan it can be no platitude. Coming from Rabbi Duncan it must have more than meaning; it must go to the centre of the man's personality. A commonplace genius? The genius, we must admit. He would not else have been alive to-day, drawing editors to undertake heavy tasks of editorship, enticing readers to read fascinating new books. But commonplace? It must be only to saints like Rabbi Duncan. For the most of us the saintliness and service of Boston are too high to be called commonplace. Robert Chambers, writing in 1834, states that Boston's name was still held in great reverence by the people of the south of Scotland. 'Who was the best man that ever lived?' was a question which passed among the boys of Peebles. 'Mr. Boston, minister of Ettrick,' was the answer.

The book before us is a new book. Out of the two MSS found in Boston's handwriting, the 'Passages from my Life' and the 'General Account,' one book called the *Memoirs* was made by his grandson. But the MSS should have been published separately. The MS. containing the 'General Account' is published now for the first time. Of the history of that MS., which is in his own possession, Mr. Low gives a lively description. In transcribing the MS. and in editing it, Mr. Low has shown himself worthy of this great responsibility. Steeped in Boston lore in particular, and an accomplished student of Scottish Church History in general, he has been able to elucidate practically every obscure passage that the MS. contains. As for the 'General Account' itself, we must refuse more energetically than ever Rabbi Duncan's epithet of commonplace, and accept the genius more unmistakably.

Boston's edition of the *Marrow of Modern Divinity* gave that book another life in the eighteenth century. Mr. Low's edition of the 'General Account' will give new impetus to the study of the whole of Boston's writings.

THE PHILOSOPHICAL BASIS OF RELIGION.

The Philosophical Basis of Religion. By John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. (*Maclehose.* 8s. 6d. net.)

Reading, says Bacon, makes a full man. But does it not depend upon what a man reads? Bacon was thinking of books like Professor Watson's.

Professor Watson will have to make his audience. For his book is not addressed to the classroom, though it appears in the lecture form in which he delivered it. It is addressed to the public. And there is not a word in it but any man of ordinary education may understand. But its title is *The Philosophical Basis of Religion.* And the average educated man, who will take a little philosophy and a good deal of religion separately, is extremely shy of the combination.

But Professor Watson will make his audience. He is a writer of strong common sense without being a common-sense philosopher. He is thoroughly practical without being a pragmatist. And, better still, he has always in front of him a magnificent uplifting ideal without being a professional and half-starved idealist. And then, and most of all, his subject is the subject of the future. 'I am convinced,' he says himself, 'that the theology of the future must take the form of a philosophy of religion.' Very many of us are now one with him in the conviction; and we hail his book as one of the clearest and most steadying declarations on our side. We do not even wish now that religion were based upon authority. We know that however much we might wish it, we shall never again have it. Where Cardinal

Newman and Mr. Balfour have failed, no man should again appear to make the attempt.

So this is the meaning of Professor Watson's book. Religion must be able to commend itself to reason. Long ago we were told to prove all things and hold fast that which is good. But we were timid or indolent, or both. We said that some things could not be proved. We even said that faith and reason stood in opposition. We did not prove all things, but we accepted such things as the Church or the Bible said were good. We can never do that again. The man within us has risen up and said not only 'I have felt,' but also 'I have thought.' We do not deny that there are many true things which we have not verified, but we mean to say that these things are not true for us until we have verified them. And now we mean, each one of us, to prove all things and hold fast that which is good.

But the way will not be easy. Let us see to it that our allies do not turn out to be our enemies. We have made war against the advocates of authority in religion. Whom does that throw on our side? It throws especially the student of psychology and the student of history. Let us see to it that these new allies do not become our undoing. Professor Watson criticizes a representative of each. As a representative of the psychological school he takes Professor James, of Harvard, and his book *The Will to Believe*. As a representative of the historical method he takes Professor Harnack and his book *What is Christianity?* He shows that Professor James lands us in religious ridicule. How? Because he eliminates everything from religion except the ridiculously abnormal. Has any one had a religious experience, a conversion or revelation, or, what you will, that no one ever had before him?—that is the case which Professor James chooses to make a religious rule of. We know that the wind bloweth where it listeth, but we do not set up our anemometers on gusty days in August and take them down the rest of the year.

Professor Harnack's error is not so obvious. How shall we express it? It is the rejection of development in history. Professor Harnack takes a single moment in the history of religion, and calls that moment religion. No doubt it is the supreme moment in all religious history, the moment at which our Christian era began. But according to our Lord Himself, that moment was as a mustard seed cast into the ground. Professor Harnack refuses to let the mustard seed grow; 'I have yet many things to say unto you,' said the Master, 'but ye cannot bear them now.' Professor Harnack confines us to the things which He did say. And then when he has done all this, when he has limited us to the early years of the first century and insisted that our religion is there, and all our religion, he turns round upon us and criticizes that religion. He takes half of it away. He uses the religious instinct of a man of the twentieth century to ridicule the supernatural and theological convictions of the men of the first century. He believes now that the mustard seed has really grown to be a great tree, of which he himself is one of the topmost branches. And how does he occupy himself? In improving the seed forsooth; in stripping its kernel of what he calls its husk.

Among the Books of the Month.

President Augustus Hopkins Strong, of the Rochester Theological Seminary, has published the second volume of his great Systematic Theology (Amer. Baptist Publication Society; $2.50 net). The first volume, already noticed, dealt with theology, or the doctrine of God. The second deals with anthropology, or the doctrine of man. The third will deal with soteriology, or the doctrine of salvation.

Dr. Strong describes his book as 'a compendium and commonplace book, designed for the use of theological students.' If this is a compendium, what would a treatise be? Since Hodge we have had nothing approaching it in bulk, and Hodge does not contain half the matter. Nevertheless the description is accurate; everything is compressed into the narrowest space. The size of the volume is a result of the commonplace book. For in the small type, which is about five-sixths of the large, all the opinions which are worth recording of all the men that are worth remembering, are set down in their own words, and the relevant passages of Scripture are all quoted in addition.

So here we have the material, whatever we may make of it. Here we have all the material, and we do not need to go hunting among our books for it; we do not need to have other books. Is the material poured pell-mell into the pages?

By no means. It is set down in the most admirable order. For this author has a command of his commonplace book, and does not let it command him. And often the mere place into which an opinion is set is enough to show the worth of it, or the worthlessness. But when that is not enough, Dr. Strong criticizes it, and here and there throughout the page there appears a sentence of larger type—Dr. Strong's own theological conclusion from the materials which he is about to present.

It is not Atheism that is the great enemy, but Agnosticism. For Agnosticism carries with it an air of impartiality and claims the name of science. And yet it usually is, or ends in, Atheism. The late Professor E. H. Johnson, of the Crozer Theological Seminary, made it the business of his life to turn the tables upon Agnosticism. We too are agnostics, he said. We are impartial. We are scientific. And we are Christian. And before he died he wrote a book and called it *Christian Agnosticism*. His book has been edited by Professor Henry C. Vedder (American Baptist Publication Society).

From the American Baptist Publication Society there has also come an original and remarkable book with the commonplace title of *The Formation of the New Testament* (90 cents net). Still, that is the right title. For the author's purpose is to give an account of the way in which the early Church was led to select the books which form the New Testament, and to let the others go. There could be no more difficult undertaking. So scanty is the evidence, that the author, Mr. George Hooper Ferris, is sometimes driven to the use of the imagination. But the use is quite legitimate; for it works in direct line with the facts which are known, and it adds immensely to the interest of the volume. An example is the account of the Alogi. What do we know of the Alogi? Who could have believed it possible that Mr. Ferris should write twelve pages about them and leave the distinct impression that it is all history? We may almost say that he has given the Alogi a place in history, and that they are likely to keep it now.

To all whom it may concern, and it concerns a great many, let it be intimated that the *Baptist Handbook for 1908*, edited by Rev. W. J. Avery, may be had from Mr. C. L. Courtier at the Baptist Union Publication Department, 4 Southampton Row, W.C. (2s. 6d. net).

An advanced and outspoken book on *The Religious Value of the Old Testament* has been written by Professor A. W. Vernon, of Dartmouth College, and introduced to the public by Professor Peake (Brown; 2s. net). Perhaps it is what we may believe to-morrow rather than what we do believe to-day. What is the value of the Old Testament to an advanced scholar? 'The Old Testament presents to our souls characters that are supremely worthy of our reverence because consciously centred in God and full of His power. It permits us to share the enthusiasm of the men who discovered the fundamentals of our religion and the character of our God. It is indispensable to complete discipleship of Christ, because it is the creator of the mould which his soul expanded. Higher values than these, religiously, there are not.'

The Platonic Theory of Knowledge is the subject of six essays by Marie V. Williams, late Marion Kennedy Student of Newnham College (Cambridge Press; 3s. net). It is a work of careful, comprehensive scholarship, but its use is much curtailed for want of an index.

In his latest book Professor Sanday tells us that when he returned to Oxford as Ireland Professor, five-and-twenty years ago, the doctrine that he ventured to preach was: 'Don't let us be too ambitious; let us plan our work on a large scale, and be content to take the humbler departments first. Let us make sure of our ground as we go on. Let us begin by seeing that we have trustworthy texts; then let us take up the literary problems, and work them out as well as we can; let us practise our hands on commentaries and the like. In this way we shall gain experience and make ourselves fit to aim at higher things.'

What Dr. Sanday preached in Oxford, Dr. Swete has preached in Cambridge. And so through all these years we have received from both Universities what may be called pioneer work, the laying of foundations absolutely necessary, and often done so well as to be done once for all. Such work is still coming, and we

hope it will keep coming for many a day. Its latest example is an inquiry into the use of the word *pneuma* in the New Testament, and a survey of the evidence concerning the Holy Spirit, by Edward William Winstanley, D.D., of Trinity College, Cambridge. The title of the book is *Spirit in the New Testament* (Cambridge Press; 3s. 6d. net). To the next edition Dr. Winstanley will kindly supply an index of texts.

Dr. W. H. Fitchett has written a popular account of Atheism, Agnosticism, and other forms of unbelief, and he has called his book cleverly *The Beliefs of Unbelief* (Cassell; 3s. 6d. net).

The Rev. R. J. Campbell is the *enfant terrible* of modern theology, and very trying to his friends. He knows that and does not apologize. What are friends for except to be tried? His friends say that they cannot tell to-day what his theology will be to-morrow. He says it is their business to find out to-morrow. And more than that, he says that if they try they can find out to-day where he will be to-morrow. For he denies that he is inconsistent. He is only evolutionary. 'I have never been anything else than a liberal in theology—all assertions to the contrary notwithstanding—but my way of presenting the truth in the earlier years of my ministry was necessarily less clear and coherent than at present, for it rested too much on the other-worldism of conventional Christian preaching.'

His new book is *Christianity and the Social Order* (Chapman & Hall; 6s.). It is his 'Apologia pro vita.' For Mr. Campbell does not mind now what else you call him, but you must call him a Socialist. Well, what is Mr. Campbell's Socialism? We worked through the book, which is full of words, and thought we should never find it. But we came upon it at last on page 173. Here it is in a single sentence: 'The simple cure for the more obvious disadvantages of our present system, or want of system, is that the community should appropriate the whole of the wealth at present represented by natural resources as well as by rent and interest, and should then charge itself not only with the organization of industry, but with the proper maintenance of every individual in the standard of comfort and well-being to which his equitable share of the common stock entitles him.'

Is there no Christianity in the book, then? This is Christianity, says Mr. Campbell; the book is all Christianity. There is even theology in it. Among the rest there is what looks like an emphatic declaration of belief in the resurrection of Jesus from the dead.

To their charming and cheap St. Martin's Library, Messrs. Chatto & Windus have added *Jerusalem, the City of Herod and Saladin*, by Walter Besant and E. H. Palmer (2s. net). The original edition has been out of print. We have been looking for it, and had the good luck to drop upon it in a second-hand catalogue; but it had just found its place on a shelf when the new edition arrived. And the new edition is the more convenient and attractive.

From the Church Missionary Society comes a second edition of *The Wonderful Story of Uganda*, by the Rev. J. D. Mullins, M.A., with Supplementary Chapters by the Rev. C. D. Snell and the Rev. J. Roscoe (1s. 6d. net).

There has been placed in our hands at last an edition of Coleridge's *Biographia Literaria*, which brings that work up to date. It is a work that will not die; and every generation must be given its own edition. Mr. J. Shawcross has given us ours. It is in two beautiful volumes, with an Introduction of 100 pages and 70 pages of Notes to each volume. The text also is an accurate reprint of the edition of 1718. At the end of the second volume have been placed Coleridge's 'Æsthetical Essays' (Clarendon Press; 8s. net).

Dr. Benjamin Jowett, Master of Balliol, in a codicil to his will, expressed the hope that the translation of Aristotle's works, begun by his own translation of the 'Politics,' would be proceeded with as speedily as possible. And he left money for that purpose. The University has added to the legacy, and already the first volume has appeared of the first complete and scholarly translation of Aristotle into English. The part translated is *The Parva Naturalia* (Clarendon Press; 3s. 6d. net). The translators are Professor J. I. Beare, of Dublin, and Dr. G. R. T. Ross, of Southampton. It is more than a translation; it is an interpretation. We see the Greek words in the English, and yet the English is idiomatic. And then, wherever there is a question of reading

or interpretation, it is discussed in excellent footnotes. Notice the index also, a model to indexers.

From the Clarendon Press comes number five of the Old Latin Biblical Texts. It contains *The Four Gospels from the Codex Corbeiensis*, together with fragments of the Catholic Epistles, of the Acts and of the Apocalypse from the Fleury Palimpsest. It also contains three Facsimiles. The editor is Mr. E. S. Buchanan, M.A., B.Sc. (12s. 6d. net).

The volume on *Wycliffe and the Lollards*, in the series entitled 'The World's Epoch Makers' (T. & T. Clark; 3s.), has been placed in the hands of the Rev. J. C. Carrick, B.D. Mr. Carrick has made his name already by the publication of *The Abbey of Newbottle*. To write a new book on Wycliffe, a book that it shall be worth our while to spend money on, is no doubt a much more difficult thing than to write a local history, but the editor of the series knew what he was doing. The series, as a whole, stands on an unusually high platform, and Mr. Carrick's book will maintain the standard. He has searched everywhere for new information, and applied to everybody on the spot for verification of the old; for when he takes up a subject he takes it up enthusiastically. Amongst other things the volume contains a chapter on the history of the English Bible, which must be read by every student of that fascinating topic.

Life and Work makes a handsome, attractive yearly volume (R. & R. Clark; 2s. net). The editor knows how to edit.

The *Christian World Pulpit* has reached its seventy-second half-yearly volume (Clarke & Co.; 4s. 6d.) It is distinguished from its predecessors by the number of single contributors—contributors, we mean, of a single sermon. The first sermon in it comes from Principal Griffith-Jones, of Bradford; and Principal Griffith-Jones has other three sermons. But there is only one other preacher who has so many, Canon Scott-Holland, of St. Paul's. Among the new names is that of Mr. W. S. Muil, of Auchterarder, who contributes a children's sermon. We could take more children's sermons. We know how difficult it is to get good children's sermons, but they can be got.

There is no Introduction to English Literature that has ever reached the popularity of Stopford Brooke's 'Primer.' But every teacher has felt the need of a companion volume of selections to illustrate it withal. Two years ago the need was supplied by Kate M. Warren, Lecturer in English Language and Literature at Westfield College. But the volume, though wonderfully cheap, was too expensive for the schoolboy. It has now been broken up into six volumes, of which two are published already. The first deals with 'Old English, 700 to 1200'; the second covers the period from '1200 to Elizabeth' (Constable; 1s. net each). The title of the whole work is *A Treasury of English Literature.*

Messrs. Constable have published a second series of Sermons by Professor Peabody, of Harvard, under the title of *Mornings in the College Chapel* (5s. net). The sermons are short; the longest would take about five minutes in the delivery. But each of them carries a thought, and Professor Peabody contrives to send his audience away with it. The sermons are deliberately ethical, but there is no offensive disparagement of theology. It is only that there is no time for it. Salvation, like everything else, is to goodness and by goodness. 'The Italian patriot Mazzini once said, "When I see any one called good, I ask: Who then has he saved?" Goodness, as taught by Jesus Christ, is a redemptive, creative, responsible goodness. "For their sakes I sanctify myself."'

The great advocate of *laissez-faire* in our day is Mr. F. U. Laycock, LL.B., and the book in which he advocates it is entitled *Motives of Mankind* (Daniel; 7s. 6d. net). Mr. Laycock holds that it is a very good world, not as Sir James Stephen said, if it would last, but if you would leave it alone. Is your trade not flourishing? It is because of your grandmotherly legislation. Are you not yourself happy? It is because you are trying to follow rules which restrict your freedom. The Christian believes that he has been brought into 'a large place.' Mr. Laycock believes that every man is born into a large place. The Christian finds that God's commandment correctly interpreted is 'exceeding broad.' Mr. Laycock would clear away all commandments. 'The whole phenomenon,' he says, 'is simply this, that the individuals under the power and influence of the life that has been

given them are pressing forward in knowledge, industry, invention, production, and all that their life demands, while government in various ways sets up its hindrances under a gross ignorance of its business.'

Messrs. Dulau have published the second number of the Eugenics Laboratory Memoirs belonging to the Francis Galton Laboratory for National Eugenics in the University of London. Its title is *A First Study of the Statistics of Insanity and the Inheritance of Insane Diathesis* (3s.). The author is David Heron, M.A.

It is Modernism and Socialism that dominate the books of the month. Messrs. Funk & Wagnalls have republished for the occasion *The History of Socialism in the United States*, by Morris Hillquit. It is a book of fact, not of theory. It is packed with facts. But they are well arranged, and if we take the trouble we can form our own theories out of them.

But Messrs. Funk & Wagnalls have published a much more interesting book, though we may not be in so great a hurry to read it. It is a translation of the famous Abyssinian MS., 'The Glory of the Kings.' First, however, there is a romantic history of the manuscript itself. Then comes the translation, which was first made into French by Hugues le Roux, from which it has been rendered into English by Mrs. John Van Vorst. The title is *Magda, Queen of Sheba* (5s.). It is a history of the journey of the Queen of Sheba to Jerusalem and back again, and all that befell her there. There is no doubt of its genuineness or of its religious interest.

A short reliable History of Babylonia and Assyria in English was undoubtedly a desideratum. Professor J. A. Craig, of the University of Michigan, has supplied it by translating and editing *The History of Babylonia and Assyria* contributed by Professor Winckler to Helmolt's 'Weltgeschichte' (Hodder & Stoughton; 6s.). Professor Craig is an ideal translator. He reproduces the original faithfully and yet in idiomatic and excellent English. And he is more than a translator; he is an editor, supplying notes where the English reader needs them, and contradicting him when the German author needs that. When Winckler happens to mention the slaying of Goliath by David, Professor Craig adds the footnote: 'We may, perhaps, refer to the fact, in passing, that David's claim to this honour is very doubtful. 2 Sam. 21^{19} makes *Elhanan* of Bethlehem the hero, in opposition to 1 Sam. $17^{4ff.}$. The author of 1 Chron. 20^{5}, noting the contradiction, changed "of *Bethlehem*" to "*Lahmi*, the brother of" in the interest of harmony.'

The Rev. J. C. Carrick, B.D., has already been able to issue a second edition of his book on *The Abbey of St. Mary, Newbattle* (Selkirk: Lewis). It is an edition enlarged by thirty pages, chiefly made up of Notes. One could scarcely have expected so large a book on a local subject to have so speedy a sale. But, after all, the subject is not entirely local, and Mr. Carrick has a gift of writing which makes his book a work of literature and therefore of universal interest.

What is *A Catholic Atlas*? Is it an atlas of Roman Catholic countries? Not so. It is a digest of Catholic theology (Longmans; 10s. 6d. net). It is as handsome a book as any geographical atlas might be, and it is much more useful to the theologian. It contains the fundamentals of religion, a summary of Catholic doctrine, means of grace, perfection, with its rules and counsels, worship and its laws, and all laid out in tabular form, space being found on each generous page for a single subject with all its divisions and subdivisions. The author is the Right Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac.

Take one of the pages. It belongs to the general subject of Worship; the special topic is Music. First comes the position, 'Music a revealed Principle of Worship.' That is subdivided into four parts: (1) Music a gift; (2) Used in Divine Service; (3) Ordered in the Old Testament; (4) Employed in the New. These divisions are arranged down the left-hand side of the page. Then each of them is established by quotations and remarks on the right-hand side.

The volume is dedicated 'To our Mother the Ecclesia Anglicana, and in grateful tribute to her three great theologians, Pearson, Hooker, Pusey.'

The third volume of the Eversley edition of Tennyson's Poems contains 'Enoch Arden' and 'In Memoriam' (4s. net). It will be the most

popular volume of the whole (and it is well to know that the volumes may be had separately), for it contains Tennyson's own notes to 'In Memoriam,' supplemented by those of his son. Some of the notes are textual. Thus—

> And finding that of fifty seeds
> She often brings but one to bear.

'Fifty' should be 'myriad.' Again, in—

> I hear it now, and o'er and o'er
> Eternal greetings to the dead;
> And 'Ave, Ave, Ave,' said,
> 'Adieu, adieu,' for evermore—

the lines, and especially the 'Ave's,' are a recollection of Catullus—

> Accipe fraterno multum manantia fletu;
> Atque in perpetuum, frater, Ave atque Vale.

Tennyson speaks of 'the desolation of that everlasting farewell.'

Americans live and move and have their being in a large place. And when they do things, they do them on a large scale. Mr. Jerome Dowd is an American. He has resolved to write a complete history of man as a social being. He has published the first volume. It describes the Negritos, the Nigritians, and the Fellatahs. It is the first of three volumes to be devoted to *The Negro Races* (Macmillan; 10s. 6d. net). The second volume will deal with Slavery in Africa; the third with the Gallas and Bantus, and with the Negroes of America. So when we see that three volumes of this size are to be given practically to Africa, we begin to have some idea of the vastness of the enterprise. Mr. Dowd modestly declines to write a history of the human race. His volumes are to be confined to Sociology. He will likely be succeeded by some American who will undertake the greater task. He gives us some idea of what that will mean.

Well it is just such a thorough, minute, comprehensive study of sociology that we are now most in need of. On the principles of sociology there are innumerable books; let us have its application. Mr. Dowd applies it in this volume, first of all, to the Pygmies, Bushmen, and Hottentots of Central and South Africa, whom he calls Negritos; next, to the Jolofs, Mandingos, Hausas, Ashantis, Dahomans, etc., of the Sudan, and to the Tibbus of the Sahara Desert, all of whom he calls Nigritians; and thirdly to the Fellatahs of Central Sudan. He begins with these races because he finds society in its beginning among them. It is always right in study to proceed from the simple to the complex. But besides their simplicity (which turns out in a good many cases to be complex enough to tax our comprehension), these races have their peculiar interest for the American in that they provide for America its most difficult sociological problem—the most difficult sociological problem, perhaps, that any nation has had to solve in all the history of the world.

We have read this volume with ease and interest. The sections of most interest, however, are those which deal with religion and morality. On the subject of the relation between religion and morality, Mr. Dowd definitely abandons the position of the older sociologists, anthropologists, psychologists, and even theologians, that there is no real connexion between the two, in spite of his respect for the men who held it—men like Ribot and Spencer. Any religion, he says, is evidence of some moral awakening, and some evidence of the inworking of the Divine Spirit. And he describes the brutal and licentious element in religious rites as 'not the outcome of religion, but of man's ignorance and the survival of his animal nature after the dawn of religion.'

Canon Hensley Henson is 'a political parson,' and he is not ashamed of it. He has just published a volume of political sermons and addresses. He calls it *The National Church* (Macmillan; 6s.). Its topics are Establishment, Daily Services, Confirmation, the Liberty of the Clergy in their Relations with Nonconformists, the Deceased Wife's Sister Marriage Act, and the like—all political topics when you look into them. The volume contains also the Murtle Lecture delivered at Aberdeen in October 1905, on Christianity and Politics. It contains an account of a visit to the General Assembly of the Church of Scotland, and a sermon on the Clergy and Social Politics—all openly and unashamedly political. It ends with four papers on Recent Political Movements in Relation to the Church of England.

What is the objection to the political parson? It is that he makes a mess of politics and a greater mess of himself. Canon Hensley Henson does neither. He holds his head throughout all these

keen political controversies, and that not because he holds it high above them—the political parson who is superior to politics is the most foolish and offensive of all—but because he keeps himself and his discussion clear of immediate party advantage; because he recognizes, in short, that into all profitable discussion of politics, in the pulpit or out of it, there must enter the better way of love. Love suffereth long and is kind. Canon Hensley Henson is able to say of the administration of the Holy Communion in St. Giles' Cathedral at the sitting of the General Assembly, 'Certainly I have never had the happiness to be present at a more genuinely Christian service.'

Twentieth-Century Miracles is the title which has been given by the Rev. W. Wigley Haughton to a record of what prayer is doing in his own and others' experience to-day (Marshall Brothers; 2s. 6d.).

There is a feeling among us that no one has yet arisen to understand Mrs. Eddy and answer Christian Science. But it is agreed that the nearest approach to that is the volume entitled *The Truth and Error of Christian Science*, written by Miss M. Carta Sturge, and published by Mr. John Murray. That volume has reached a second edition, and now costs only 2s. 6d. net.

Messrs. Nisbet are the publishers both of 'Church Praise' and of 'School Praise,' the hymn-books used in the Presbyterian Church of England. They have just issued a revised edition of *School Praise* (2s.). It contains 297 hymns. Now, the great mistake that the compilers of children's hymn-books make, is to include hymns that were not written for children. Sometimes they are childish (of which we shall not give an example), and sometimes they are only childlike (such as 'Tell me the Old, Old Story'). From this book such hymns have evidently been excluded. On the other hand, it contains hymns like 'Who is on the Lord's side?' 'Take my life and let it be,' which are clearly not children's hymns. But that is because the scope of the book is not confined to children. It contains also a very few hymns, like 'Rock of Ages,' with which we can begin almost at the cradle and carry with us to the grave.

If there is no need for the New Theology, we need not trouble attacking it. Let us simply present the old. That is what the Rev. P. Wilson does in *The Great Salvation* (Oliphant, Anderson & Ferrier; 3s. 6d. net). He presents it firmly and sympathetically.

Messrs. Putnam have published the second edition revised of Dr. Scripture's Introduction to Mental Science, of which the title is *Thinking, Feeling, Doing* (9s. net). It is the best students' book on the subject. It is clearly written and thoroughly illustrated. There is no book to be recommended as an introduction to the study of the new psychology before this book. For if we are to understand psychology old or new, we must come to it from the physiological side. The volume ends with a short chapter, under the very title of 'The New Psychology.' We could have taken a chapter of ten times its length.

The Religious Tract Society has published a manual for the evangelist, under the title of *Taking Men Alive* (2s. 6d.). The author is a great evangelist and the bearer of a great name, Charles Gallaudet Trumbull.

We have taken very well to the *Devotional Commentary* edited by the Rev. A. R. Buckland, M.A., and published by the Religious Tract Society. The volume on *The First Epistle to Timothy* has been written by the Rev. T. A. Gurney, M.A., LL.B., Vicar of Emmanuel, Clifton. It is one of the smallest books yet commented on, and one of the largest commentaries. Perhaps it could have been a trifle compressed, but we are not sure if the gain would have been very great. Is not a little garrulousness even appropriate in explaining the Epistle of 'Paul the aged'? It is not garrulousness, however; it is the fulness of a well-stored mind. It is the sense that the very words of a Pauline Epistle need attention, and that, when the words have had it, the thoughts need more attention still.

The number of those who give themselves to the study of prophecy is not so great as it once was. For when they took to naming a day for the end of the world within their own lifetime, and the day passed and the world held on, they became discredited and their whole method of interpretation became discredited with them. Then came

something like a reaction. Prophecy was described as having nothing to do with prediction. That which looked like prediction was shrewd political foresight. Between these two positions a middle position is possible. Mr. Arno C. Gaebelein seeks it. He has no doubt a hankering after the old way. He would fain know something of 'that day and that hour.' But he has learned not to be too precise, and his *Harmony of the Prophetic Word*, as he calls the book (Revell; 3s. 6d. net), is an excellent example of the amount of prediction which a modern conservative student finds in the prophecies of the Bible.

We have learned a good many things about the miracles of our Lord since Trench wrote, but we have not quite superseded Trench. So the new edition of *Notes on the Miracles of our Lord* (at 2s. 6d. net), with an Introduction by Dr. Smythe Palmer, is very welcome (Routledge). We need say nothing about Trench now, but Dr. Smythe Palmer's Introduction is well worth a word of commendation. Within the few pages allowed him, he covers the whole subject with the eye of an eagle, enters into both the philosophy and the religion of it, and names all the best of the recent literature.

We have received several volumes by Professor A. T. Robertson of the Southern Baptist Theological Seminary, and we have been able to speak well of them. But the latest is the best. Its title is *Epochs in the Life of Jesus* (Scribner; $1 net). Professor Robertson selects the epoch-making events, and gives himself to a copious exposition of them, and neglects the minor incidents that lie between. Thus the book has a place of its own, quite distinct from the ordinary Lives of Christ. For preaching purposes we should have difficulty in finding a better, and at the beginning of every chapter Dr. Robertson has suggested a text to use.

The matter that is uppermost just at present is Socialism, and men are asking what is the best book to read. Well, the Right Hon. H. O. Arnold-Forster, M.P., has written a book on Socialism. He calls it *English Socialism of To-day* (Smith, Elder, & Co.; 2s. 6d. net). It is plain and popular, but, alas, it is written entirely from the outside. Mr. Claude Montefiore has just been telling us that the great difficulty of all exposition is to settle whether it should be made from without or from within. Mr. Arnold-Forster makes it evident that, however difficult it may be for a Socialist to write impartially on Socialism, it is impossible for an anti-Socialist. For Mr. Arnold-Forster makes a particular claim to impartial writing, and yet the impression which he leaves upon one is that he has first made up his mind and then selected his facts to support it.

Canon Sell's book on *The Faith of Islam* has reached its third edition (S.P.C.K.; 7s. 6d.), which shows that Muhammadanism is a subject of interest to a great many serious students, and that Canon Sell has been recognized as a reliable expositor of its theology. No doubt the book itself has done much to make its study popular, for Canon Sell writes popularly. The creed of Islam is not to him a matter of merely antiquarian or scientific value. Nor is it a subject of merely polemical interest. He has lived among Muhammadans. He knows how much of their life is made up of acts of devotion, and he is moved by the love of his fellow-men, for whom Christ died, to ascertain what value there is in the beliefs in which so many of them live and die. And then he would move us to do what in us lies, in order that what is false may be replaced by what is true and the followers of Muhammad may be led to become the bond-servants of Jesus Christ. The new edition has been thoroughly revised and considerably enlarged.

In spite of the enormous number of books of the kind, Colonel Dalbiac's *Dictionary of Quotations* has already run into its fifth edition (Sonnenschein; 7s. 6d.). No doubt it is one of the best. For it contains all the world-famous quotations, so far as we have tested it, and, in addition to them, many sayings that are worth quoting and may yet become world-famous. So it serves the double purpose of a book of verification and a book of illustration. That it may serve its purpose as a book of illustration, Colonel Dalbiac has added an index of subjects, an index that runs to 150 pages or more of double column.

Mr. Elliot Stock has published yet another edition, and an enlarged one, of the Rev. William Marshall's classical volume on *The Nature of Christ* (3s. 6d. net).

Mr. E. E. Whitfield, who recently gave us a most acceptable edition of the late William Kelly's exposition of St. Mark, has now given us an equally welcome edition of his *Exposition of St. John* (Elliot Stock; 7s. 6d.). The literature and the notes, which are due to the editor, are the work of a well-equipped scholar, a scholar of quite unusual range of reading. As a single example, take the note on the length of our Lord's ministry. Every item of relevant information is noticed, and nothing irrelevant. He recalls the remark of Blass in THE EXPOSITORY TIMES for July 1907, that as long as the Church had its headquarters at Jerusalem, it was an account of the Galilæan and the Peræan ministry that Christians of Judæa and Peræa would require, the incidents of Christ's work in Judæa being sufficiently familiar there; but that precisely when the Christian communities of Judæa were dispersed by political events, the need would arise of a record of the Judæan ministry, which John was able to supply. He refers also to Professor Briggs' recent book, *New Light on the Life of Jesus*, which he describes as having earned its title, and approves of Briggs' suggestion that there was an earlier Galilæan ministry of a less pronounced character than that introduced by Mt 4^{12} and Mk 1^{14}. He seems to conclude that the length of the ministry was about two years. Kelly held that it was at least three. And this gives us the opportunity of pointing out that while the editor's notes are loyal to the author's commentary, both men show that they are able to be independent; and the book is more valuable on account of their independence.

Mr. Elliot Stock has also published a cheaper edition of *The True Ground of Faith*, five sermons of the Rev. R. S. Mylne, M.A., B.C.L. (1s. net).

Messrs. Washbourne have published a second series of *Short Sermons*, by the Rev. F. P. Hickey, O.S.B. (3s. 6d.). They follow the Christian year of course, and they heartily commend good works. There is no fear of the Nonconformist before their eyes. In the Parable of the Marriage Feast the wedding garment is taken to mean the state of grace. We lose it by mortal sin. And so the man who entered the feast without the wedding garment was a man who had once been in a state of grace, but had fallen from it by sinning against God. How does that fit in with the circumstances of the feast, and with the character of the other guests?

The author of *God the Beautiful* has now essayed a more difficult task, though it is on the same lines. He (or she) has written what we might dare to call a New Testament for Hinduism. The title is *Transformed Hinduism* (Wellby; 2 vols.). He is well aware that Hinduism cannot cut itself off from what may be called its Old Testament—the Vedas. He is well aware that the Vedas, as they stand, are impossible. So he offers the modern Hindu, not an expurgated edition of the Vedas, but a new interpretation of their meaning, not a bowdlerized but an allegorized edition. And he hopes that if the modern Hindu can be got to see that the Vedas do not mean what they say, but what he makes them say, Brahm may still be retained and be the God of India forever.

Upon what principle does the transformation proceed? Upon the principle that Hinduism is really a monotheistic religion, and that it is a monotheistic religion of beauty. One doubts, however, if it is to be a very deep religion. There are to be no temples, sacrifices, or priests. There is to be no sense of sin or fear of punishment. All Hindus are to be Brahm's dearly beloved, for whom there waits after the trials of this life a heaven of glory. And there will be no transmigration.

The Archaeology of the Book of Genesis.

By Professor the Rev. A. H. Sayce, D.D., Litt.D., Oxford.

Genesis ii. 1–3.

1. Host.—The word צָבָא, *ṣâbhâ'*, is the Assyrian *tsâbu*, 'warrior.' The usual word, however, in Assyrian for 'the hosts' of heaven and earth was *kissatu*; of these the supreme god, whether Assur or Bel-Merodach, was 'king,' while Nebo had the title of *pâqid kissat samê irtsitim*, 'marshaller of the hosts of heaven (and) earth.' The 'hosts' included the Igigi, or 'angels of heaven,' and the Anunnaki, or 'spirits of earth,' but they also comprised those minor deities who formed the army of the supreme Baal when regarded as a 'lord of battles.' The deified stars naturally counted among the hosts of heaven. The phrase went back to Sumerian times, its Sumerian equivalent being *sarra*, which denoted the multitudinous 'spirits' with which Sumerian belief had peopled the sky and lower world. In the Assyrian Epic of the Creation, *An-sar*, 'the heavenly host,' and *Ki-sar*, 'the earthly host,' are evolved from the primeval Lakhmu and Lakhamu, and are the immediate predecessors of the gods of light. They thus represent the end of the reign of chaos. The Hebrew writer, as usual, implicitly contradicts and rejects the polytheism of the Assyrian cosmology. While admitting the conception, which had too firm a literary footing to be got rid of, he declares that like the heavens and the earth the 'hosts' also had been created by God. An-sar and Ki-sar were no divine and self-created beings; the hosts which they represented were the creation and the servants of God. Like the Sumerian *sar* or *sarra* it will be noticed that 'host' is in the singular, not the plural, suggesting that it is a translation of the Sumerian word (in An-sar and Ki-sar) rather than of *kissatu*.

2. The Sabbath.—*Sabattu* was an Assyrian word, and was used to denote the 15th day of the month, *i.e.* the 14th day or end of the double week after the new moon, which elsewhere is defined as the 14th day of the month. In *W.A.I.* ii. 32. 16, it is defined as 'the day of rest for the heart,' and accordingly derived from the Sumerian *sa*, 'heart,' and *bat*, 'ceasing,' by the native scribes, whose ideas of etymology were on a level with those of the English lexicographers in the seventeenth century. Besides the 19th day, each 7th day of the month was accounted by the Babylonians so sacred that various kinds of work were forbidden to be done upon it, and the day was sometimes ideographically described as 'unlucky,' just as among the Jews an inspired book is said to 'soil' the hands. In a hemerology of the month Elul we read that on the 7th, 14th, 19th, 21st, and 28th days of the month, 'the shepherd of mighty nations must not eat flesh cooked at the fire or in the smoke, must not change the clothing of his body, must not put on white garments, must not offer sacrifice. The king must not drive in his chariot or issue royal decrees. The augur must not mutter in a secret place. Medicine must not be applied for the sickness of the body. For making a charm the day is not suitable' (*W.A.I.* iv. 32. 33). The prohibition to work was, therefore, almost as strict as among the Jews: no cooking, no change or washing of clothes, no driving, no law-making, no taking of medicine even in cases of sickness, no consultation of the augur, and no sacrificing even was allowed. Mr. Johns has shown (The Expository Times, xvii. pp. 566–7) that this prohibition to labour was observed to some extent in the age of Nebuchadrezzar, according to the evidence of the contract tablets, even among the 'people that knew not the law.' The contracts make it clear that less business was transacted at Babylon on these days than would have been the case until lately in modern Paris on a Sunday. The seven-day week was an old institution in Babylonia, and was closely associated with the festival of the new moon, the lunar month being divided into four quarters. When this became a month of thirty days in the Babylonian calendar, the first week came to consist of nine days. As Schrader long ago pointed out, the number seven was sacred in Babylonia, where the planetary deities were enumerated in the following order: (1) Moon-god, (2) Sun-god, (3) Nebo, (4) Istar, (5) In-aristi, (6) Bel-Merodach, (7) Nergal (*W.A.I.* ii. 48–54). Among the Assyrians a week of five days—the third part of a half-lunar month—was

employed. It should be added that the verb שבת is derived from the noun; in Assyrian the verb *sabâtu* has the meaning 'to complete,' and answers to the Heb. כלה.

3. The Days.—This verse states why the account of the Creation in six days was written; it was in order to explain the origin of the sanctity of the Sabbath. There is no trace of a creation in days either in the Assyrian Epic or elsewhere in the Assyro-Babylonian literature; it therefore seems probable that it was of Hebrew origin. If so, the successive acts of the Creation will have been distributed among a successive number of days in order to justify and consecrate the Sabbath rest of the Israelitish Law. In Dt 5^{15}, however, the justification and reason of the institution are that Israel had been delivered from the work of a slave in Egypt by its God, who in return had commanded it to observe the Sabbath. The Hebrew Sabbath is thus made to rest upon the national history, and to have been enjoined by the national God. In Ex 22^{11} it is still the national God who enjoins its observance, though the reason here is that He had rested after His six days' work of creation. It is only in Gn 2^{3} that the national God becomes Elohim, and the sanctification of the seventh day is thus extended *beyond the boundaries of Israel.*

Summary of Results.

The results of an archæological examination of Gn 1^{1}–2^{3} are therefore as follows:—

1. The author has had before him not only the cosmological system of the Babylonians, but that particular form of it which has been incorporated into the Assyrian Epic. This is the form known to him along with the materialistic theory of evolution which is embodied in the introduction to the Epic, and the polytheistic and materialistic elements in it are implicitly contradicted and denied, like the historical misstatements of his predecessors which are similarly corrected by Thucydides in the introduction to his history.

2. The fundamental principles of the Babylonian cosmology are accepted, but emptied of all polytheistic and mythological associations.

3. The Hebrew narrative shows no trace of translation from a cuneiform document; it is purely Hebrew, and contains no Assyrian idioms and syntactical constructions.

4. A few evidences, nevertheless, of the use of an Assyro-Babylonian prototype have been allowed to remain; *Tehom* and perhaps *Ereẓ* could have been derived from the current language of Canaan, but in vv.$^{26.\ 27.\ 30}$ we have transliterations or translations from an Assyrian tablet to one of which a Hebrew gloss is attached. There is also evidence (v.^{28}) that the Hebrew text itself has been revised by later scribes.

5. The Hebrew writer lived in Palestine and not in Babylonia (vv.$^{11.\ 23}$).

6. The object of the narrative was not only the substitution of a monotheistic account of the creation for the polytheistic Babylonian cosmology of the schools, but more especially to explain why the Sabbath rest had been instituted. The Sabbath belonged to the Babylonians as well as to the Israelites; it had been ordained by God under His universal name of Elohim; but in certain respects the way in which it was kept was peculiar to the Israelites, and served to distinguish them from the heathen world.

7. Lastly, the narrative forms a complete whole, purely Hebrew in its language and spirit, and with a set object before it. The history of the Hebrew people is made to begin with the record of the origin and meaning of an institution which, as the centuries progressed, distinguished them more and more from the other nations of the world (see Is 56^{2} $58^{13.\ 14}$).

Social Theories and the Teaching of Jesus.

By the Rev. D. Macfadyen, M.A., Highgate, London.

V.

The Christian Standpoint.

The use of the term *Christian* Socialism should not be allowed to obscure the fact that from the Christian standpoint there is a criticism of all existing Socialistic schemes which ought to be made. This is distinct from any criticism which may be made from the economic standpoint, although it may be linked into an economic argument. It is the duty of the Christian Church to maintain a critical examination of any social ideals less adequate to human needs than the ideal of a social order implicit in the teaching of Jesus about the Kingdom of God. The Kingdom of God represents, to the man whose eye is open to the spiritual values in life, the highest individual and the highest social development. From this point of view there are serious defects in the Socialist programme.

As yet the whole Socialist movement has shown no adequate sense of the meaning of personality. All the higher interests of human life—art, literature, music, science, and religion itself—require personal freedom. The man whose work lies in these directions knows that he has no right to barter away whatever contributes to the freedom of the spirit for any loaves and fishes, even though they were to feed five thousand. He will do most for the five thousand ultimately by following the calling which he feels to be of God.

Socialism as yet, both in theory and as judged by the conduct of its exponents, has shown no sign that it has learned the one great lesson which cost Europe so much to learn at the time of the Reformation—that the most important thing about every individual is that he has a private, personal, and direct relation to God which is so full of promise for the world's good that he must not allow any person, Church, or State to diminish a freedom which is necessary to his best service of others.

At present, Socialism tends to ally itself with movements of thought which have distinctly failed to value personality at its true worth. Pantheism differs from Christianity chiefly in its failure to appreciate the revelation of personality in the Godhead. It is not surprising to find a leading Socialist, like Mr. Keir Hardie, declaring himself a Pantheist. Unitarianism has for the same reason found itself in easy alliance with Socialism in the 'Labour Church.' Among Anglo-Catholics, where the sense of the corporate life of the Church is stronger than the sense of the personal life of the Christian, Christian Socialism thrives, because a personal life which has not been differentiated from the Church, merges with equal ease in the common life of the State. Amongst working-men the same rule holds good. Socialism proves specially attractive to a large number of half-developed personalities. It proves less attractive in proportion to the fulness of development which personality has attained.

At this point the religious criticism runs into the economic, for there is a relation, sometimes no doubt exaggerated, but undoubtedly real, between personality and property. The relation is as subtle as that of a plant to the soil in which it grows, where the quality of the bloom and the strength of the plant, its power of endurance and of producing seed and fruit, depend in various degrees on the quality and sustaining power of the soil from which it draws nourishment. In the lives of inventors and improvers of industries there is generally a point where they receive as much from their environment as they give to it. They have to create the atmosphere in which development is possible. The tragedy of the unsuccessful inventor's life has often come from the lack of this. If men were deprived of the power of impressing their personality on their possessions, it is certain that society as a whole would lose. The same truth holds in many spheres. The instincts of ownership, the sense of possession, the pleasure which a man has in externalizing his character, and his love of his own work, all come to reinforce and put a fine edge on industry. The problem of the future is to retain the right of the individual over his own, so far as it con-

tributes to personal development, and to prevent it from becoming, as it is at present, a menace to the well-being of the whole community. This is a problem well worth the thought of acute political intellects. It is not solved by eliminating one of the factors of the problem as Socialism does.

Another valid criticism of Socialist proposals from the Christian point of view is that, as yet, there is hardly any evidence that the means proposed will produce the ends desired. The socializing of property is advocated on the ground that it would produce a unified social life, end the present causes of friction between classes of society, and substitute co-operative for competitive production. These are very desirable ends. They represent ideals which are implicit in every faithful interpretation of the Christian gospel. The weak point in the argument is the failure to prove the connexion between means and ends. In experience property is more divisive than uniting. Such success as has been achieved in the directions desired has come along another line. It requires a much higher order of will and character to use common property than to maintain social life with private ownership. The social will belongs to a higher order of life than social property, and while we know that the social will may produce the social use of property, we have no evidence yet that the socializing of property can produce the social will. This means that the unification of wills in obedience to a higher will at which Christianity aims is a greater contribution to a better social order than the socializing of property.

The most successful experiments in creating a better social order have come, not from experiments avowedly Socialistic, but from the economic chivalry which is the outcome of Christian sentiment, plus the consecration of the individual will to doing the will of God. There is much essential Christianity in Mr. Cadbury's Bourneville and all similar experiments. They illustrate how much may be done in the spirit of what Professor Marshall calls 'economic chivalry,' when men, recognizing that the existing system gives them great advantages, determine to use these advantages for the common benefit. If they were more common than they are they would represent a shorter road to a new social organization than any Socialistic colony has yet discovered. The first problem before us is the making of men for the new order. Experiments in the social use of property may play an important part in that task, but until the human factor required for a higher social order is available, experiments can only be made slowly and cautiously. Meanwhile Christian Churches have both a positive and negative contribution to offer to the new order: if they are doing their proper work they are training men in principles of altruism and fitting them to enter the life of the community in an unselfish spirit; and negatively they may help society to escape those who attempt to capture it for a social order less adequate to the whole needs of man than the Kingdom of God. The Christian social order is a larger conception than the Socialist ideal; it includes what is best in that ideal, but it includes a great deal more which Socialism has not yet allowed for. It is not for the greater to yield to the less: the less should be absorbed in the greater.

Contributions and Comments.

The Star of Bethlehem.

MATTHEW II. 2.

THE Chinese translation of the N.T., commonly known as the Delegates' Version, favours the interpretation of this verse advocated by Mrs. Lewis (THE EXPOSITORY TIMES, December 1907): 'Wo tsai tung fang chien ch'i hsing' ('We, in the east, have seen his star'). The tentative editions of the Union Version, both the High and the Easy Wen-li, either deliberately or influenced by the Delegates' Version, follow the same order of words. Thus these versions almost, if not quite, shut us up to taking the phrase 'in the east' as descriptive of the locality of the observers, not of the star. The point was raised a few years ago during a revision of a translation of Matthew's Gospel preparatory to the issue of the complete N.T. in the Swatow vernacular; and—perhaps rightly, from a translator's point of view—it was decided to alter the

existing reading, and follow the order of the Greek, so giving to our version about the same degree of ambiguity as attaches to the original text.

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Guardian Angels?

In Professor Sanday's last book[1] a sermon which forms an appendix fixes attention on a saying of our Lord's which is full of interest: 'See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven' (Mt 18^{10}). For the sermon as a whole, for its main teaching, and for its tone and treatment, nothing but admiration will be felt by all readers. And where the question is raised, 'What is [in this saying] the deeper truth, the permanent truth, the universal truth?' no answer can be better than that which Professor Sanday gives: 'It is, I suppose, that the little ones who believe in Christ are very dear in the sight of God; that they are very near to Him; that if they are oppressed or deceived or led astray, He is close at hand to hear their cry and to help them; yes, and also to punish those who oppress or mislead them,—"it were better for that man that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."' But Professor Sanday is naturally not content to leave the matter there. He rightly goes on to say: 'And now let us fix our attention, not upon the substance, but upon the form in which it is expressed. . . . It is the doctrine of guardian or representative angels — angels who are a sort of *alter ego* of the believer on earth.' To this may I enter a demurrer, in the hope that Professor Sanday will consider an alternative interpretation, and, if he should be unable to accept it, will supplement what he has written by answering an inquiry in support of the view he takes?

Perhaps the question had better come first. Are there any good grounds, apart from the passage in question and the words 'It is his angel' in Ac 12^{15}, for supposing that the Jews in our Lord's time believed in guardian angels? That they did believe in angelic representatives of races and communities is clearly shown, so far as highly figurative writings like Daniel and other apocalyptic books can show it; and the argument which Professor Sanday uses, showing the real identity of thought implied in what the Jew of that day called 'the pattern of holy things laid up in the heavens,' and what we should now call 'the ideals of things,' is a satisfactory explanation of the way in which this belief arose. But that falls short of a doctrine of guardian angels, and the explanation does not hold equally for the genesis of such a belief if it existed. Is there any real evidence that a belief in guardian angels associated with persons was current?

It is an old interpretation of the reference to Peter (Ac 12^{15}) that ἄγγελος ought here to be taken, not in the sense of 'angel,' but in its original and general meaning. Rhoda in her excitement had brought a report that seemed confused; she said Peter was there, but she had not seen him; she had nothing but a voice to go upon (ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου). Seeing her obvious excitement and the slenderness of the ground on which she made the assertion that 'Peter stood before the gate,' which seemed so unlikely in itself, some replied, 'Thou art mad,' while others said, 'You are rather mixed; it is not Peter himself, but his messenger, you mean.' Even if this explanation be disallowed, surely the words afford very slight reason for saying the Jews believed in guardian angels. We speak of the apparition of a person being seen sometimes, at a moment of death or crisis, but we do not mean that with each person there is associated another self which on these rare occasions appears to view. There are indeed some among us who believe that we each have an astral self, which now and then materializes enough to become visible; but, even if some corresponding notion had a limited currency among the Jews of our Lord's time, it is hard to think it is referred to in the saying under consideration. Could He adopt without one word of explanation or justification so shadowy and dubious a view in the midst of a vehement and very practical rebuke like this?

So we come back to consider an alternative interpretation, which makes no assumption about current Jewish ideas which want for proof. May not our Lord have meant, 'I say unto you, there are in heaven always waiting before My Father's presence, angels who watch His face for any hint to bear a message of succour to every such little one, so eager are they to protect or help its innocence, so glad to be employed as messengers and minister-

[1] *The Life of Christ in Recent Research*, 1907.

ing spirits to the weak'? On this view, οἱ ἄγγελοι αὐτῶν does not refer to some particular class or order of spiritual beings such as 'guardian angels' implies, but means merely those who bear God's messages on *their* behalf, *i.e.* the children's. This does not seem to put an undue strain upon the genitive, though, as a matter of grammar only, it is not the most obvious translation. On the other hand, it accords perfectly with the context of thought, and with the mental standpoint habitual to our Lord. He seems always to have looked on children, not only with a loving interest and hopefulness, but with what is much more nearly expressed by wonder and reverence. To cause one of them to stumble, to deface the Divine image still so sharp on these young souls, which had not yet borne the wear and tear of the world, was horrible. Let no man incur the guilt of damning one such innocent, however inadvertently. His own heart was bound up with every such little child, so that He too was received or was injured in the treatment accorded to it. And He taught that His own thoughts and feelings in this were shared by all the angels whom His Father employed to bear His succours and to do His bidding. No one of them but would eagerly embrace an opportunity to speed and help a little one; all were continually watching the Father's face, and the least look would be signal enough for so doing. How terrible the contrast between the attitude of all these holy angels and that of the crass and heedless men who were ready to outrage or poison the young soul without a thought, or with the vile excuse that it was 'only a child'!

St. Peter, speaking of 'the things which have now been announced through them that preached the gospel,' especially of 'the sufferings unto Christ and the glories that should follow them,' adds with a sense of awe: 'which things angels desire to look into' (1 P 1^{11-12}). Our Lord seems to have felt a kindred awe for the little ones, and to have given them a leading place in the interest and regard of the angels.

E. P. Boys-Smith.

Hordle Vicarage.

Philippians ii. 6.

ἁρπαγμὸν.

That, in the above-named passage, ἁρπαγμὸν signifies a prize, a desirable thing to possess, all critics are agreed; and critics are now almost agreed that, as far as the argument from general usage goes, the word might signify either a thing to be clutched at, or a thing to be eagerly retained. The doctrinal importance of the distinction between these alternatives is, of course, obvious.

I venture to suggest that the question is decided by Gn 1. 2; that the whole passage in which ἁρπαγμὸν occurs is another example of the Pauline contrast between the first Adam and the second.

1. The expression 'in the form of God' (ἐν μορφῇ Θεοῦ) has its parallel in Gn $1^{26.\,27}$, where Adam is described as created 'in the image and likeness of God' (καθ' εἰκόνα καὶ ὁμοίωσιν Θεοῦ); and one may note that elsewhere in Pauline writings εἰκών appears to be used of Christ's likeness to God in a sense indistinguishable, or almost indistinguishable, from μορφή (2 Co 4^4, Col 1^{15}).

2. 'Equality with God,' or equality in some peculiarly divine attributes,—for the expression ἴσα Θεῷ is indeterminate,—is, in Phil 2^6, the prize which Christ either does not choose to aspire to, or voluntarily relinquishes. But this is precisely the prize offered to the first Adam: 'Ye shall be as God, knowing good and evil'; 'Behold, the man is become one of us.'

3. 'And was *obedient*.' Here we are reminded of Ro 5^{19}, 'As by one man's *disobedience* many were made sinners, so by the *obedience* of one man shall many be made righteous.'

4. 'Form of a servant' and 'unto death' recall the fact that servitude ('In toil, . . . by the sweat of thy brow') and death were the punishments assigned to the first Adam.

5. The tripartite reward for Christ's self-humiliation, that at His name every head should bow, of things in heaven, on earth and under the earth, recalls in transcendental form the tripartite dominion given to the first Adam in Gn 1^{28}.

If, then, one is right in thus connecting Phil 2^6, etc., with Gn 1. 2, and consequently identifying ἁρπαγμὸν as a reference to the apple (*i.e.* a thing to be clutched at, and not a thing to be clung to), the crucial question remains, What is the position implied by 'in the form of God,' from which Christ voluntarily descended? On one hand, there is de Wette's naturalistic interpretation that the reference is to Christ's choice of a servile life at the beginning of His ministry, at the epoch marked

by the Temptation. But, against this, Lightfoot has argued decisively that it does not allow due force to the phrase 'being made in the likeness of man'; for Christ was just as much 'in the likeness of man' before the beginning of His ministry as after. On the other hand, Lightfoot passes over the fact that the climax to Christ's exhibition of humility, 'Wherefore also God highly exalted Him, and gave Him the name, which is above every name,' is insulse if taken as equivalent to 'Wherefore God restored Him to His original position'; but rhythmically requires a rewarding sense, 'Therefore God gave Him a higher position than had been His previously.'

It is probably the almost total destruction of Arian literature that has prevented due consideration of a view intermediate between that presented by Lightfoot and that represented by de Wette: the fact being that in ante-Nicene days the idea of Christ's pre-existence did not necessarily involve the Nicene formulæ ultimately arrived at, 'consubstantial,' 'eternal generation.' In this connexion, one may recall the old Jewish or Jewish Gnostic view, presumably current in St. Paul's day (Rev 13^{8}), regarding the spiritual enactment of events before the physical: the real pre-existence of man before his materialization. Readers will remember the story of that old Rabbi who declared that the future Messiah was already created, though not on earth, and that his name was Menahem: Tu Christus eris. Among other indications of this train of thought, which may have filtered into Judaism from a Platonic source, there is that charge, made against Origen, of teaching 'the pre-existence of souls'; the prevalence of similar teaching among the Naasenes (Hippolyt. *Philosoph.* v. 2); and the exordium of Thomas in his 'Hymn of the Soul,' 'When I was a little child in my Father's house.'

But to stick to the Adam story, which exemplifies this idea better. One finds the literary doublet of man's creation in Gn 1. 2 suggesting to rabbinical minds that the creation related in Gn 1 was a spiritual one, and that related in Gn 2 a physical. Gnostic parallels are noted by Irenæus: 'Sometimes they (the Marcosians) will have man formed on the sixth day, and sometimes on the eighth, unless they mean that his earthly part was formed on the sixth day, but his fleshly part on the eighth; for these two things are distinguished by them. Some of them also hold that one man was formed after the image and likeness of God, and that this was the spiritual man; and that another man was formed out of the earth' (i. 18. 2). Moreover, in the same quarters, Gn 3^{21}, 'made them coats of skins,' was widely interpreted as equivalent to 'degraded them into material bodies' (cf. Hippolyt. *Philosoph.* v. 2; Clem. Alex. *Strom.* iii. 14). Thus in Adam's glorious pre-existence 'in the form of God' there is presented an analogy to Christ's. And in this connexion one may notice, as Dr. Cheyne has recently bidden us to do, the lofty position assigned to Adam in Ps 8,—far higher than the gardener-servant idea of Gn 2,—and apparently alluded to in Is $14^{12.13}$. Again, in Lk $3^{23.38}$, 'the son of Adam, the son of God,' is there not latent the idea of Christ being the archetype of Adam in his first state? And have we not a last re-echo from this cycle of thought in the statement in the *Life of Polycarp*, by pseudo-Pionius, that 'they beheld Him taken up in a cloud of light into the heavens in the same body in which He created Adam before his transgression'? (ed. Lightfoot, *A.F.* ii. p. 1074).

It is perhaps difficult at first sight to reconcile this understanding of Phil 2^{6} with the very lofty conception of Christ in Col $1^{15.16}$; but the two years' interval which Lightfoot desiderates between the two Epistles would be sufficient for the Apostle's ideas to develop, especially under the circumstances of the case. St. Paul's object being in the one case to extol Christ's humility, and in the other to assert His superiority to the whole Celestial Hierarchy as the Colossians conceived it. Besides, even in Col $1^{15.17}$, St. Paul is still considerably behind Nicene doctrine. Christ, though the 'first-born of all creation,' is still Himself part of creation; agent in creation, but not creator, and therefore not necessarily a recipient of divine worship. It is still a long time before the Church would reach such expressions as 'Mater Creatoris.' Thus even the writer of Col $1^{15.17}$ could still regard the Father as rewarding Christ with enhanced dignity.

'But, according to this interpretation, Phil 2^{6} is Arian,' it may be objected. Yes, but it is Arianism with a considerable difference. Nobody in his senses supposes that the Apostles, dazed in the face of such unparalleled facts as they believed themselves to have witnessed, leapt at once to the Nicene formulæ in which the Church

tried to sum up the consequences of her first impressions. Just as a man may possess various forms of matter or data of thought, without realizing their total value or the result of combination, so, from the nature of the case, it must surely have been with regard to the doctrines primarily held about Christ's person. Thus Phil 2^6 seems to represent an intermediate phase through which the Church was bound to pass before the Nicene goal could be reached, and probably marks the high-water mark of the time. Arianism, on the other hand, was a negation of the high-water mark Christian doctrine had widely attained. But to revert. The object of this article is primarily to show that ἁρπαγμὸν is a reference to the apple.

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The Elephantinê Papyri.[1]

THOUGH my contribution to the solution of some problems which the veteran scholar Sachau gave up temporarily as insoluble is but a mite, the subject-matter of these documents is of such importance to Biblical students that I thought it might interest some readers.

In i. 10 ורשיהם is an error for ודשיהם *and their doors*, from דשׁא used in Targum and Talmud. The next word קימו I should read קָמוּ, *they burned*; the root קמה is found in Assyrian. In the next line אשרנא should, according to context and Dr. Sachau's interpretation of it, be אשידנא, *we have plastered*, from the denominative verb שׁוד or סוד, which latter form is used in Targum and Talmud.

London. N. HERZ.

[1] *Drei Aramäische Papyrusurkunden aus Elephantine.* Von Eduard Sachau. Berlin, 1907.

In the Study.

Paul the Aged.

Are we to lose that convenient and touching epithet? Among the separate studies in Dr. Chadwick's *Pastoral Teaching of St. Paul* there is one on the word 'ambassador.' Well, we know that St. Paul speaks of the Christian minister as an ambassador. Dr. Chadwick gives the passages. But is the ninth verse of the Epistle to Philemon one of them? Dr. Chadwick gives it also.

The Revised Version keeps the familiar words of the Authorized, 'Paul the aged.' But in the margin the alternative is offered, 'Paul an ambassador.' We see Lightfoot's hand in that alternative. For that is the meaning which Lightfoot prefers in his Commentary. He has no sentimental objection to 'Paul the aged.' Roger Bacon called himself an old man when he was not more than fifty-two or fifty-three. And Sir Walter Scott was only in his fifty-fifth year when he spoke of himself as 'an old grey man' and 'aged.' But neither will he allow sentiment on the side of 'Paul the aged' to settle it.

What settles it then? There is no various reading, and the reading is the ordinary word for 'aged.' But the ordinary word for 'aged' (πρεσβύτης) is often in the LXX interchanged with the word for 'ambassador' (πρεσβευτής). So that does not settle it. What settles it for Lightfoot is the parallel passage in Ephesians—'for which I am an ambassador in bonds.'

And one of the latest and most painstaking commentators on the Epistle, Dr. Lukyn Williams, believes that 'ambassador' makes a far stronger sentence. Paul the aged pleads with Philemon, and how could Philemon resist the pathos of it? But the ambassador—the more an ambassador because he is in bonds—who does not use his power, pleads yet more eloquently. How can Philemon resist the appeal of an ambassador who does not command but beseeches?

Fear not: only believe.

Looking for a reference in the *Life of Bishop Westcott*, we came upon this. In January 1865 Westcott was persuaded by Benson to pay a visit to Bishop Lee of Manchester. The Bishop welcomed him warmly and talked to him freely.

In a letter to Benson, Westcott says, 'Once the conversation turned to questions of personal hope. "People quote various words of the Lord," said the Bishop, "as containing the sum of the Gospel—the Lord's Prayer, the Sermon on the Mount, and the like; to me the essence of the Gospel is in simpler and shorter terms: μὴ φοβοῦ· μόνον πίστευε (Fear not: only believe). Ah! Westcott, mark that μόνον (*only*). μὴ φοβοῦ· μόνον πίστευε." And his eyes were filled with tears as he spoke. ΚΡΕ πιστεύω· βοήθει μου τῇ ἀπιστίᾳ (Lord, I believe. Help Thou mine unbelief) was the only answer.'

The translations which we have given in brackets are given in footnotes in the Life.

The Study of the Fourth Gospel.

In an article in the *Expositor* for March, Mr. R. H. Strachan says that the recent book on the Fourth Gospel by Mr. E. F. Scott has found a cordial reception in Germany. H. Holtzmann of Baden practically concurs in all its positions and describes it as 'the completest exposition of the Johannine Theology which the new century has produced.' It is with the greatest satisfaction that Mr. Strachan notes the important and thoroughly deserved place which this book has come to take. It marks an epoch, he says, in the history of the criticism of the Fourth Gospel in this country.

At the same time Mr. Strachan feels that he must not let the fascination of Mr. Scott's book blind him to the serious consequences which follow from its acceptance. And he is evidently not prepared to accept either the book or its consequences. What we need now, he says, is a study of the *Consciousness* of the Fourth Evangelist. The tendency, which is growing, to separate the author from the beloved disciple 'plunges us into a sea of difficulties both ethical and exegetical.' Behind the Gospel lies a human personality, and Mr. Scott has no right to dismiss the question of authorship in a sentence and proceed to expound the Gospel. 'Professor Burkitt in his latest work makes important suggestions as to the line that must be followed in estimating the question of historicity.' Mr. Strachan refers to pp. 238 ff. of *The Gospel History and its Transmission*. He adds that the evangelist is clearly interested in historical fact, and is not 'merely allegorizing out of his inner consciousness.'

The Death of St. John.

In the determination of the authorship of the Fourth Gospel very much depends on whether it is believed that the Apostle John was put to death at an early period by the Jews, or lived to a great age and died in Ephesus. There is an article on the death of St. John in the new *Irish Church Quarterly*. It is written by the Dean of St. Patrick's.

The tradition of the Church is that John died at a good old age in Ephesus. What are the arguments against it? The first is that, according to George the Sinner and Philip of Sidé, Papias stated that John, as well as James his brother, was put to death at an early date by the Jews. The second is that the place of St. John's Day in ecclesiastical calendars agrees with this supposed statement of Papias. Take the second argument first.

The feast of St. Stephen occurs on December 26; that of St. John on December 27; and that of the Innocents on December 28. Why was St. John's Feast placed between that of the first martyr and that of the martyred children? The answer offered is, because John was reckoned a martyr also and an early one. But the only early writer who discusses the order of these feasts—the writer is St. Gregory of Nyssa—explains that it was customary to commemorate Apostles after martyrs; 'for,' he says, 'neither are martyrs without apostles, nor are apostles separated from them.' So John's commemoration between Stephen and the Innocents does not mean that he was a martyr, but that he was an Apostle.

Take the first argument now. What does Papias say? We do not know. We only know what George the Sinner and Philip of Sidé make him say. They make him say that John the Apostle and James his brother were killed by Jews. But John's brother James was not killed by Jews. He was killed by Herod. It was James the brother of our Lord who was said to have been killed by Jews. Dean Bernard traces the mistake to a misreading of the *Chronicle* of Eusebius. There the words occurred (according

to George Syncellus, for the Greek of the *Chronicle* of Eusebius is not extant)—ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος . . . ὑπὸ Ἰουδαίων ἀνῃρέθη. Now write these words as they would be written in the *Chronicle*—

ΟΑΔΕΛΦΟCΤΟΥΚΥΙΑΚΩΒΟC

The confusion of only one letter, Y with A, would lead to

ΟΑΔΕΛΦΟCΤΟΥΚΑΙΑΚΩΒΟC

and then the next scribe would write

Ο ΑΔΕΛΦΟC ΑΥΤΟΥ ΚΑΙ ΙΑΚΩΒΟC

i.e. 'his brother and James.' Whereupon we have the statement that John and James were killed by Jews.

Ye are the Salt of the Earth.

By the death of Dr. G. U. Pope of Oxford, we have lost a man of great scholarship, in Tamil lore unequalled. A year ago he sent to the *Asiatic Quarterly Review* the translation of a Tamil hymn. 'These lines,' he said, 'are a translation of No. 182 in the Ancient Tamil Anthology called Puṟa-Nānūṟa. They are said to have been composed by a Pāṇḍiyan Prince of Madura, whose title was Iḷam-Peru-Vaṟuthi. Of this young Prince no other trace is to be found, except a tradition that he was drowned in the sea. To us it will seem that there is but One Who, in all its fulness, and beyond, was what these noble lines depict. The poem in Tamil is exceedingly beautiful, and the translation represents it as nearly as I found it possible to render it.' This is the poem—

This world abides unmov'd, while changeful ages roll,
Since in it men abide of pure unselfish soul.
Though round their path immortal fruits of heaven were strown,
These, by any sweetness tempted, feast not alone.
No hate their bosoms cherish,—strong in self-control.
Promptly e'en life itself they yield for glory's meed;
Not all the world to gain, do they one shameful deed.
They slumber not supine, but share their fellows' fears;
Where others weep, their eyes shed sympathetic tears.
They strive for others' weal, unmindful of their own.
Since in this changeful world such noble men are known,
This world abides unmov'd, through all the changing years!

Records of the Past.

The first number for 1908 of the bi-monthly entitled *Records of the Past* contains the following articles—Objects and Methods of Archaeological Excavators, by Dr. A. Koester; Religious Character of Ancient Coins, by Dr. J. Zimmerman; The Influence of the Glacial Epoch upon the Early History of Mankind, by Prof. G. Frederick Wright; Babylonian Boundary Stones, by Prof. Albert T. Clay; and Stone Graves of North-western Illinois, by Mr. W. B. Nickerson. Each article is thoroughly and admirably illustrated.

Lot's Wife.

Why is it that we so rarely hear from the pulpit the lesson of Lot's wife? There are two texts. One is in the Old Testament: 'But his wife looked back from behind him, and she became a pillar of salt' (Gn 19^{26}). The other is in the New: 'Remember Lot's wife' (Lk 17^{32}).

What sermons have we? There is one by Manning, preached when he was Archdeacon of Chichester and published recently in a volume on *The Teaching of Christ*; one by Addison Alexander in *The Gospel of Jesus Christ*; one by Temple in the Second Series of his *Rugby Sermons*; one by Canon Winterbotham in a volume entitled simply *Sermons*; and at least the suggestion of a sermon in Mr. Smellie's *In the Secret Place* (1907). It is an amazingly meagre list. Why is it that the lesson of Lot's wife is so rarely used? Is the trouble with Lot's wife or with the lesson?

Lot's wife is a difficulty undoubtedly. When Professor Sanday wrote the essay on 'Symbolism,' which appears in his volume on *The Life of Christ in Recent Research*, he divided the symbols of the Bible into classes. In one of the classes he placed those symbols which are given in the form of historical narrative. Is the story of Lot's wife historical symbolism?

Professor Sanday does not mention it, but Professor Driver has no doubt of it. 'It is probable,' says Professor Driver, 'that some pillar, conspicuous in antiquity (such as those that are seen at the south-west end of the Dead Sea, carved by the rain out of the chalky limestone of the *Jebel Usdum*), gave rise to the belief expressed in the verse in Genesis.' But how are we to say so in a sermon? There is difficulty with Lot's wife undoubtedly.

And there seems to be difficulty with the lesson. Canon Winterbotham, it is true, finds the lesson very simple. It was its simplicity, he thinks, that commended it to our Lord. For 'all His teaching was simple, direct, and suited to the comprehension of the plain, honest country folk of Galilee.' But the preachers who have preached on Lot's wife and published their sermons are at sixes and sevens about the lesson. To some of them it is a lesson in high and dry theology. To others it is a lesson in practical morality.

Cardinal Manning and Dr. Addison Alexander are theological. Lot's wife, says Manning, is the type of all those who fall from the grace of baptism. To Alexander she is the example of an innumerable multitude who live in outward intercourse with the things of Christ, but never receive Him into their hearts by faith. Manning believes in the efficacy of baptism for the making of saints; he is not so sure about their perseverance. Dr. Alexander has no doubt about the perseverance of the saints; but he must first have evidence that they are saints.

Mr. Smellie and Archbishop Temple are ethical. Addressing the better-hearted boys in a great public school, Dr. Temple encourages them by the warning example of Lot's wife to leave sin utterly. To leave it in the act and retain it in the thought will not do. Nor will it do to forsake sin when in good company and return to it when in bad. Mr. Smellie discovers four ways in which Lot's wife may be made a useful ethical example. First, she lived with a man of God, but she had her own soul to save. Next, she perished in spite of good admonitions. Thirdly, she was lost although she had actually made some progress towards the city of safety. Last of all, her punishment seems disproportionate to her offence, but then her heart was not right with the Lord her God. And he quotes John Livingston, the Covenanter, 'God made one stone of another; her heart was growing hard as a stone, and so must the other parts of the body become stone-like too.'

Have we found the lesson of Lot's wife? Turn to Canon Winterbotham again. With our Lord, says Canon Winterbotham, the lesson was the lesson of leaving. Is there any lesson that He offers more often or more insistently? There could be no simpler lesson than that. There is none that seems more difficult. The sins of Sodom, says Ezekiel (16^{49}) were 'pride, fulness of bread, and abundance of idleness' (or 'prosperous ease' as the Revised Version has it). How hardly shall they that are possessed of these things leave them.

The Great Text Commentary.

The best illustration this month has been sent by the Rev. W. Hetherington, Plumstead, S.E., to whom a copy of Deissmann's *New Light on the New Testament* and of Fleming's *Israel's Golden Age* has been sent.

Illustrations for the Great Text for May must be received by the 1st of April. The text is Lk 22^{19}.

The Great Text for June is Lk 23^{34}—'Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.' A copy of Bennett's *The Post-Exilic Prophets* or of any volume of the 'Scholar as Preacher' series will be given for the best illustration. Illustrations must be received by the 1st of May.

The Great Text for July is Lk 23^{43}—'And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' A copy of Chadwick's *Pastoral Teaching of St. Paul* or of Adamson's *Christian Doctrine of the Lord's Supper* will be given for the best illustration. Illustrations must be received by the 1st of June.

The Great Text for August is Dt 8^{2}—'And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.' A copy of Adams' *Sermons in Syntax* or of Gordon's *Early Traditions of Genesis* will be given for the best illustration. Illustrations must be received by the 1st of July.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MESSRS. T. & T. CLARK will publish about September the first volume of an ENCYCLOPÆDIA OF RELIGION AND ETHICS.

The aim of the ENCYCLOPÆDIA will be to give an account of Religion and Ethics in all ages and in all countries of the world. If it is found impossible to attain to so high a purpose, that is no reason why the purpose should not be entertained. The editor knew from the beginning that the thing which he aimed at was beyond him.

But he remembered that in all life's undertakings it is necessary to undertake not only what one is fit for, but also what one is not fit for. It is necessary to undertake what one is fit for. That is to say, there are certain lines along which one's gifts and opportunities lie—lines marked out by heredity perhaps in the first place, and afterwards by experience and environment. It is necessary for a man to understand the lines which are thus laid down for him by nature and to follow them. He must undertake what he is fit for.

But sometimes also a man must undertake what he is not fit for. There is a distinguished physician in London, at this moment perhaps the most distinguished, who has put it on record that just when his medical studies came to an end he received the offer of an appointment which he considered himself unfit for. He called upon one of his professors and laid the matter before him. 'You consider yourself unfit for this appointment?' said the professor; 'then it is just the appointment for you.' And there is another man of whom we know, who received an appointment which was yet more clearly beyond his ability, who received about the hardest task in life that was ever given to a man to undertake. Yet he undertook and accomplished it. For when he told the story of it afterwards he said, 'Unto me *was this grace given* that I should preach among the Gentiles the unsearchable riches of Christ.'

'Unto me was this grace given.' Without it, how little a man can do; with it, how much. A month or two ago there appeared in THE EXPOSITORY TIMES an interesting discussion as to whether two and two could ever mean anything but four. We know that in life, where there is faith and courage, or what the cool philosopher calls optimism, two and two very often mean five, the additional one being due to this grace that is given. It is under that conviction that in the ENCYCLOPÆDIA OF RELIGION AND ETHICS an effort will be made persistently to give an account of Religion and Ethics throughout the world and in every age of it.

It is true that the attempt has never been

made before. For never before have Religion and Ethics held the place which they now hold in men's thoughts and interests. There was not encouragement before. Here and there a man has, single-handed, attempted an explanation of each of the great religions of the world. And once or twice each of the great religions has been put into the hands of a special student of it. But never before has every separate religious belief and practice, and every separate philosophical and ethical idea or custom, been treated in separate articles, and each of them by a man who has made that particular custom or idea his special study.

The ENCYCLOPÆDIA OF RELIGION AND ETHICS will contain articles on all the great religions of the world, and also on all the small religions. And these articles will not be colourless sketches. For such colourless sketches have hitherto done nothing to enlist our interest in religion or to advance its study. Space will be afforded to men like Warde Fowler to describe the Religion of Rome, Ridgeway and Farnell the Religion of Greece, Macdonell the Religion of Vedic India, Goldziher Muhammadanism, Schrader the Aryans, and Nöldeke the Ancient Arabs, with sufficient fulness to put life into their articles.

But the ENCYCLOPÆDIA will not only contain articles on all the great and small religions of the world. It will also contain separate articles, as we have said, on every separate religious belief and practice. For it is not possible to meet our present needs by a general article on each religion. These needs are partly the result of the immense increase in our knowledge of the world, but they are partly due to the direction which in quite recent years the study of the Bible has taken. That direction may perhaps be most shortly expressed by saying that the question is no longer what is the inspiration of the Bible, but what is the Bible. In other words, the believer in the Bible, whatever his belief may be, has now to lay the Bible alongside the sacred books of other religions, and by a comparison maintain the reason for this preference. The 'attack' upon the Bible is made now along the lines of Comparative Religion, and parallels are produced from other religions to every doctrine and almost to every incident that it contains. Does it contain the doctrine of a Messiah? There are 'pagan Christs,' we are told, all the world over. Does it contain the incident of a Burning Bush that was not consumed, or the Institution of a Memorial Supper? We have to make good the superiority of these incidents for the spiritual life of man over similar incidents which are recorded elsewhere.

We must meet these demands. And for that purpose the feature of the ENCYCLOPÆDIA to which the editor has given most consideration is a great series of comparative articles. On every important topic which belongs to more than one religion there will be a series of articles by different authors, each author describing the subject according to the religion on which he is an authority. Thus—to take a single great example—on WOMAN there will be not one article only, but a number of articles. Professor Starr will write the American article, Professor Price the Babylonian, Mrs. Rhys Davids the Buddhist; there will be three Christian articles—Early by Professor Gwatkin, Mediæval by Professor Labanca, Modern by Principal Lindsay; the Egyptian article will be written by Professor Flinders Petrie, the Hindu by Dr. Fick, the Muslim by Professor Hartmann, the Parsi by Bishop Casartelli, the Roman by Mr. Hall, the Teutonic by Miss Steele Smith; and there are others which are not assigned yet.

But, thoroughly as religion will be treated, it is only half the contents of the ENCYCLOPÆDIA. Ethics will be treated as thoroughly. When the editor began the preparation of the ENCYCLOPÆDIA six years ago, he expected to have to explain why he had made it cover both Religion and Ethics. For even a few years ago it was not understood

that the study of Religion and Ethics cannot be separated. One eminent scholar to whom our plans were imparted, objected to the inclusion of both in one work on the ground that one of them was all theory and the other all practice, and that therefore it was not only not necessary but not possible to bring them together. That opinion, we believe, is scarcely held now. Innumerable books have recently appeared on Religion or Ethics. But in all cases in which they have been treated separately, if they have been treated at all scientifically, the author has pointed out that he has found it impossible to keep Religion and Ethics apart, and that the separate treatment is in appearance, not in reality, and due only to the exigencies of space. Almost every article in the ENCYCLOPÆDIA will be a witness to the impossibility of treating them apart.

So the inclusion of Ethics along with Religion was determined upon, not merely because so much would otherwise have been lost, but because, in our present state of knowledge, the one cannot be separated from the other. And when it was determined to include Ethics it was determined to deal with it as thoroughly as with Religion. Every ethical and philosophical system will be described, as well as every separate ethical idea and every separate moral practice. It may be found sufficient to describe RELIGION itself in a single great article, but it is probable that besides that which is said about Ethics in the articles on the various tribes and nations of the world, and besides Professor Muirhead's introductory philosophical article, there will be a great comparative series of articles on ETHICS, the Ethics of the American Indians being laid alongside those of the Australians, Babylonians, Buddhists, Celts, and all the rest. There will also be separate articles on Commercial Ethics, on International Ethics, on Literary, Medical, and Military Ethics, and on the Ethics of Art. And each article will be written by a man who has made a special study of the subject and is recognized as an authority upon it.

The study of Ethics enters into Socialism and Psychology. And although there may be physical or material parts of these sciences which will not be embraced within the scope of the ENCYCLOPÆDIA, everything in them that touches us most closely and makes them living issues will be found in it. There will be articles on the Abandonment of the Aged and the Exposure of Children, on Abetment, Abortion, Aboulia, on Accidents, Accidie, Accumulation, Activity, Adaptation, Adolescence. There will be a series of articles on Adoption and on Adultery. There will be an article on Adulteration; an article on Age, on Agitation, on Alcohol; a series of articles on Almsgiving or Charity; an article on Ambition, on Amusements, on Anarchism; a great article on Animals; and many more.

There has been no difficulty in fixing the scope of the ENCYCLOPÆDIA OF RELIGION AND ETHICS, but there has been great difficulty in estimating its probable extent. What is wanted is thoroughness. Every line will be watched to see that it is not wasted, but in the present temper of the students of Religion and Ethics the book that is content with colourless epitomizing is doomed to failure. Each volume will be a handsome imperial octavo of some 900 pages. Special printing devices have been adopted in order to catch the eye and give ready access to the information. In this there is some advance on all previous dictionary or encyclopædic work. It is estimated that the volumes required will be ten in number. After the first, which will be issued in September, they will appear, it is expected, about the rate of one in the year. But not more than one. So that, although the price of such a volume must be large—it is fixed at 28s. net—it will not be so difficult to pay it at such an interval. It is a great satisfaction that a very large number of those who have already been made aware of the nature of the work have subscribed for it in advance. And if any of the readers of THE EXPOSITORY TIMES have the courage to send their names before publication, the editor or the publishers will be glad to receive them. It will

involve no prepayment or other obligation. The volumes may be obtained in the usual way through the booksellers. Prospectuses have been prepared and will be sent to any address that is given.

Messrs. Hodder & Stoughton have published a new edition of Bishop Hall's *Christ Mystical*. It is the reprint of a copy which General Gordon read and marked and then presented to the Rev. H. Carruthers Wilson, M.A. And it contains an introduction by Mr. Carruthers Wilson on General Gordon's theology. What was General Gordon's theology?

'It will easily be seen,' says Mr. Carruthers Wilson, 'that such a man would never have a theology exact and homogeneous in all its details.' And so far General Gordon is not singular. Very few of us have a theology that is exact and homogeneous in all its details. 'He took a few great truths of Scripture and made them part of his very being.' He made them part of his very being—General Gordon's singularity lies in that. Mr. Carruthers Wilson mentions four great truths.

The first is the Indwelling of God. This was the central truth of religion to Gordon. This was the truth that brought abiding peace to his own soul. 'It would have been a great blessing to me,' he said, 'if someone had told me early in my wilderness journey to seek the realization of the Holy Ghost's presence in me, and leave the rest. When he found it at last, he did not possess it; it possessed him.

The doctrine which took the next place in Gordon's personal theology was Faith as the result of the indwelling of God. He held that we receive the Holy Spirit as the gift of God, and that He awakens in us the faith which works out our salvation. His own words are, 'Faith is the direct effect of the indwelling of the Holy Ghost.' The indwelling first, faith next—that is the order. And 'on this point Gordon was very decided.' So the ordinary arguments about conversion did not touch him. They were folly to him. 'No argument is wanting,' he said; 'just realize that God's Spirit is in you.'

The third thing was an absolute trust in Providence. 'Everything is from God, and of God.' These were his usual words. And when he said everything, he meant it. If the indwelling of God gave him peace, this gave him courage. It was his courage that most astonished the world. Why should he fear? He was only an instrument in God's hand. Death? Death could only bring him closer to God. It was for this they called him fatalistic. 'But at least,' says Mr. Carruthers Wilson, 'it was not the fatalism of the slothful. He was one of the most indefatigable workers I ever knew. Up early every morning, his first hour was given to prayer and reading. No one dare disturb him there. At nine he began his work at the Forts, and often was in Thames mud till two o'clock. The afternoon and evening were devoted to visiting the infirmary, workhouse, or the sick and infirm.'

The last great truth was Union with Christ. Union with Christ was by the indwelling of the Holy Ghost. And the fruits of the Holy Ghost were the outcome of it. He called union with Christ 'the Alpha and Omega of all life.' To nourish this union he read certain books of devotion. His three favourites were *The Imitation of Christ*, Hill's *Deep Things of God*, and Hall's *Christ Mystical*.

In estimating the place of those four doctrines in Gordon's life, Mr. Carruthers Wilson differs from Gordon himself. Gordon himself thought that the Indwelling of God was the most potent factor in his creed. Mr. Carruthers Wilson thinks that the Union with Christ had most influence in moulding his character and conduct. It grew with his growth. In 1868 he held it firmly. In 1883 it pervades every thought, and is to be

noticed on almost every page of his *Reflections*. On one page he says: 'To me the fact that my soul is so united to my body that I know not which is my body and which my soul, is a proof of the oneness of Christ with our souls, neither step being visible as a definite step, while each is a step.'

Two volumes by the Rev. Henry Howard have been published about the same time. The one is an exposition of the 23rd Psalm. *The Shepherd Psalm* it is called (Culley; 1s.). The other is called *The Raiment of the Soul, and Other Studies* (Culley; 3s. 6d.). It is a volume of sermons. Both books are thoughtful and independent enough in their exposition to be called original. Even on the 23rd Psalm one may stay and discover something new. But there is nothing in either book by which to identify the thinker quite so unmistakably as the first sermon in *The Raiment of the Soul*, the sermon that gives the volume its title.

The text of the sermon is 'The fine linen is the righteous acts of the saints' (Rev 19^8). You observe the translation. Mr. Howard follows the Revised Version. The fine linen is not the 'righteousness' of the saints, but their 'righteous acts.' And it is not the righteousness of saints, as the Authorized Version has it, but the righteous acts of *the* saints, of the very saints who are wearing it. In short, the meaning of the text, as Mr. Howard understands it, is that 'the raiment in which the ransomed saint shall appear at the Marriage Supper of the Lamb will have been woven out of the deeds which he has done in the body.'

So we have here the old metaphor of the web of life, and a new and startling use of it. 'What we put into the shuttle,' says Mr. Howard, 'comes out in the web.' If we do not want to see it there, we must not put it in here. The garment with which the soul shall be girt in that life will be woven with our own hands. It will not be a robe with which we shall be invested from without, or by the hands of any other.

But this is very like a doctrine of good works. Mr. Howard is a Wesleyan. Is there such a thing as an unevangelical Wesleyan? No, there is no such thing. Mr. Howard is evangelical. He asserts the necessity of good works certainly, but he asserts the necessity of faith also. And he puts them in the right order. Faith goes first, works follow. Spiritual life must precede the performance of spiritual acts. Just as we must postulate the possession of vital force as the necessary antecedent to the exercise of vital function, so, says Mr. Howard, we must presuppose the possession of a righteous principle as the necessary prelude to righteous practice.

But if the saint's robe of righteousness is woven by his own hands, how is it the gift of God? It is the gift of God just as Bezalel's work in the setting of precious stones and the carving of wood was the gift of God. God did not carve the wood for him, He gave him the heart to carve it. It is said in the Gospels that God clothes the grass of the field. It is not said that He clothes the field with grass. He clothes the grass itself. For there is a time when the grass is naked. It is bare grain, it may chance of wheat or of some other kind. But in that bare grain, in every naked seed of grass, there is packed a whole set of weaving machinery, distilling apparatus, and pumping gear; and along with it all there is packed driving power in the shape of vital force. Place the seed under favourable conditions and the pumps begin to work, the shuttles begin to fly, and the grass receives its raiment of green or gold.

There is still one difficulty remaining. There is a text which says, 'Abraham believed God, and it was imputed to him for righteousness.' Has Mr. Howard forgotten the doctrine of imputation? Has he forgotten that the righteousness of saints is the imputed righteousness of Christ?

Mr. Howard has considered the doctrine of imputation. He has come to the conclusion that no Christian doctrine has been more misunderstood or more persistently misrepresented. For the evangelical is often slanderously reported to believe that in heaven he will be able to appear in fine linen made of the imputed righteousness of Christ, although he has never done any righteous acts on earth or ever had any serious intention of doing them. And it must be confessed that sometimes, if he is a very ignorant evangelical, he thinks and says that that is the way of it. What, he asks, is the imputed righteousness of Christ for? Is it not to be a substitute for those righteous acts which he has omitted to do, and for the lack of which he means to have a thorough death-bed repentance?

Mr. Howard believes in the imputed righteousness of Christ. He believes it is righteousness with which a man is credited before he possesses it actually, if he possesses it potentially. But he must possess it potentially. The bank manager gives the farmer an advance upon the coming harvest when the seed has just been sown. The harvest is not gathered in. There is not a blade of corn above the ground yet. It is an imputed harvest. But no bank manager would be justified in crediting a farmer with an ungathered harvest if he did not know that the ground had been made ready and that the seed had been sown.

In the season of Advent, 1907, the Dean of Westminster delivered three lectures in Westminster Abbey on 'The Historical Character of St. John's Gospel.' He has now published them (Longmans; 6d. net). Dr. Robinson knows that the historical character of St. John's Gospel cannot be satisfactorily established in three lectures. He has selected for discussion such points as appeal most readily to a popular audience. One of these is the raising of Lazarus from the dead.

The Dean of Westminster addresses not only a popular audience, but also a believing one. He deliberately disregards 'those who are unable to admit that any of the narratives of the raising of the dead can possibly be historically true.' And, having selected his audience, he asks them why they should have more difficulty in believing in the raising of Lazarus than in the raising of the daughter of Jairus or the son of the widow of Nain. The only difference that he can see is that Lazarus was longer dead.

But it is something that Lazarus was longer dead. It is a good deal in a country like Palestine. The difference must not be made light of. Dr. Robinson does not make light of it. He believes that 'the ordinary processes of decay were suspended by the Divine providence which intended the return to life.'

What proof has Dr. Armitage Robinson of that? Of direct proof he has none. And it is somewhat doubtful if the consideration he suggests by way of indirect proof will bear the meaning he puts upon it. He says that our Lord first spoke of the death of Lazarus as a 'sleep.' And in that word he sees a hint that the process of decay was suspended in expectation of Christ's personal intervention. But the same word is used at the death of Jairus's daughter. And it cannot have escaped the notice of the Dean of Westminster that the use of the word 'sleep' for death is part of our Lord's teaching on the difference between the death that is only 'falling asleep in Jesus' and the death that is death indeed. 'He that is alive and believeth in me shall never die.' But (in the apostolic phrase) 'she that liveth in sin is dead while she liveth.'

Is it necessary to say that 'the ordinary processes of decay were suspended by the Divine providence which intended the return to life'? We must never make a miracle a greater miracle than we find it But, on the other hand, we need never try to make it less. The Dean of Westminster is not one to be deliberately guilty of it, but there are those who

whittle away the supernatural elements from the miracles till they are no longer miracles. The Evangelists may have been mistaken in believing that Christ worked miracles, but no one need try to prove that they did not believe it.

The difficulties about the raising of Lazarus from the dead do not include the length of time he was in the tomb. If we can believe that he was raised, we can believe that he was raised after the fourth day. The Dean of Westminster knows where the difficulties lie. They belong to the criticism of the Gospels. They arise out of a comparison between St. John and the Synoptics—especially between St. John and St. Mark.

The first difficulty is that there seems to be no place for the raising of Lazarus in the framework of St. Mark's Gospel. The second is that this miracle seems to contradict St. Mark's account of the events which led to the crucifixion. And the third is that, if it happened, St. Mark must have known of it and would have mentioned it. Dr. Robinson considers these difficulties separately.

The first objection to the raising of Lazarus is that there is no place for it in the framework of St. Mark's Gospel. Dr. Robinson admits that. But he holds that that is the fault of St. Mark's framework. It is too narrow. It is too narrow to admit all the facts which we receive even from the other Synoptic Gospels. Take the journey from Galilee to Jerusalem. St. Mark tells it in fifty-two verses. St. Luke occupies four hundred verses. It is evident that St. Luke found St. Mark's framework too narrow for all the incidents which he had discovered relating to this time, and, not having the means of rectifying that framework, he fitted in his materials as best he could without disturbing it.

The second objection is that St. Mark's narrative of the events which led up to the crucifixion not only leaves no room for the raising of Lazarus, but is absolutely inconsistent with it. This is a more serious matter. St. John seems to say that the raising of Lazarus was the immediate cause of the arrest, condemnation, and crucifixion of Jesus. St. Mark shows that as the Jewish rulers got more hostile, the Galilean popularity melted away. Jesus knew that the powers would strike when they could. He was conscious that this visit to Jerusalem would be His last. He forewarned His disciples. As He prophesied, so it came to pass. After a few days of public teaching in the Temple, He was betrayed, arrested, and put to death. No particular incident is emphasized as hastening on the crisis.

Now it would be folly to deny this difference. Dr. Armitage Robinson does not deny it. He admits that in some respects the two narratives are inconsistent. He thinks that sometimes we must choose between a detail in St. Mark and a detail which conflicts with it in St. John; and that in default of other evidence we must 'cautiously apply the test of intrinsic probability.' And he gives an example. He thinks that we get from St. John an explanation of the enthusiasm of the triumphal entry which is missing in St. Mark, and cannot be quite satisfactorily harmonized with his narrative. That explanation is, of course, the astonishment and excitement over the raising of Lazarus from the dead.

But, after all, if there are discordant details, they are minor details. And they seem to be due to a difference of standpoint in telling the story. 'The one narrator stands in Galilee, so to speak, and watches the fatal progress from Galilee to Jerusalem; the other narrator stands in Jerusalem, or its immediate vicinity, and watches the reception there, and describes the particular circumstances which made it what it was.'

And besides that, is it true to say that St. John represents the raising of Lazarus as the immediate cause of our Lord's arrest and death? Dr. Robinson holds that it is altogether an exaggeration to say so. St. John does indeed emphasize

the exasperation and the plotting of His enemies in connexion with this miracle. But not in connexion with this miracle only. And he quotes nine passages, in all of which some strong offence is noted, and all before the raising of Lazarus. The impression which the raising of Lazarus makes upon some of the critics of the Gospels is due to their way of taking that section of St. John's Gospel and making it stand alone. Take it as it comes. Give it its place in St. John's whole story, and it has by no means the emphasis which is claimed for it. Certainly it roused public interest, and in proportion as it roused public interest and enthusiasm, it would doubtless whet the edge of hostility. But the intention to destroy Him was already formed, and several attempts had been made to carry it out.

The last objection is that if a miracle, creating so great a sensation in Jerusalem, had actually taken place, St. Mark must have known of it, and if he knew of it he must have mentioned it.

This is the objection which appeals most forcibly to the indifferent reader of the Gospels. With the careful student it carries much less weight. For it is an application of the old argument from silence, and the argument from silence has been much discredited in our day. A single discovery has often made the argument from silence look foolish. In this case no discovery is needed. St. Mark treats this whole period with excessive brevity. He has omitted many other things. And if this thing is not so very significant as it has been claimed to be, he may have easily omitted it also. He has enough, from the point of view, to explain the fatal issue. [illegible] of St. John need to explain, if indeed he knew, that [illegible] in three days hastened by the public sensation which such a miracle produced.

The foregoing notes had just been written when the *Contemporary Review* for April arrived, with an article by Professor Gwatkin on 'The Raising of Lazarus.'

Professor Gwatkin has been reading Burkitt's *Gospel History and its Transmission*. He is immensely impressed by that book. He calls it 'Professor Burkitt's brilliant work'; and again he describes it as 'most suggestive.' But when Professor Burkitt argues that the Fourth Gospel cannot be historical because the Synoptists do not record the raising of Lazarus, he frankly rejects the argument.

'Of course,' he says, 'Professor Burkitt is far above the reckless criticism which summarily sets down every omission to ignorance. He is well aware that an *argumentum e silentio* is precarious, unless particular reason can be given why the omitted fact should have been recorded. He fully allows that no argument can be based on the omission of an ordinary incident. But, says he, and quite rightly, the raising of Lazarus is not an ordinary incident. It not only made a great stir at the time, but is actually the turning-point of our Lord's life, for it directly caused the decision to put Him to death. Now if the story were historical, the Synoptists must have known it; and if they knew it, they must have recorded it—which they have not done. Therefore he concludes that the story is not historical. And if the raising of Lazarus is not historical, we can all agree that neither is the Fourth Gospel, as a whole, historical.'

That is Professor Burkitt's argument. Professor Gwatkin summarizes it in those few sentences, with perfect accuracy and perfect lucidity. He does not agree with it. He is about to call the reasoning reckless. He does call it unsound. At which step in the argument does the fallacy lie? It lies in the statement that if the Synoptists knew the fact they must have recorded it.

Before we can presume to say that an author *must* record this or that, we have to make sure what sort of book he meant to write. Professor

Gwatkin does not think that Professor Burkitt made sure. He does not think that he gave the matter a thought. Professor Burkitt, he says, treats the Evangelists as if they were modern historians. He takes it as self-evident that they could not have deliberately omitted any fact which a modern historian would think important. But this cannot be taken as self-evident. It must be proved. And until it is proved Professor Burkitt's argument is in the air.

Professor Gwatkin does not deny that the Evangelists have an interest in facts. But their interest in facts, he says, is not historical, it is religious. It is true that St. Luke is careful to determine a single date. But his determination of that single date is the exception which proves the rule. In this respect the Gospels are like the 'Lives of the Saints.' Adamnan's *Life of Columba* gives us a very good idea of the man, but it is singularly barren of historical information. In like manner, the purpose of the Evangelists is not to satisfy the historian's curiosity, but to show what manner of man the Lord was. We may think that they would be careful to record at least the most astonishing displays of power they could hear of. But they are not careful. If the Synoptists do not record the raising of Lazarus, neither does St. John record the raising of Jairus's daughter and of the widow's son at Nain.

And there is more in the matter than that. If the Evangelists had their reasons for recording certain facts, they may have had their motives for omitting other facts. Let us take a hint from the marked reticence of St. Luke about the family at Bethany. Is it not possible that the Synoptists left out the story of Lazarus, whom the Jews sought to kill, deliberately, just as they have omitted the name of the disciple who struck off the servant's ear? 'There are many stories,' says Professor Gwatkin, 'and even some of passing notoriety, which no right-minded man will care to publish till certain persons have been placed by death beyond the reach of danger.'

But, says Professor Burkitt, the difficulty about the omission of the raising of Lazarus is that, according to the Fourth Gospel, it actually caused the decision to put Jesus to death. Professor Gwatkin thinks that Dr. Burkitt makes too much of that. That decision was coming at any rate. It was only a question of sooner or later. The Pharisees had long ago taken counsel with the Herodians to put Him to death. These Herodians were roughly the Sadducees. But the dominant Sadducees, the priests who had the power to carry the counsel into action, seem to have been unwilling to help them. When they gave their help it was effective. But why should they help? The Prophet of Nazareth was a pestilent fellow, but He had not attacked *them* very much; and if He was a thorn in the side of the Pharisees, that was a reason for letting Him alone. The stir made by the raising of Lazarus, however, thoroughly alarmed them. Caiaphas went over to the Pharisees. The way was clear for a decision. It is partly as a preface to this decision that St. John seems to tell the story, just as he relates the Feeding of the Five Thousand with a view to the discourse at Capernaum. And as he tells it he enables us to see that if Christ died for that nation, and not for that nation only, He gave His life a ransom in a special sense for Lazarus.

The Self-Consciousness of Jesus and the Servant of the Lord.

By Professor the Rev. H. A. A. Kennedy, M.A., D.Sc., Toronto.

I.

The Old Testament Revelation.

All investigations which have their starting-point in the self-consciousness of Jesus must be, from the nature of the case, hypothetical. The inner life of any individual is, in large measure, sacrosanct. Analysis of the elements which go to shape even the least complex personality can never surpass a probability. The most potent motives and aims will generally be concealed. This principle will apply with immensely greater force to the self-consciousness of Jesus. The loftier and profounder the individuality, the more inevitably must it elude the common scrutiny. The average standards of thought and feeling, at which we arrive by personal self-examination, are baffled by the dominant figures in history. Both history and experience show that Jesus stands solitary.

It is quite legitimate, of course, for modern scholars to expend their energy in estimating, for example, the various factors which composed the environment of Jesus, and thus may be reckoned among the influences which had a part in moulding His character. There is some satisfaction in attempting to picture the natural setting of His early days, His home life, His education, the devout circle of His family friends, the pressure of social conditions, the impact on His mind of religious truth as handed down in the Old Testament. Some would go further, and assign a place to the theology of the synagogue, the thought-forms of the Jewish community, above all, the popular presentations of the Messianic Hope. Suppose it were possible to reach approximately accurate judgments on these influences, the supreme fact remains untouched, the mystery of His personality. That by virtue of which His followers call Him Lord is precisely the stratum of His being which defies analysis. It is so in greater or less degree with all the creative persons in the history of the race. They are not bundles of influences which you can take apart and label by specious names, Greek, Jewish, Babylonian, and the like. If this were possible, their achievements would have been commonplace. It is the additional factor, which has fused all the other forces of their being into a commanding sovereignty of nature and influence, that has given them their imperial power over the lives and destinies of their fellows. When his friend Eckermann remarked how ready people were to doubt the originality of some famous man, and to attempt to trace the sources from which his ability was derived, Goethe said, 'That is very ridiculous, we might as well question a strong man about the oxen, sheep, and swine which he has eaten.'

But there is another tendency prevalent at the present time, which must no less carefully be guarded against. There is a certain view of history which regards the material handed down in the records of past centuries as *bare data*. Certain figures emerge upon the scene of human existence. Outlines of their lives are presented, which never profess to be complete. Important sayings are recorded. Crucial events and experiences are described. From the nature of things, large gaps remain in the narrative. How is the historian to deal with the situation? We are told that he may do nothing more than reproduce his authorities, after critically testing their material. The serious consequences of this conception of history, as a grouping of statistics, are most clearly seen in the interpretation of commanding personalities. Even the most complex human experience is a unity. And the student of history, if history is to have meaning, demands something like a unified picture of experience.

In no case is this more clamant than in that of Jesus. The Synoptic Gospels are nothing more than brief sketches of His career, based on a selected group of materials. Certain focal points are emphasized in the narrative. The impression He makes as a growing boy, His Baptism, His Temptation, His relation to the Baptist, His

authoritative teaching, His caution against false views of His position, His works of mercy, His unique claims, the confession of His disciples, His conviction of His approaching Passion, His Death and Resurrection,—these are the hinges on which the record turns. Again and again the careful reader is conscious of a hiatus. This is peculiarly true of the earlier period. The 'silent years' at Nazareth must have been epoch-making in their significance for Jesus.

Now the scholars to whom I have referred (*e.g.* Schweitzer, *Von Reimarus zu Wrede*, pp. 279, 330, *et al.*) insist that we confine ourselves to the bare data of the Gospels. They forbid all 'reading between the lines.' They pour contempt on what they call 'psychologizing' (*psychologisieren*). No wonder that at the close of an elaborate discussion of the Jesus of the Gospels, Schweitzer concludes: 'The historical Jesus must be for our time a stranger or an enigma' (p. 397). But Christians refuse to accept that situation. The New Testament is for them, in a sense, the most real of all worlds. The Jesus of the New Testament, so far from being an enigma, is the clue to the meaning of their own lives. Otherwise these must be insoluble riddles. They are disposed, therefore, to question the methods of investigation which have led to such an *impasse*, and to substitute others. Probably it will turn out that the despised 'psychologizing' is the most fruitful of all. For what does it truly mean? Nothing else than that sympathetic approach to the subject which alone makes genuine interpretation possible.[1] As regards the life of Jesus the inevitableness of the method is obvious.

I have spoken of the gaps in the Synoptic outline. Now, in so far as these merely affect chronology, they are of secondary importance. It is otherwise when we are confronted by Jesus' Messianic claims. It is a satisfactory result of the most recent New Testament criticism that even scholars of a keenly critical bias, like H. J. Holtzmann, Bousset, Wernle, and others, are here in agreement as to the facts. Jesus did claim to be Messiah. 'Every attempt to contest the Messianic claim of Jesus founders upon the wholly unmistakable final confession: "I am," Mark 14^{62}' (Holtzmann, *op. cit.* p. 29).

[1] Cf. H. J. Holtzmann, *Das Messianische Bewusstsein Jesu*, p. 49: 'Without a certain measure of divination it is impossible to have a historical work which rises above the level of a chronicle.'

Controversy is still keen as to the processes of Jesus' Messianic consciousness. When did it emerge into clearness? How did it take shape? What was its relation to His consciousness of Sonship? What is the psychological basis of that wonderful phenomenon of His personality? It is vain to expect satisfying answers to these questions. Those of us who in Jesus find God will ask the questions with profoundest reverence. And yet they are bound to be asked. And any light which may be thrown upon them must be welcome. It is in view of this situation that we propose to discuss the relation of the remarkable figure of the *Servant of the Lord* to the Messianic consciousness of Jesus.

It will be needless to spend much time on the numerous critical problems which surround the interpretation of this noteworthy conception. The material which is of chief importance for our purpose is that contained in the so-called Ebed-Jahweh Songs which are found in Is 42^{1-7} 49^{1-6} 50^{4-10} 52^{13}–53^{12}. We shall also refer to 61^{1-2}, which, in any case, has a close relation to the other sections.

It is well known that the above passages portray the Servant of Jehovah with the features of an individual. But besides, there are various references to the Servant in Deutero-Isaiah (usually marked off by recent investigators as embracing chaps. 40–55), which quite plainly refer to the *people* of Israel, *e.g.* 42^{19} $44^{21.\ 22}$ 48^{20} etc. Accordingly Duhm and others have attempted to show that the Songs of the Servant are of later origin than Deutero-Isaiah, and the work of a different author. These scholars further believe that the remarkable personal characteristics of the Figure were derived from actual historical individuals, Jeremiah, Eleazar the scribe, Zerubbabel. Sellin actually identified the Servant with Zerubbabel. It is by no means improbable that striking traits in the delineation were suggested by the actual experiences of godly men in the nation. But definite identifications must surely be rejected as arbitrary. And it is noteworthy that recent discussions of the problem (especially that of Giesebrecht, *Der Knecht Jahwes des Deutero-jesaja*) have strongly confirmed the position that the Songs of the Servant form an integral part of Deutero-Isaiah (see especially the parallels in Giesebrecht, pp. 128–131).

This result has, of course, an important bearing on the meaning of the conception as a whole.

For it suggests that there will probably be no fundamental contradiction between the representation of the Servant as in some sense equivalent to 'Jacob' (*e.g.* 44^{1}) or 'Israel' (*e.g.* 44^{21}), and the wonderful personifications in such passages as 52^{13}–53^{12}. It is scarcely necessary in this discussion to emphasize the distinction between the actual manner in which the broad outlines of the prophet's foreshadowing were filled in as a completed picture in the historical person, Jesus Christ, and the shape which these outlines took for the mind of the prophet himself and those of his contemporaries who understood his utterances.

It is pretty generally agreed that this prophecy 'has for its author a prophet writing towards the close of the Babylonian captivity' (Driver, *L.O.T.* p. 223). He has had a fresh vision of the meaning of those crushing experiences of disaster through which his nation has passed. He discerns that they are not mere isolated misfortunes, but have a place in God's unified purpose for humanity. They constitute a discipline of suffering which is to have profound moral issues. Those who have learned the Divine lesson have undergone a spiritual purification in order that they may discharge a world-wide function. 'It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth' (Is 49^{6}). This passage is extraordinarily suggestive for the meaning of the conception. In the first place, the 'Servant' is clearly distinguished from 'the tribes of Jacob,' and 'the preserved of Israel.' That is to say, in the light of descriptions such as $44^{1\text{-}21}$, the 'Servant' stands for a community within the community, or, if we choose to use the term, for the *ideal* Israel. In the second place, the 'Servant' is to be the medium of God's redemptive purpose on the widest scale. It is by virtue of his [illegible] kingdom of God (to adopt a later phrase) shall be finally established. This later aspect of the conception is perfectly clear.

But we must return, for a moment, to the former. When we speak of the 'ideal Israel,' we do not mean that the prophet is simply living in a land of dreams, far from the solid earth. Each stage in their experience of God's dealings with them has emphasized for the people of Israel some special element in the Divine purpose, has contributed some distinct features to the end and goal of their development as the instrument in God's intention of salvation for the world. We can discern that with absolute clearness, as we look back across the O.T. period, and follow the orderly succession of its epochs. The prophet felt the same truth intuitively, on the ground of experience. As he surveyed the history, he would be conscious that in each stage of the development there existed a sketch, if one may so say, of the ideal, a sketch gradually filled in as the spiritual outlook of the people was enlarged, its lines and colours growing in beauty and balance, until at last it stood before him in this mysterious, finished picture of the Servant of Jehovah.

It seems almost irrelevant to ask whether the Servant can be identified with the conception of Messiah. The question is generally put on the assumption that the Messiah is the supreme figure of the religious forecasts of the O.T. But, as a great scholar has expressed it: 'what is interpreted as Messianic in the New Testament, is rather everything in the Old Testament that is ideal of its own kind, whatever that kind may be—an idealism only to be realized in the last times, whether, for example, it be the king, or the people, or the priest, or the individual saint' (Davidson, *O.T. Theology*, p. 366). These words go to the heart of the situation. They imply that the Servant is certainly to be regarded as belonging to the realm of Messianic ideas and hopes, a channel of God's saving grace, whatever be the local background of the Figure or personification for the mind of the prophet. Accordingly, it is of only secondary importance to inquire whether the personification ever passes over into a person, whether the ideal is ever truly individualized. The Servant is, in any case, the concentration of the loftiest spiritual conceptions which have ever dawned on the soul of the prophet. And in this prophet we touch the high-water mark of O.T. revelation.

To prepare the way for our more special investigation, we have still to consider more closely those functions of the Servant which the prophet places in the forefront. Plainly, the term he has chosen gives the clue to his thought. This wonderful figure is the *Servant* of Jehovah. He is at His bidding to carry out His behests. There is nothing accidental in the work laid upon him. He has been 'called from the womb' (49^{1}), 'formed from the womb to be his servant' (49^{5}). He is God's Chosen in whom His soul delights (42^{1} 43^{10}). All

that is said of him, of his unique character and endowments, is said in view of the work he has to accomplish. God has put His Spirit upon him (42[1]). He has made him a true and polished shaft (49[2]). He has given him the tongue of them that are taught (50[4]). The Servant has accepted his mission, although it involved sore humiliation and suffering. 'I gave my back to the smiters. . . . I hid not my face from shame and spitting' (50[6]). He was able to face these trials through the consciousness of God's nearness to him: 'In the shadow of his hand hath he hid me' (49[2]); 'He is near that justifieth me . . . who will contend with me' (50[8]); 'I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee' (42[6]). The bearing of the Servant is in harmony with his origin and vocation. 'He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break' (42[2.3]); 'Behold my servant shall deal wisely' (52[13]). His mission is uniquely glorious: 'to raise up the land' (49[8]), 'to restore the preserved of Israel' (49[6]), 'to set judgment (or, right) in the earth' (42[4]), 'for a light to the Gentiles, to open the blind eyes, to bring out the prisoner from the dungeon' (42[7]), to be God's 'salvation unto the ends of the earth' (49[6]).

But most impressive of all, it need scarcely be said, is the delineation of chap. 53. We have had hints already that the Servant's vocation led him along a path of shame and suffering (*e.g.* 50[6f.]). Now the meaning of these mysterious experiences is unfolded. 'He was wounded for *our* transgressions: he was bruised for *our* iniquities . . . the Lord made to light on him the iniquity of us all' (53[5. 6]).[1] His experience is vicarious. That in his lot which seemed so disastrous was in reality the climax of his Divine vocation. 'It pleased the Lord to bruise him . . . as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, yea, he opened not his mouth.' Yet 'if his life should make a guilt-offering, he should see a seed, he should prolong his days, and the purpose of Jehovah by his hand should prosper. . . . Therefore I set him a share with the great, yea, with the strong shall he share the spoil, because he poured out his life unto death, and bare the sin of the many' (53[10. 7. 10. 11. 12], mainly G. A. Smith's translation). Could these extraordinary affirmations have been at all intelligible apart from their New Testament realization?

[1] It makes no difference, for our purpose, whether the words are interpreted as spoken by Israel or by the Gentiles, as some scholars believe.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xxii. 19.

'And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.'—R.V.

Exposition.

'When he had given thanks.'—The other two reports give 'He blessed,' instead of 'He gave thanks.' There is, of course, no real difference between them. Thanksgiving and blessing both entered into what we may call the Jewish 'Grace,' and were so far convertible terms. It is noticeable that St. Paul's account in 1 Co 11[23] agrees on this point with St. Luke's.—Plumptre.

'This is my body.'—The metaphorical language could not be misunderstood by Jews. Jesus said, 'I *am* the light,' 'I *am* the door,' 'I *am* the way.' In the O.T. we read 'All flesh *is* grass' (Is 40[6]), where the simple verb 'to be' evidently introduces a metaphor. Analogously we may understand our Lord's words here to mean, 'This represents My body.'—Adeney.

'This do.'—The proposal to give these words a sacrificial meaning, and translate them 'Offer this, Sacrifice this, Offer this sacrifice,' cannot be maintained. It has against it (1) the *ordinary meaning* of ποιεῖν in N.T., in LXX, and in Greek literature generally; (2) the authority of all the *Greek Fathers*, who knew their own language, knew the N.T. and LXX, and understood the words as having the ordinary meaning, 'Perform this action'; (3) the authority of the *Early Liturgies*, which do not use ποιεῖν or *facere* when the bread and wine are offered, but προσφέρειν or *offerre*, although the words of institution precede the oblation, and thus suggest ποιεῖν or *facere*; (4) the authority of a *large majority of commentators*, ancient and modern, of the most various schools, who either make no comment, as if the ordinary meaning were too obvious to need stating: or give the ordinary meaning without mentioning any other as worthy of con-

sideration, or expressly reject the sacrificial meaning; (5) the testimony of the *Septuagint*, in which the various and frequent Hebrew words which mean 'offer' or 'sacrifice' are translated, not by ποιεῖν, but by προσφέρειν or ἀναφέρειν, or the like; (6) the fact that here and in 1 Co 11^{24} *the writer might easily have made the sacrificial meaning clear* by using προσφέρειν or ἀναφέρειν. He has not even suggested such a meaning, as he might have done by writing ποιεῖτε τοῦτον, *i.e.* τοῦτον τὸν ἄρτον. He has given as a translation of Christ's words neither 'Offer this bread,' nor 'Offer this,' nor 'Do this bread' (which might have suggested 'Offer this bread'), but 'Do this thing.'—PLUMMER.

'In remembrance of me.'—'With a view to a calling to mind, a recollection, of Me.' The word means more than a mere record or memorial, and is in harmony with the pres. imperat. ποιεῖτε: 'Continually do this in order to bring Me to mind,' *i.e.* 'to remind yourselves and others of the redemption which I have won by My death.' The Eucharist is to be a continual calling to mind of Him who redeemed men from the bondage of sin, as the Passover was an annual calling to mind of redemption from the bondage of Egypt (Ex $12^{24\text{-}27}$ $13^{8.14}$).—PLUMMER.

THE SERMON.

He took Bread.

By Professor George Adam Smith, D.D., LL.D.

I wish to speak of the bearing of this Sacrament upon our common life. We are tempted to treat it as a special and occasional means of grace which has no practical effect upon the intervals of life between its celebrations. The things embodied in it are the highest mysteries of the gospel. But Christ brings them near to us in signs which express their daily usefulness. *He took bread*, and *He took wine*, and then, in order to show how practical He would be, after supper *He took a towel*. Let us then recall three of the main wants of our common life—its want of struggle against sin, its want of love, its want of consecration—and see how this Sacrament meets these.

i. *A struggle against sin.* We enjoy the fruits of the struggle—bread of strength and wine of pardon. But we are not allowed to forget how our sin was removed, what it cost our Lord in battle and in death. And there is more than the vision of His struggle. There is the call to enter upon struggle ourselves. We have to be crucified *with* Christ. Have we entered upon this struggle? How reproachfully do these elements address our common life: 'Ye have not resisted unto blood, striving against sin.'

ii. *Our want of love.* God commendeth His love toward us—where more than in the Sacrament? And then we feel our want of love in comparison. But there is grace. And there is not only grace but an example and a Divine infection. For this love is not beyond our imitation. We seek from the Cross an enthusiasm for something great: we ought to seek that the harshness or the meanness of our daily tempers should be driven forth from us by His love. Let us ask from Christ the Spirit of the Cross for our daily life—habitual patience, self-restraint, self-forgetfulness, charity, and tenderness for others.

iii. *The want of consecration.* Two things trouble us. First, our slight influence for good; and secondly, the number of vulgar temptations which assail us, the occupation of our minds by sordid things, the irritation of our hearts by trifling worries. Both are due to want of consecration. Here, therefore, we have a new opportunity. Here we are called to give ourselves once more to God. Let His love consume in us all that is dishonourable. Let us be moved to-day by these mercies of God—so apparent, so urgent—to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service.

In Remembrance.

By the Rev. Charles Jerdan, M.A., LL.B.

The Lord's Supper is a Monument. It is a monument nineteen centuries old. But the inscription on it, 'In Memory of Jesus,' is as fresh as ever.

i. The monument commemorates *His death*. The sacramental elements show this. The sacramental actions show it also. And the sacramental words, 'Christ crucified,' is the centre of gravity in Christian doctrine. I am He that liveth *and was dead*.

ii. It represents His death *as a Sin-offering*. Broken for you—shed for you. That is His own explanation of His death. The Apostle's explanation is in keeping—He was made a curse for us.

iii. The monument refers to the death of Christ *as our Pascal Lamb*. It was 'as they were eating' the pascal lamb that He set this new rite in the bosom of the Passover. He put Himself in the place of the lamb. Therefore we feed upon Him as the Bread of Life. For, as the Passover was a feast, and the flesh of the slain lamb was eaten with thanksgiving and with joy, so in receiving the bread and the cup we participate in all the benefits

of His atoning death—a peace which passeth understanding, a joy unspeakable and full of glory.

Illustrations.

The broken body of the Lord Jesus given for us receives a striking illustration in the work and death of Livingstone. In the eighteen years of solitary travel in Africa he was worn out. Reduced by fever, starved, bereaved (the disablement by the lion's jaws was one of the lesser of his physical sufferings), a man of sorrows and acquainted with grief, he not only opened up Central Africa by his discoveries, but touched the imagination and heart of the world by his sufferings. It was his death that completed and crowned this breaking of his body for Africa. Borne in a litter to Chitambo's country, and laid in the hut at Ilala, he finished his course. On his knees he was found, dead, arresting for ever the attention of the Church, and challenging Christians to evangelize Africa. To make the breaking of his body perfect and manifest for all time, the heart was buried there in the centre of the continent, and the body was brought by Susi and Chamah to the coast, and thence to the central shrine of the Anglo-Saxon world. Out of that broken body has sprung the evangelization of the Congo and of Uganda; Livingstonia and the mission stations on Nyassa testify to it. It will work its miracles until all Africa is won to Christ.—Robert F. Horton, Hampstead.

And when he had given thanks.—The Eucharist is our thanksgiving service for the broken body and poured out blood of Jesus. But we sometimes forget that Jesus gave thanks as He broke the bread, and broke His body for us. Ours is the joy of redemption; His is the joy of sacrifice.

Some years ago, when it was known that our Government was about to conduct a campaign in the Soudan, an offer of assistance was received from the New South Wales colony. The offer was accepted, and created intense excitement. The news was received in Sydney on a Sunday, and soon spread through the whole city. And when next morning it was officially published, there was but one cry from north to south, from east to west, 'We are Ready.' From little villages hid in the woods, from dusty towns out on the parched plains, the telegrams poured in. 'We will send five men,' said a tiny settlement. 'We will send twenty,' said another. 'Take one hundred,' said a third, 'and God bless the mother country.' Old men whose legs were stiff found them grow lissom, as, their eyes brightening at the news, they cried, 'Hurrah for Old England,' and offered to carry a gun, and spill their blood for the Home Land. Women in our midst and in the far-off colony said, 'Send us to nurse the wounded.' From far and near, from the squatter in the back blocks, and the merchant in the city, there came gifts of money; 'Take this, and more if you want it,' they said. And mothers had no prouder boast than 'Our boys are going to the war.' They were ready to break their bodies, to pour out their blood for their country; to give themselves to fight for the motherland. And the sacrifice was accompanied by the keenest joy. Does this not help us to understand the mysterious joy of the Saviour as He broke His body and poured out His blood for us?

This is my body which is given for you.—Some time after the American Civil War the Rev. Henry Ward Beecher visited the Soldiers' Cemetery at Nashville, United States. 'Here,' he says, 'I observed a man planting a flower over a grave. I approached him and asked if his son was buried there. "No," was the response. "A son-in-law?" "No." "A brother?" "No." "A relative?" "No." "Whose memory, then, do you cherish?" I ventured to ask. After delaying a moment, and putting down a small board which he had in his hand, he replied, "Well, I will tell you. When the war broke out I lived in Illinois. I wanted to enlist, but I was poor, and a large family of children depended upon me for their daily bread. Finally, as the war continued, I was drafted. No draft-money was given me; I was unable to procure a substitute, and made up my mind to go. After I had got everything in readiness, and was just going to report for duty at the conscript camp, a young man whom I had known came up to me and said, 'You have a large family whom your wife cannot support while you are gone, I will go for you.' In the battle of Chickamanga the poor fellow was dangerously wounded, and he, along with others, was taken back to hospital at Nashville. After a lingering illness he died and was buried here. Ever since hearing of his death I have been desirous of coming to Nashville, and seeing that his remains were properly buried. Having saved sufficient funds I came on yesterday, and here to-day found the poor fellow's grave." On completing his story the man took up the small board and inserted it at the foot of the grave. Turning to look at it, I saw this simple inscription, and nothing more: "*He died for me.*"'

His members marred with wounds are we
In whom the Spirit strives,
One Body of one Mystery,
One Life in many lives.

Darkly as in a glass we see
The mystic glories glow,
Nor shrink from God's Infinity
Incarnate here below!

In flower and dust, in chaff and grain,
He binds Himself and dies;
We live by His eternal pain,
His hourly sacrifice.

The limits of our mortal life
Are His: the whisper thrills
Under the sea's perpetual strife
And through the sunburnt hills.

'The Answer,' by Alfred Noyes.

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The Origin of Life.

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Among the various questions belonging to the sphere of natural science which are sometimes considered to possess significance for theology, is the problem of the origin of life. An historical account of the progress of scientific research and speculation on this matter may therefore prove to be not without interest to readers of a theological journal. The present paper is intended to offer such an account, and at the same time to confirm the belief that theology is indifferent to the still disputed question as to whether the theory of Biogenesis be true or not.

The name *Biogenesis* was given by Professor Huxley to the doctrine that all living matter originates from pre-existing living matter. The same view has sometimes been denoted by *Panspermism*. The opposite doctrine, which maintains the possibility of living organisms arising from inorganic matter, has been termed *Abiogenesis* (Huxley), *Archebiosis* (Bastian), spontaneous generation, *Generatio aequivoca* (in earlier periods); Haeckel uses *Archigony* to describe the origin of living organisms from lifeless matter in the past.

The latter belief obtained universally throughout the ancient and medieval periods. Anaximander held that life arose from water, and especially asserts that eels were known to spring from dead matter. Parmenides held that men were derived from the primitive earth-slime under the influence of the sun's heat. Aristotle and others among the ancient Greek philosophers entertained the belief that certain of the lower animals at least, such as fish and insects, had a similar origin; while Democritus and Epicurus taught that plants are produced from the earth like feathers and hairs from the bodies of animals. Lucretius gives expression to the same idea when he asserts (*De Rerum Natura*, v. 793 ff.) that living creatures still spring out of the earth after sunshine and rain; and we find it again in Ovid (*Met.* i. 416 ff.).

From Aristotle the belief in *generatio aequivoca* passed to the schoolmen. In the writings of some of the alchemists it takes very curious shapes. Van Helmont describes a method for producing a live mouse; the scientist Caesalpino held that frogs were generated from slime in sunshine; and the philosopher Bacon (of Verulam) believed that certain stout plants arose spontaneously from the earth. Indeed, the belief in spontaneous generation was undisputed until the seventeenth century, and it is not quite clear whether even Harvey did not sanction it.

The first to test the traditional theory in a scientific way was the Italian physician, Francesco Redi. By the simple experiment of covering fresh meat with a fine gauze, he showed that although the meat putrefied it produced no maggots; these, therefore, in ordinary circumstances, developed from something introduced from without: in fact, from the eggs deposited by the flies. Redi's experiments threw doubt on the spontaneous generation of any but the humblest form of life, and went far to establish the doctrine *omne vivum e vivo*, which soon became hardened into a dogma of orthodox science. For the development of

microscopy revealed the complexity of organization of the lowest living forms as compared with non-living matter, and tended to widen the gulf between the organic and the inorganic.

The belief in spontaneous generation, as a process now going on, has, however, died hard, even in scientific circles. The doctrine of biogenesis was supposed to be contrary to the teaching of the Bible, and the first scientific protest against Redi's results came from a priest, a Scotchman of the name of Needham. Needham deserves to be remembered as the originator of the method of studying the problem of the origin of organisms by means of infusions in sealed tubes—a method always employed afterwards, with increased refinements. After endeavouring to revive experimental evidence for the spontaneous generation of a species of worm, he made infusions of hay, which were known to breed organisms, boiled them and corked them in order to kill such organisms as were present at the time and to prevent the access of germs from without; and he found nevertheless, that in time his preparations bred animalcules. Needham's results were useful to Buffon, who at the time was constructing his theory of 'organic molecules.' According to this theory, life is a property of certain molecules, supposed to be indestructible, which, in a dead animal or vegetable, remain dormant, until maceration, such as takes place in the making infusions of meat or hay, gives them the opportunity to manifest their vitality. These molecules were identified with the living bodies produced in Needham's boiled solutions.

Needham's results were in turn challenged by a contemporary Italian investigator, Abbé Spallanzani, who repeated his experiments with a view to ascertaining whether he had really succeeded, as had been supposed, in excluding access of air to his corked vessels, or in heating his fluids sufficiently to kill all living matter. Spallanzani therefore boiled for three-quarters of an hour, and sealed his vessels by fusion instead of by corks. In these circumstances, he showed, even the minutest organisms did not appear. To Spallanzani, Needham replied that probably his long-continued boiling had changed the composition of the air left in his vessels, rendering it incapable of supporting life. That the air *was* changed, was proved by Gay-Lussac's analysis. On the strength of this and similar objections, the appeal to experiment had to be made afresh, the sources of possible error being eliminated.

This was done by Schultze and Schwann (1836–37), and with still further precautions by Schroeder and Dusch, some twenty years later. These observers confirmed the view of Spallanzani, and showed that the life which appeared in boiled infusions was due to something which was killed by extreme heat or by sulphuric acid, and which could be filtered from the air by a plug of cotton wool. In the meanwhile Cagniard de la Tour and others had been led to the supposition that all kinds of putrefactive processes were due to the effects of minute organisms; and thenceforward the cause of putrefaction and the question of biogenesis were closely associated.

The theory of spontaneous generation was by no means dying when Pasteur commenced his classical researches. It had been adopted, from *à priori* reasons, by no less a naturalist than Lamarck in his *Philosophie Zoologique*, published in 1809; and it had found support from Cabanis, Oken, Burdach, and many other distinguished men. About the middle of last century the question was warmly discussed in France; and though the authority of Milne Edwards, de Quatrefages, Claude Bernard, and the chemist Dumas was on the side of biogenesis, Pouchet, who championed the cause of spontaneous generation, found numerous supporters. It was Pouchet's results which called forth the researches of Pasteur.

Pasteur began by actually demonstrating the presence in the atmosphere of microscopic germs which could be filtered out by cotton wool. By means of ingeniously devised apparatus he further showed that when every precaution is taken to kill existing organisms in an infusion, and to prevent any but absolutely sterilized air from entering, no life afterwards appears; that when, on the other hand, these conditions are reversed, it does so abundantly.

The question was by no means settled, however, by Pasteur. His foremost critic and opponent in this country was Dr. Bastian, who published, between 1871 and 1874, three works bearing on the controversy. This writer argued that investigations as to what the air does or does not contain throw no light as to the mode of origin of bacteria, and insisted that Pasteur had not proved the presence of bacteria in air, but only of presumably organized bodies which he could not identify. On

the other hand, Bastian, like Mantegozza before him, watched the gradual appearance of bacteria in infusions, and affirmed that they arose *de novo* at points at which they could not previously be detected. Also he heated infusions to 275° F.—a temperature below which he had found all bacteria, as he thought, to be killed, and yet discovered germs appearing in them.

At the time when Bastian's researches were undertaken, the life-history of bacteria was but very imperfectly known. The increased light thrown upon the subject by subsequent investigations has disarmed his criticism. That bacteria are abundantly present in the air, is now familiar to every one. That they are the actual agents in putrefactive decomposition has been completely put beyond doubt by Dr. W. Roberts and other experimenters. Cohn, of Breslau, showed that the bacteria which arise in boiled infusions were only such kinds as formed spores, and Dallinger and Drysdale, who studied the continuous history of many species of these organisms through all its stages, proved that their spores are not killed by exposure to temperatures fatal to the whole organism, and certainly not at the highest temperature to which Bastian heated his infusions. These spores have indeed been proved capable of germination after ten minutes' exposure to so high a temperature as 300° F. Thus every objection to Pasteur's results has been experimentally disposed of, and *saprobiosis* has become an exploded theory, in virtue of our fuller knowledge of the conditions of life and reproduction in the lowest living forms. The question can hardly arise again in connexion with bacteria. So far as these organisms are concerned, it may safely be said that 'the present state of knowledge furnishes us with no link between the living and the not-living.'

The non-occurrence of spontaneous generation, so far as this kind of observation has gone, by no means excludes, however, its *possibility*, either now, or in the past, or in the future. Dr. Bastian, indeed, still maintains that new beginnings of the simplest forms of life have constantly been taking place from the earliest period of the history of the earth (*The Nature and Origin of Living Matter*, 1905). The thorough-going evolutionist is compelled to postulate abiogenesis in the indefinite past; but this, as will be emphasized presently, is to shift the question from science to philosophy, or, rather, from ascertained fact to conjecture. Meanwhile, it may be mentioned that various attempts have been made to produce living from non-living matter in the laboratory. One investigator thought he had done this by the action of powerful electric currents on certain mineral solutions; but it is generally believed that the appearance of the organism which he observed was due to imperfect sterilization. More recently bodies have been observed to be produced in sterilized infusions by the action of radium salts. But whether these 'radiobes' are living, or 'the missing link between the animate and the inanimate,' is at present very doubtful. The scepticism evinced on the point by experienced investigators rather encourages the doubt that they may follow in the wake of the *Bathybius* of Huxley which for a short time promised to reveal the link between the inorganic and the organic, but turned out to be an artificially produced mineral precipitate. Artificial substances have been observed, in certain circumstances, to creep about under the action of the purely physical forces of surface-tension or capillarity, in a manner so closely resembling that of living amœbæ, that even biologists have been deceived into pronouncing them to be organisms. But movement is by no means an exclusive character of vitality. When such bodies grow and reproduce themselves, we shall have better grounds for considering the gulf between the organic and the inorganic to be bridged. And even then we should hardly have disproved the dictum *omne vivum e vivo*, but rather have given it a new sense. For it is one thing for living and thinking beings to devise means and discover conditions in which living protoplasm may arise, and quite another for Nature, unaided by human instrumentality, to make the transition herself. Some men of science confidently hope that living protoplasm will be, by chemical means, produced from non-living matter, others maintain that we have no ground for such a hope. 'The chemist,' says Sir H. Roscoe, 'may successfully synthesize any of the component compounds (of protoplasm), but he has no more reason to look forward to the synthetic production of the structure than to imagine that the synthesis of gallic acid leads to the artificial production of gall-nuts.' It is, generally speaking, the biologists (*e.g.* Huxley,

Ray Lankester, etc.) who consider the forces at work in living and in non-living matter not to be necessarily and essentially different, and who regard it as the aim of physiology to conceive all organic processes as physical or chemical. Physicists, on the other hand, frequently deny this absence of fundamental differences. Professor Tait wrote: 'To say that even the very lowest form of life, not to speak of its higher forms . . . can be fully explained on physical principles alone, is simply unscientific. There is absolutely nothing known in physical science which can lend the slightest support to such an idea.' Similarly, Lord Kelvin, on the ground that the processes which go on in living things are directly contrary to those known in the physical realm, goes so far as to say: 'The only contribution of dynamics to theoretical biology is absolute negation of automatic commencement or automatic maintenance of life.'

With regard to the first appearance of life upon our planet, there have been many speculative attempts to conceive how protoplasm may have been naturally synthesized from inorganic bodies. Pflüger has suggested that when the earth was in a state of incandescence, cyanogen compounds (*e.g.* prussic acid) might easily be produced, and after the earth had cooled, a long series of changes in these might lead up to protoplasm, in whose decomposition-products cyanogen is found. Haeckel's imagination that the lowest organisms, the Monera, were spontaneously generated from hypothetical nitro-carbonates, is too remote from science to call for serious notice. Reference may be made to Dr. Roberts' contention that the primordial organism could hardly have been a saprophyte, such as Bacterium, but must necessarily have been a chlorophyll-containing body; and to Professor Preyer's bold conception that the inorganic may have arisen from the organic, instead of the organic from the inorganic.

It has already been pointed out that the occurrence of abiogenesis in the indefinite past is a necessary postulate of a thorough-going theory of cosmic evolution. And so Professor Huxley, a strenuous opponent of the view that organisms at present arise from dead matter, thought it likely that if it were given him 'to look beyond the abyss of geologically recorded time,' he would be a spectator of 'the evolution of living protoplasm from not-living matter.' But instead of endorsing Haeckel's dictum that such an origin for life is 'a logical postulate of scientific natural history,' we may choose the much safer and more natural alternative of recognizing that, at present, evolution has its limits, and that it is not concerned with origins.

The question of biogenesis has no bearing upon theology. When the materialists discovered that the doctrine of spontaneous generation served as a new argument for materialism, theologians sometimes made the mistake of denying the doctrine instead of the use to which it was put. But whether the universe admits of description in terms of one conception such as that of cosmic evolution, or whether it requires more, is a point as to which theology is entirely indifferent.[1]

[1] The following works are recommended for fuller study of the subject:—Redi, *Esperienze intorno alla generazione degl' Insetti.* Needham, *Nouvelles observations sur la système de la génération.* Spallanzani, French tr. by Senebier, *Opuscules de Physique Animale et Végétale*, Geneva, 1767; or Eng. tr. by Dalzell, *Tracts on the Nat. Hist. of Animals and Vegetables.* Pouchet, *Hétérogénie.* A full account of Pasteur's work, with refs., will be found in Ostwald's *Klassiker der Exakt. Wissenschaften*, No. 39. Bastian, *The Origin of the Lowest Organisms*, *The Beginnings of Life*, *Evolution and the Origin of Life*, *The Nature and Origin of Living Matter* (1905). Huxley, *Critiques and Addresses*, pp. 239 ff. (*Essays*, viii.), and art. 'Biology,' *Encyc. Brit.* Verworn, *General Physiology* (Eng. tr. 1899). J. A. Thomson, *The Science of Life*, pp. 93 ff. Roberts, *On Spont. Generation and the Doctrine of Contagium Vivum.* Dallinger, *The Origin of Life* ('Glasgow Science Lectures,' John Heywood). Bastian has recently touched on Archebiosis in an art. on 'The Origin of Bacteria and their allies by Heterogenesis,' in *Ann. and Mag. of Nat. Hist.*, 1903, pp. 381 ff.

The Life of Faith.

By Professor the Rev. W. W. Holdsworth, M.A., Handsworth College, Birmingham.

II.

The Response to Faith.

Jn $2^{23.24}$, 'Many believed on his name . . . but Jesus did not trust himself to them.'

The key to the text is found as soon as we see that the main verbs in the passage are the same (*πιστεύειν*). The Jews who saw our Lord's works in Jerusalem were ready to accept Him to the extent of making some confession of allegiance in baptism; they were ready to enroll themselves under His name; to that extent they had faith. But this was not enough for Christ. To that faith He could not make the proper response. He could not trust Himself to a trust so superficial. For in faith, as in love, there is an element of exchange. Trust is mutual, or there is no real trust between the parties concerned. On each side there must be the opening of the heart, the self-abandonment, the giving of oneself away to another. It is not easy to improve upon the word used in the Authorized Version in this passage. Faith is the 'committing' of oneself to another. Jesus could not do that, because it had not been done first by the Jews who approached Him. They were ready enough to wear His name as a badge; they knew nothing of that surrender which would have opened to them the heart of God, and have admitted them into His life.

But the position of the text is almost as suggestive as its wording. For having thus spoken of the faith that failed to elicit the proper response of faith, St. John proceeds to give in incident after incident instances of Christ's appeals for faith, and of the way in which He did 'commit Himself' to the true faith.

In his recent work on the *Johannine Vocabulary*, Dr. Abbott says that 'if we look at the Fourth Gospel as a drama we shall find that few of the leading characters are not placed at some time or other in such circumstances as to show us, or make us ask, what, or whom, or why, they believed, or were exhorted to believe.' Indeed, it would almost seem as if the Apostle who, as we believe, wrote this Gospel, sets before us in its glowing words the many pictures of faith and unfaith that were seen in those three wonderful years when he saw, and heard, and his hands handled of the word of life (1 Jn 1^{1}). Appeal after appeal, instance after instance, crowds upon us as we read, until at last we reach what seems to be the climax of the whole in the struggle of Thomas. That struggle is seen in the demand for evidence made by the man who was in danger of 'becoming faithless' (*μὴ γίνου ἄπιστος*, Jn 20^{27}), and the final triumph of personal trust is seen when, without waiting for evidence, refusing the very thing he had demanded, with never a thought of putting his fingers upon the print of the nails or thrusting his hands into the side of his Lord, he who had been the most outspoken in his hesitation rises, by an act of trust in the Person of Him who appealed, to the highest pinnacle of faith attained by any one in the wonderful story, as he cries, 'My Lord and my God.' And when he has thus come to the end of his wonderful sequence, the Evangelist accounts for his Gospel with the words, 'These things are written that ye might believe, and believing might have life in his name (Jn 20^{31}).

But full of interest though such a study is, we are more concerned here in noting the attitude of Christ to the faith, which, while manifestly imperfect, was nevertheless such as He could accept. To take only the first three instances that follow upon His rejection of the Jews, we find that to Nicodemus our Lord reveals the mystery of the kingdom of God; the new life which marks the entrance into that kingdom, and the uplifting on the cross—the pledge of the divine love by which that life is secured (Jn 3). To the Samaritan woman He reveals directly the secret of His Messiahship, but this is only after He has first claimed from her that she accept His statement that worship is to be no longer in Jerusalem or on Mount Gerizim, but wherever man shall worship in

spirit and in truth (Jn 4). That was not an easy statement for her to accept; but Christ claims that she make it on the basis of personal trust in Him. 'Believe me' (Jn 4^{21}).

The case of the nobleman in Cana is still more remarkable. Our Lord treats him first just as he treated the Jews in Jerusalem. 'Except ye see signs and wonders, ye will not believe' (Jn 4^{48}). Yet as soon as the agonized cry breaks from the father, 'Sir, come down ere my child die,' Christ grants him his heart's desire. We are left to conclude that between the first and the second appeal of the father something had broken down in the man's heart. He was now more dependent upon Christ than he had been at first. The fling of his soul upon the Christ was more complete than it had been; and He, who knew what was in man, found in that complete dependence an element of surrender to which He could respond, and the Christ was self-committed in that blend of power and love in which the sick child was restored to life.

To these He gave Himself, revealed to them His purpose, authority, and grace; but to the others He refused Himself, remained an enigma until His very speech only served to puzzle them. *τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν* (Jn 8^{43}). And in the one case and in the other it was because He knew what was in man.

We have but sketched the outline of a study of faith as it is put before us in this Gospel; it may, however, suffice to throw light upon that which is a matter of great importance at all times, and which just now clamours for clear and accurate presentment. It would almost seem as if we were repeating in our day the circumstances in which St. John wrote. For his Gospel is from first to last a presentation of faith, a description of those who believed, and of Christ's answering revelation of Himself in power, and grace; in truth, and light, and glory. Yet St. John never mentions the word 'faith' in his Gospel. When we consider the part that faith plays in the New Testament scheme of spiritual life, it is a remarkable fact that, alone of all the writers of New Testament Scripture, he never mentions the word. He has a great deal to say about 'believing'; he refers to the *act*, as we have seen, with constant iteration, but of faith as a condition of the mind, as a conviction, he says nothing at all. It would almost seem as though in order to emphasize his feeling that the faith that leads to life is to be found in a definite act of will rather than in some belief, St. John speaks of it from first to last as *something which we do.* And when he does so speak of it he uses an expression which, if we rendered it literally, would mean 'believe into,' and its object is always the Person of our Lord and Saviour Jesus Christ. He seems to indicate, then, that in faith there is an element of movement; that it indicates the passing from one position to another, and that its proper object is a Person, not a creed. No one would claim, least of all the Apostle John, that the mind of man has no part to play in this great determination. Knowledge will appear in this as in every act of an intelligent creature. But when we have heard, when we have understood, when we have been convinced, we have yet to believe. To the Christian man there comes sooner or later the moment when we need something greater than proof; reason will have played its part, emotion will have brought its subtle aid to the spirit, until at last the sublime risk is run, the great venture is taken, a leap of some sort is made; compelled by the Personality that transcends all thought, the soul casts herself upon Christ. 'If I perish, I perish on thy shoulders; if I die, I die at thy feet,' she cries, and yields herself up, commits herself to her Lord, makes herself one with Him, and enters by such surrender of herself into that spiritual communion in which she finds not only pardon and peace, but that which includes them both, the gift of eternal life. Then for all the rest of life, and for what is after life, the soul will look out upon the world of men, of duty, of service, from the point of view of Christ, and will explain its whole purpose and power by the great words of another Apostle, 'The life which I now live in the flesh I live in the faith which is the Son of God' (Gal 2^{20}).

It is not to be wondered at that there follows all spiritual joy and power. For, as we have seen, such an act is followed by an act of mutual 'self-committal' on the part of Christ. To those who do not make such an act of surrender He can make no satisfying response. He meets their imperfect advances with reserve, a reserve conditioned by the reservation in the man. To those who will not be true to the truth that appeals to them in Himself, Christ has but one answer to make. In it He speaks the doom of all pride

and insincerity, and hardness of heart, as He did in the days of His flesh to the men who could not understand because they would not be true: 'Neither tell I you, by what authority I do these things.' And so He remains an enigma. He does not commit Himself to them, because they will not commit themselves to Him. But to those who do, there comes that revelation of Christ which is a revelation within the man, and which makes us one with Him in a fellowship which death itself cannot sever, and so in Him we have eternal life.

There is one other thought that springs out of the passage before us. It comes to us with the greater acceptance because we know ourselves deficient in that which to us seems worthy of so great a response. Our Lord reveals Himself, commits Himself, to men and women who to us seem scarcely worthy of His response. 'A proud old Pharisee,' we say, and there is always a touch of something like contempt when we speak of him 'who came to Jesus by night.' 'A woman that was a sinner,' and her allegiance seems as lightly given as all her love had been. The nobleman is concerned, but it is scarcely to obtain some spiritual gift for himself; it is rather to get his son healed if he can, and he comes to Christ as he would have come to any man who seemed to hold out anything like hope to him. Are these the proper recipients of so great a spiritual revelation? But the answer is, 'They are; for he knew what was in man.' We are too near to one another's lives to see into them, and to read the true issues of that which moves within them. The angle of refraction is too great: we cannot see beneath the deceitful surface. But not so with Him. Lifted far above us in His exalted life, He looks down upon, and down into, the secret sources of our life. His eye travels over the deeps where thought and purpose are born. He sees the confusion created by our past years of sin and sloth, but in all the tangled drift and wreckage of our past He sees also some smallest gem of truth: the one thing of worth within us; the willingness to respond to the truth that appeals in Him; the submission of spirit, the obedience that makes us His. That He accepts; to that He responds; responds with the generous overflow of love which we call 'the grace of God.' He gives Himself to us, until His self-surrender shames us of our own; our love once more is cradled in humility, and we cry, 'The grace of God hath overflowed (ὑπερπλεόνασε, 1 Ti 1[14]), and with my faith and love which is in Christ Jesus makes the full river of my life.'

Faith is the surrender of the soul to God in Jesus Christ; it is the giving of oneself up to Him; it has its counterpart in the gift of grace that brings God in Christ down into the heart of man.

It is small wonder that that which follows upon such divine communion is no less than eternal life in Jesus Christ our Lord.

> Strong Son of God, immortal Love,
> Whom we, that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove;
> . . . . . .
> We have but faith: we cannot know;
> For knowledge is of things we see;
> And yet we trust it comes from Thee,
> A beam in darkness: let it grow.

Professor Harnack on the Second Source of the First and Third Gospels.

By the Rev. Cyril W. Emmet, M.A., Vicar of West Hendred.

II.

In a previous article we dealt with the Evangelists' treatment of their material. We pass now to the question of 'Q,' the supposed common source. The variations in the text of St. Matthew are sufficient to forbid the idea that St. Luke used his Gospel (p. 78). On the other hand, the resemblances in the first group of parallel sections prove that 'in the parts we are concerned with the connexion between the two evangelists (neither of whom was the source of the other) must be *literary*; *i.e.* it is not enough to go back to common oral sources' (p. 32). In particular oral tradition is not enough

to explain the phenomena of the Sermon on the Mount (p. 80 *n.*). The conclusion is that 'one and the same Greek translation of an Aramaic original lies behind the two Gospels' (p. 80). As to the supposed traces of differences of translation from this Aramaic, Harnack is not nearly so certain as Wellhausen and Nestle. He admits that the actual copies of Q used by St. Matthew and St. Luke may have differed in detail, but finds it hopeless to reconstruct a Q^1 and a Q^2. *E.g.* the editor of the first Gospel may have found the amplification of the 'sign of Jonah' in the copy he used, and St. Luke may have taken the 'egg and the scorpion' from another version of the saying. 'In a few cases we might doubt whether there is any common source underlying Matthew and Luke (Lk 6^{46-49} 7^{1-10} $11^{41.\ 44}$ 14^{26})' (p. 80); and with regard to the short sayings in particular, 'Matthew and Luke may well have had more than one common source besides Mark' (p. 126). The admission of these possibilities does not prevent Harnack from giving us an interesting reconstruction of Q (pp. 88 ff.); needless to say it is hypothetical both in text and in compass. According to this reconstruction, Q included 7 narratives, 12 parables, 13 collections of sayings, and 29 longer or shorter sayings.

Did Q include more? It is *à priori* probable enough that parts of Q may have been utilized by one of the Evangelists alone (as has happened in their reproduction of St. Mark), but have we any criterion by which we can assign to Q matter found in *one Gospel only*? The examination of the material which has so far been supposed to come from Q, fails to disclose any marked peculiarity of style, unless extreme simplicity can be so described. Herein N.T. criticism differs from that of the O.T.; in the Hexateuch the style, *e.g.*, of P enables us to trace it with a high degree of certainty. With regard to Q the double version is practically our only criterion, hence the conclusion is that there is practically nothing peculiar to the first or third Gospel which can *definitely* be assigned to Q (p. 130).

The question is particularly important with regard to the *Passion Narrative.* As is well known, St. Matthew and St. Luke practically never agree against St. Mark in this; our one certain criterion accordingly fails us. Is there any ground for supposing that either, in particular St. Luke, used Q? *Did Q include a Passion narrative at all?* Probably not. If it did so, why should either of the Evangelists desert it at the critical point, when they have both used it so freely before? Further, a glance at any list of the passages common to the two Gospels will show that, except for Mt 23. 24, the common source is hardly used by either in the latter half of their Gospels. The conclusion can hardly be resisted that they must have exhausted all it had to give them in the course of their earlier chapters (p. 120).

A similar 'not proven' must be the verdict with regard to the *supposed traces of Q outside the Gospels.* The agrapha of other books of the N.T., of MSS, and of the Fathers, or versions of Christ's sayings in the Fathers which do not seem to rest directly on our Canonical Gospels, have been ascribed to Q. In particular Clemens Romanus and Polycarp have been supposed to quote from a definite collection of Λόγοι τοῦ κυρίου (cf. Ac 20^{35}), which has further been identified with Q or the Logia. The hypothesis is a tempting one, but if we follow Harnack, it must be resisted. 'The burden of proof in each case rests on those who support the claims of Q, but we look in vain for real proofs in the pages of Resch and others' (p. 135).[1]

So much with regard to the contents of Q; can we arrive at any conclusions as to the *order* in which its contents stood? The apparently hopeless divergencies of their arrangement in our Gospels have usually been a stumbling-block to the would-

[1] It is of interest to compare Harnack's view with one of the latest considerable investigations of the subject in England, Mr. Allen's *Commentary on St. Matthew.* At first sight the divergence seems great, and is discouraging to those who are hoping for assured results in the investigation of the Synoptic problem. It would be impertinent for the amateur to attempt to decide between the two, but it may be permissible to point out that on looking closer the difference tends to diminish. Mr. Allen's view is conditioned by his stress on the divergencies between St. Matthew and St. Luke; Harnack fastens on the resemblances. Mr. Allen turns the edge of the latter by keeping before him the possibility that St. Luke may have seen the first Gospel, though not writing with it before him. His Q consists of the Judaic sayings peculiar to St. Matthew, together with some of the sayings which are found also in St. Luke. The common narrative portions he assigns to X; *i.e.* Harnack's Q=part of Allen's Q+X. It will be remembered that Harnack does not deny that some of the matter peculiar to St. Matthew may have stood in Q; he merely refrains from saying so in any definite case. And while Mr. Allen holds that the two Evangelists had very rarely a common written source, he admits that much of the common matter may go back to one source ultimately, reaching St. Luke at a later stage.

be believer in the reality of a common source, but Harnack makes a bold attempt to bring order out of this seeming chaos. In fact, an unobtrusive note on p. 125 tells us that it was the similar order of the sections in St. Matthew and St. Luke which conquered his own long-continued scepticism as to the existence of such a source as Q. The investigation is complicated (pp. 121 ff.), and it is impossible to do justice to it without elaborate tables. The result may be summed up as follows. St. Luke's first 13 sections are reproduced in St. Matthew in practically the same order though interspersed with sayings found later in St. Luke (=St. Matthew's Sermon on the Mount). The material in Mt 8–10 is found in nearly the same order in St. Luke, but it is scattered over a larger number of chapters. Generally speaking, the order of the important sections in Q is identical in both Gospels, the main exceptions being the message of the Baptist, and the division by St. Luke of Mt 23. 24. The other differences of order are usually confined to short logia or to passages which on other grounds may not belong to Q. Harnack takes the view that St. Matthew's order is more primitive, and that his 'conflations' had their basis in the source; he supposes that even in the Sermon the common matter stood together in Q, as we find it in St. Matthew, and that it was deliberately displaced by St. Luke. This, of course, is not the prevalent view, and in face of St. Matthew's disturbance of St. Mark's order in the first half of his gospel, it is doubtful. But, again, the main conclusion is unaffected. Whatever be the explanation of the differences, we can reconstruct the order of the common source in its outline. It commenced with the Baptism and Temptation, followed by a large number of discourses in a more or less probable, though, it is true, not a very significant, order, and concluded with final warnings and eschatological matter.

What, then, was the character of Q? It was mainly a collection of sayings of the Lord. It is true it included a small proportion of narratives, but their presence may be easily accounted for (p. 127, n. 2). The Baptism and Temptation define at the very beginning the person of Jesus and His Messianic character, which is henceforth assumed. Incidents such as John's message to Christ, the questions of the aspirants, the casting out of a devil, and the demand for a sign, are in each case subordinate to the teaching of which they were the occasion. The healing of the centurion's servant has always been a difficulty to those who regard the source as *Logia* in the usual sense. Harnack suggests that the point was not the healing in itself, which, indeed, may not have been mentioned in Q, but the faith of the heathen and the lessons drawn from it (p. 146).

As we have seen, Q probably did not include a Passion narrative, the climax and, in a sense, the *raison d'être* of the Gospels as we have them [1]; *i.e.* 'Q was not a Gospel at all as they were' (p. 120). It was rather a collection of sayings drawn up for catechetical purposes. Such a collection is *à priori* probable, both on account of Jewish ways of thought, and from the actual stress which early Christians laid on the 'words of the Lord' (pp. 127, 159). It had a method, but the principle of its arrangement was not chronological; *e.g.* the position of the Sermon is probably due to the desire for emphasis (p. 142). The style is not very distinctive, the vocabulary being of small compass and simple (see lists on pp. 103–115). In face of the marked features of the Synoptists' style, this does, in fact, give Q a certain distinctive character and unity. So with the contents, the main feature is simplicity. Its Christology is simple, 'Jesus' being the almost invariable title of Our Lord, and the teaching is informal and largely ethical. We find none of the 'tendencies' which are so characteristic of our Gospels: St. Mark's emphasis on the supernatural, and the Divine Sonship; St. Matthew's interest in the needs of the Church, and apologetic attitude towards Judaism; St. Luke's Hellenic wideness of outlook, presenting Christ as the Healer (p. 118). Its horizon is even more definitely Galilean than theirs. Harnack follows Schmiedel (and Loisy) in seeing in the often-quoted lament over Jerusalem a continuation of the quotation from the 'Wisdom of God.' [2]

[1] Harnack finds it necessary to insert a warning (p. 162, n.) against the 'folly' (*Unsinn*) of those who would argue on this ground that the Passion never took place! We may add that the 'argument from silence' is always precarious; when it bases itself on a document which is hypothetical and fragmentary, it becomes ludicrous.

[2] The facts are these. In Mt 23^{34} the lament over Jerusalem follows immediately on the saying about the blood of the prophets. In Lk 11^{49} this is introduced by the words, 'Therefore the wisdom of God said' (? a quotation from an unknown source); the lament follows in a different context

The same simple and undeveloped attitude appears in Q's relation to Judaism. Palestinian features are prominent; the work of the Baptist is strongly emphasized. There is a clearly marked opposition to 'the evil and adulterous generation' of the day, but no anti-Judaic polemic or apologetic, or criticism of the law (p. 160).[1]

Arguing from these marks of primitive simplicity, Harnack draws the important conclusion that Q is prior to St. Mark. St. Mark's few points of contact with Q are not enough to establish a direct connexion; he probably knew *some* collection of sayings, and a double tradition is in itself probable. Those who have maintained, as Wellhausen does, the priority of the second Gospel, have done so because they have ascribed to Q the secondary traits of St. Matthew and St. Luke (p. 136). The detailed examination of the second Gospel and Q, in which Harnack suggests that St. Mark is secondary throughout and marks a later stage, is perhaps not very convincing. Once more we try to disentangle the important point, which is the absence of any real contradiction between the two. The suggestion on p. 159 is worthy of note; Q could not have arisen after St. Mark had fixed the Gospel type, in which he was followed by all subsequent writers, canonical and uncanonical alike. 'Q stands midway between a formless collection of the sayings of Jesus, and the Gospels as fixed in writing.' We have, in fact, in Q and St. Mark the true 'double tradition,' to which St. Luke may perhaps refer in Ac 1[1]. 'Our knowledge of the preaching and life of Jesus depends on two sources, of nearly the same date, but independent, at least in their main features. Where they agree their evidence is strong, and they do agree in many and important points. Destructive critical inquiries . . . break themselves in vain against the rock of their united testimony' (p. 172).

It is evident, then, that the investigation is of the highest value from the point of view of the evidence on which our knowledge of Christ's teaching rests. One knows, indeed, that there is an unwise and a somewhat unfair readiness to quote admissions of a German critic on the orthodox side, apart from their context, and with the omission of qualifications which would be much less readily accepted. Harnack himself has protested against this procedure in his preface to *Lukas der Arzt*. It is then only right to say that his treatment of the Gospel story will not in all respects satisfy the conservative. We cannot help being conscious of the implied assumptions, that whatever has to do with 'a Church' is 'secondary,' and that whatever is 'Pauline' or developed is further from the truth than primitive first impressions. As Dr. Sanday has lately put it, 'he [Harnack] feels the prevalent *Geist des Verneinens* dragging at his skirts, and has yielded to it more than he ought.' What Mr. Allen has said on this subject is entirely to the point.[1] 'The historian . . . will shrink from the conclusion that . . . the teaching of Christ was *altogether* and *exclusively* what the editor of the first Gospel represents it to have been, to the exclusion of representations of it to be found in other parts of the New Testament. . . . That teaching was no doubt many-sided. Much of it may have been uttered in the form of paradox and symbol. The earliest tradition of it, at first oral and then written, was that of a local Church, that of Jerusalem, which drew from the treasure-house of Christ's sayings such utterances as seemed to bear most immediately upon the lives of its members, who were at first all Jews or proselytes. In this process of selection the teaching of Christ was only partially represented, because choice involved over-emphasis.

[1] *Op. cit.*, p. 320.

in 13^{34}. The suggestion is that the first Gospel has preserved the true connexion of the passages, and the third Gospel the fact of the quotation, which may then cover the lament as well. The point is that in this case the reference to unknown visits to Jerusalem is weakened; our Lord may be applying the quotation to Jerusalem's long continued rejection of God's love. Harnack, however, still thinks that the words gain in impressiveness if they were actually spoken in Jerusalem. (Cf. Loisy, *Le Quatrième Evangile*, p. 63.)

[1] One can feel a difference in the supposed standpoints of Q and of the editor of the first Gospel. But both wrote from a Judaic point of view, and it becomes in some cases a very delicate task to divide rightly between them the admitted Judaic material of the first Gospel. *E.g.*, in the Lord's Prayer, Harnack refuses to Q the first three petitions as well as the last. He attributes them to the primitive Jewish Christian community assimilating the prayer to the synagogue forms, or to the editor himself (p. 40). But admitting the 'Jewish horizon' of Q, are they not equally intelligible there, and may not Q here, as elsewhere, be supposed to take us very near to the Lord's own words? The same question arises with regard to the teaching about Righteousness in Mt 6 (pp. 117, 128).

As we have had occasion to criticise the somewhat truncated version of the Lord's Prayer, which is all that Harnack allows to come from Q, *i.e.* to be original, it may be well to add that he makes no question that some such form was actually given by Christ. 'I doubt whether a prophet or teacher of the East ever gave injunctions to prayer, without also giving a pattern prayer' (p. 145).

Paradox may sometimes have been interpreted as an expression of literal truth, symbol as reality, and to some extent, though not, I think, to any great extent, the sayings in process of transmission may have received accretions arising out of the necessities of the Palestinian Church life. Thus the representation of Christ's teaching in this Gospel, though early in date, suffers probably from being local in character. In the meantime, much of Christ's teaching remained uncommitted to writing; and not until St. Paul's teaching had made men see that Palestinian Christianity suffered in some respects from a too one-sided representation of Christ's teaching, did they go back to the utterances of Christ, and reinterpret them from a wider point of view; seeking out also other traditions of different aspects of His teaching which had been neglected by the Palestinian guardians of His words.' The remarks refer to the first Gospel, but they apply equally to any attempt to over-emphasize the value of Q to the exclusion of the later teaching of other parts of the New Testament.

Further, Harnack's conclusions as to the scope, use, and the very existence of Q are still admittedly in the region of hypothesis; by the nature of the case such inquiries can rarely rise above a high degree of probability. But one of the objects of this paper is to call attention to his results, as affecting the reliability of the Gospel story, and to suggest that they do not entirely depend on a particular view of Q and its use by our Evangelists, nor need they be rejected on account of a possible overestimate of its value as compared with other writings. We have already seen that his inquiry has made it clear that our varying versions of Christ's words do not show signs of any serious manipulation, whether on the part of our Evangelists or their predecessors. A further conclusion is that we can take the matter common to St. Matthew and St. Luke, call it Q, or what we like, and from it we can construct a picture of our Lord and His teaching, primitive and simple, essentially in harmony with that of St. Mark, and containing the germ of much that was to follow.

We have said that Q's Christology was simple, yet it is also profoundly significant. The person of Jesus holds throughout the central place in the picture. His Messiahship is emphasized in the opening paragraphs of the Baptism and Temptation, and is henceforth assumed. The absence of proof or attempted argument on this point shows 'that this collection was exclusively intended for the Church, and had in mind those who needed no assurance that their teacher was also the Son of God' (p. 163). It included the title 'Son of Man,' and, above all, the antithesis between 'the Father' and 'the Son' in the famous passage Mt 11^{25}, Lk 10^{21}. This passage is crucial, with regard both to our Lord's self-consciousness, and to the relations between the Synoptics and St. John; Harnack devotes a long appendix to it. He admits that the canonical wording is 'Johannine' (p. 210), but by a careful examination of MS. variations, and of the numerous patristic quotations of the passages, he restores what he regards as the original text, as it ran in Q, and probably also in St. Luke. Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. πάντα μοι παρεδοθη ὑπὸ τοῦ πατρὸς, καὶ οὐδεὶς ἔγνω τὸν πάτερα (or τίς ἐστιν ὁ πατήρ) εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ (p. 206). Even so, the Logion is of the first importance critically; it implies that in our oldest source, Jesus spoke of Himself absolutely as 'the Son,' and regarded Himself as standing in a peculiar relation to His Father. 'It is indeed quite inconceivable how he could have arrived at the conviction that He was the future Messiah, without first being conscious of standing in a peculiar relation to God' (p. 209). We find, in fact, the same antithesis in Mk 13^{32} (10^{32} on p. 152 is an obvious misprint), and Harnack suggests that 1 Co $1^{19.\ 21}$ may rest on the passage before us. The continuation in St. Matthew ('Come unto me, etc.') stands on a different footing; it is not found in St. Luke, and the connexion with the context is not immediate. But here, again, Harnack pronounces strongly for its authenticity, mainly on internal evidence. 2 Co 10^{1} may well be an echo of the saying, and the absence of any reference to death or the Cross shows that it must be prior to St. Mark and the development of Paulinism. It may belong to Q, or to some other source (this would explain its otherwise very strange omission by St. Luke); 'it cannot be shown that it belongs to a secondary tradition.' 'The only alternatives are to ascribe it to the later creation of a prophet of the Jewish Christian Church, who strangely disregarded the death upon the Cross, or to Jesus Himself. There seems to me no doubt which alternative we are to adopt' (p. 216).

Again, with regard to the 'Sermon on the Mount,' Harnack's investigations go to show that it is not a mere compilation. The setting, of course, is different in the two Gospels, but attention is drawn to the fact that both agree in mentioning the presence of the multitude, combined with the fact that the Sermon was addressed to the disciples (p. 122, n.). This points to a real tradition as to its occasion. It is true the Beatitudes speak of persecutions, and persecutions did, in fact, take place afterwards. But that does not prove that the saying was a product of a later age, coloured by the facts. Harnack has some cutting remarks on the folly of regarding everything as an 'anachronism' or artificial prophecy ('hysteron-proteron'), which does, in fact, fit the circumstances of a subsequent generation (p. 143). 'Looked at both in detail, and as a whole, that which is set before us in the Sermon on the Mount as the teaching of Jesus bears the stamp of unalloyed genuineness. We are astonished that in an age in which Paul was active, and burning questions of apologetic and the law were to the fore, the teaching of Jesus was so well remembered and remained so vital as Moral preaching' (p. 146).

Q, then, has given us the abiding picture of Jesus as revealed in His words. It takes our tradition a stage further back, who shall say how near to the actual occasion on which those words were spoken? It obviously arose in Palestine (p. 172)—on the actual scene of the ministry. And Harnack himself concludes, from the well-known words of Papias, that it was in all probability the work of St. Matthew (p. 172)—an eye-witness and a listener. Allowing for a somewhat different view of the Logia, Harnack would probably endorse the words of Mr. Allen: 'They are perhaps the earliest of all our sources of knowledge for the life of Christ, and rest even more directly than does the second Gospel on Apostolic testimony. For the Apostle Matthew seems to have written down, for the use of his Palestinian fellow-Christians, some of the sayings of Christ that he could remember, selecting, no doubt, such as would appeal most strongly to his readers and satisfy their needs. Better security that these sayings were uttered by Christ Himself we could hardly desire.'[1]

We may add, in conclusion, two similar pronouncements put side by side by Dr. Sanday in his *Life of Christ in Recent Research*, p. 172. The first is a quotation from Sir W. Ramsay. 'The lost common source of Luke and Matthew (*i.e.* Q) . . . was written while Christ was still living. It gives us the view which one of His disciples entertained of Him and His teaching during His lifetime, and may be regarded as authoritative for the view of the disciples generally.' The second is from Dr. Salmon's *Human Elements in the Gospels*, p. 274. 'The more I study the Gospels the more convinced I am that we have in them contemporaneous history; that is to say, that we have in them the stories told of Jesus immediately after His death, and which had been circulated, and, as I am disposed to believe, put in writing while he was yet alive.' These views of the date of Q may indeed be, as Dr. Sanday thinks, somewhat optimistic, but the consensus of opinion as to its value is of good omen to those who are trying to combine the old faith with the new critical methods.

[1] *Op. cit.*, p. 317.

Literature.

THE CAMBRIDGE MODERN HISTORY.

THE CAMBRIDGE MODERN HISTORY. Vol. v. The Age of Louis XIV. (*Cambridge University Press.* 16s. net.)

THE editors of the Cambridge Modern History feel compelled to make an apology for the title of the new volume. For the Age of Louis XIV. 'cannot be held to possess the organic unity which belongs to the theme of our Napoleon volume.' But it is not a title of their own invention, and it has its advantages. The age of Louis XIV. is the age of absolute government, and Louis himself is the most conspicuous figure in it. And this encourages us to say that the Preface to these volumes should never be missed. It sometimes contains as good reading as anything in the volume. And it always binds the volume together, a most necessary service where so many

topics are discussed and so many writers are writing.

When Lord Acton projected the Cambridge Modern History, did he realize how different the work would be from the ordinary writing of history? Did he urge upon the editors the necessity of discovering men who were born to write briefly? Some of their men cannot write briefly. But in this volume there is one man who can do it supremely well. It is the Dixie Professor of Ecclesiastical History in Cambridge.

Professor Gwatkin writes a chapter on Religious Toleration in England. He tells us what toleration is. He relates its history from the very beginning. He gives a perfectly clear, complete, and interesting account of all the ins and outs and ups and downs which that long-suffering substantive has endured in our land. He does it all in fourteen pages. If the editors could have found men like this for all their work they would have raised an imperishable monument to the foresight of Lord Acton.

The Cambridge Modern History is not a political history merely. We find in this volume a chapter on the Literature of the English Restoration, including Milton. It is written by Mr. Harold H. Child, B.A., late Scholar of Brasenose College, Oxford. We find a chapter on European Science in the seventeenth and earlier years of the eighteenth centuries. It is in two parts. Mathematical and Physical Science is described by Mr. W. W. Rouse Ball, M.A., Fellow and late Tutor of Trinity College. Other branches of science are described by the late Sir Michael Foster. We also find a chapter on Latitudinarianism and Pietism. It is written by the Rev. M. Kaufmann, M.A., of Trinity College, Dublin.

And even when the topic of the chapter is political, the historians of the Cambridge Modern History are far too modern to confine their attention to kings and parliaments exclusively. Viscount St. Cyres writes twenty pages on the Gallican Church, and along with other good things gives such a sketch of Jansenism as could come only from the hands of a master.

But the volume is many-sided. No notice can do more than touch it here and there. And to touch it here and there is to give no conception of the wealth of historical material and historical judgment which it contains. The bibliographies are again a marvel of fulness and accuracy.

THE INQUISITION.

THE INQUISITION IN THE SPANISH DEPENDENCIES. By Henry Charles Lea, LL.D. (*Macmillan*. 10s. 6d. net.)

Dr. Lea is the historian of the Inquisition. He has written on other subjects, it is true. He has written the standard History of Sacerdotal Celibacy in the Christian Church. But his great task in life has been the writing of the History of the Inquisition. He has already written the History of the Inquisition in the Middle Ages and in Spain. He has now written its History in the Spanish Dependencies—Sicily, Naples, Sardinia, Milan, the Canaries, Mexico, Peru, and New Granada.

What a life's work for a man to take up! To resolve to spend one's days reading of torture and death, of mean information, of miserable suffering or more miserable escape from it, of justice mocked and mimicked, and all in the name of the God and Father of our Lord Jesus Christ! The agnostic tells us that the chief occasion of his agnosticism is that nature, red in tooth and claw, shrieks against our creed of a Heavenly Father. If he had told us that he could not accept the Inquisition, it would have been easier to understand him. Mr. Paulin has given good reason for reconsidering 'nature, red in tooth and claw'; but who, with this unbiassed narrative before him, will explain away the Inquisition? Still, we can answer that God made man upright; it is man that has sought out this invention. And we can see now that the great error was made when the New Testament was kept locked up in an unknown tongue. It was Wyclif and Luther that made an end of the Inquisition by offering the gospel in a language in which the people could read it for themselves. No doubt many of the Inquisitors would have been inquisitors still though they had read the gospel every day. But the people would not have been with them. And without the people they could have done nothing. The surprise of the book is its impartiality—its more than impartiality, its absolute judicial coldness of manner. This does not mean that Dr. Lea is unemotional, and it does not mean that we can read the book without emotion. He has repressed his feelings that he may leave the awful story to make the more lasting impression.

THE DARWINIAN THEORY.

NO STRUGGLE FOR EXISTENCE: NO NATURAL SELECTION. A Critical Examination of the Fundamental Principles of the Darwinian Theory. By George Paulin. (*T. & T. Clark.* 5s. net.)

This book is likely to fare ill at the hands of the reviewers. The reviewers may not know much about Charles Darwin, but they know less about George Paulin. They may not know much about Darwinism, but they know that Darwinism has been an accepted theory for many a day; and they believe that it would be easier to turn the French Republic into an Empire again than to overthrow the doctrine called Darwinism. For the French Republic is of shorter standing and much more limited acceptance. But the reviewer who takes time will discover that this book is worth reviewing, even although its avowed purpose, as expressed in its rather clumsy title, is to deny and to demolish the fundamental assumption on which Darwinism rests.

That assumption is the Struggle for Existence in nature and the Survival of the Fittest. Mr. Paulin denies that there is any evidence in nature of a struggle for existence. He has been an evolutionist all his life, a keen, convinced evolutionist. For it seemed to him, until quite recently, that a man might be an evolutionist without being a Darwinian. That is to say, he might believe in the origin of species by development, without believing in the particular means which Darwin suggests for bringing that development about. He is not so clear upon it now. He has recently been impressed by the fact that there is not a particle of geological evidence in favour of the development of the species. But with that we have not to do. What we have to do with in this book is not Evolution, but Darwinism. We have to do with the statement on the title-page, that there is no struggle for existence in nature of any such desperate kind as Darwin insisted on, and that there is no natural selection.

But surely the struggle for existence was proved long ago. By whom was it proved? Not by Darwin. Darwin simply took it for granted. 'A struggle for existence,' he said, 'follows from the high rate at which all organic beings tend to increase.' 'Hence, as more individuals are produced than can possibly survive, there *must, in every case,* be a struggle for existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life.' Darwin's readers took it for granted also. If they were Darwinians this was the basis of their belief. If they were opposed to Darwinism they occupied themselves in attempting to demolish the structure which was reared on this basis. It did not occur to them to question the soundness of the foundation itself.

Mr. Paulin questions it now. A thorough review of his book would have to be almost as long as the book itself. All that is intended here at present is to draw attention to the existence of it, its existence and its unquestionably real significance.

KAFIR SOCIALISM.

KAFIR SOCIALISM AND THE DAWN OF INDIVIDUALISM. By Dudley Kidd. (*A. & C. Black.* 7s. 6d. net.)

By the title of his new book Mr. Dudley Kidd brings himself into touch with the interests of the hour. The air is full of the cry of Socialism; our shelves will soon be loaded with its literature. But Kafir Socialism? Is Mr. Dudley Kidd stretching the term? Or is he merely using a catch-penny title, that we may be beguiled to the buying of his book?

It may be hard to say when any man is stretching the term Socialism. For who can tell us when it has been stretched to all its legitimate length? Mr. Dudley Kidd, however, is not himself a Socialist, so that we may presume he has actually found Socialism among the Kafirs. Nor have we to read his book far before we discover not only that the Kafirs are socialistic, but that they are or have been the most socialistic race of mankind. Mr. Kidd assures us that Europeans found the Kafirs socialists, and that all our trouble with them has come from our attempt to make them individualists.

All government is according to clan. At the head of each clan is the chief. In the hands of the chief all authority lies. No 'unspoilt' Kafir calls anything his own. Even his marriage is regulated for him. He must marry within his own tribe, but he must not marry within his own clan.

With the advent of the European the individual Kafir begins to assert himself. The change is brought about partly by trade, partly by education,

and partly by religion. Mr. Kidd does not call it all evil. His argument is that the Europeans must not be in a hurry. While inclined to believe that the old Socialism is better for the Kafir than the new individualism, he does not say 'hands off' to all and sundry. He admits the inevitable. But he advises the missionary not to make converts too rapidly, and he advises the colonist not to expect too much from the converts.

On the whole, Mr. Dudley Kidd's attitude to the missions is not friendly. It is the attitude of the average South African colonist. Very striking, therefore, is the fact that his own personal experience and the actual statistical evidence which he produces are a great testimony to the reality and worth of Kafir Christianity. He refers to the case of forty-seven boys who had left one Christian institution and whose employers were asked their opinion of them. 'In the case of forty-four out of the forty-seven, the verdict given by the employers was one of *unqualified approval*.' The italics are Mr. Dudley Kidd's own. He accounts for the average colonist's opinion by suggesting that Lovedale and other large institutions do better than smaller places 'up the country.'

ARCHÆOLOGY AND THE OLD TESTAMENT.

PREHISTORIC ARCHÆOLOGY AND THE OLD TESTAMENT. By H. J. Dukinfield Astley, M.A., Litt.D. (*T. & T. Clark*. 5s. net.)

With all the noise that it has made, the Higher Criticism has not had more than half the share in the revolution that has taken place in the study of the Old Testament. The other half has been due to Archæology. At first the traditional interpreters flew for refuge to Archæology. And it cannot be denied that some of the early archæologists did their best to persuade them that they could not be disturbed there. But then there were some rude shocks. And now it has come to be generally recognized that when the Egyptian tombs and the Babylonian tablets were allowed a place in the interpretation of the Bible, the old questions of its inspiration and authority made a new departure. Henceforth they were not to be settled or even discussed on philosophical grounds, or by any *à priori* argument. The Bible must take its place beside other books; its Religion and Ethics beside the Religion and Ethics of other nations. Its inspiration and authority, and even its superiority, must be made good by the ordinary laws of scientific observation. We have called it a revolution. No greater revolution has occurred in our day.

Dr. Dukinfield Astley is an archæologist of high standing. He makes no pretence of being a shelter for tradition. His critical attitude to the Old Testament is practically that of Professor Driver. His Introduction to the Archæology of the Bible is just such a book as the student of the Old Testament is now in need of. For he not only interprets in a fresh manner much of the contents of the Old Testament, but he also sets the student in a right attitude, so that he may be able to interpret the Old Testament for himself. And that is a much greater service to render.

Among the Books of the Month.

Certain volumes of the *American Commentary on the Old Testament* have already been noticed as they appeared separately in paper covers. Two handsome bound volumes have now been received, and as they contain a good many books of the Old Testament, each by a separate editor, it is possible to form a more confident estimate of the value of the work. One of the volumes contains Leviticus and Numbers by Dr. Genung, and Job by Principal Marshall; the other contains the Book of Proverbs by Dr. Berry, of Colgate University; Ecclesiastes by Principal Marshall, of Manchester, who seems to be the only English contributor; the Song of Songs by President Merrill, of Colgate; and Jeremiah by Professor Rufus Brown, of the Newton Theological Institution. All these men have their reputation already established. They are conservatives, but they are not so mad as to write Commentaries on the Old Testament and ignore the criticism of the last fifty years. They differ a little, but they are all quite well acquainted with the work that has been done, and they are all quite willing to accept a large amount of it as reliable and indisputable. They make use of the results of criticism; they do very little criticism themselves. For it is an exegetical, not a critical Commentary. The text is printed throughout; there is no room for critical discussion even if there were the inclination.

The idea of the editor, whose name is not given, seems to be to provide an exegetical commentary on the Old Testament which will be up to date in scholarship, which will appeal to some extent to the Hebrew student, but which will not be too technical to be unfit for use by the reader of the Bible who is ignorant of Hebrew.

We have come upon a few trifling misprints, nothing to cause offence. Both the printing and the publishing reflect credit on the managers of the Society.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, has courageously given the title of *The Axioms of Religion* to his new book (American Baptist Publication Society; $1 net). We say courageously, for it is not a volume of Apologetics in general, but of Baptist Apologetics in particular. It simply means that President Mullins has the courage of his convictions. And, after all, there are very few of the axioms that we cannot all agree to. What are the axioms of religion? They are: (1) The Theological Axiom—The Holy and Loving God has a right to be Sovereign; (2) The Religious Axiom—All souls have an equal right to direct access to God; (3) The Ecclesiastical Axiom—All believers have a right to equal privileges in the Church; (4) The Moral Axiom—To be responsible, man must be free; (5) The Religio-Civic Axiom—A free Church in a free State; (6) The Social Axiom—Love your neighbour as yourself. Before he touches his axioms Dr. Mullins discusses Denominationalism, and when he is done with them he returns to Christian Union. For the question that has moved him to the writing of this book is whether, in these days, Baptists have a testimony to which they are bound to adhere in face of the general movement in the direction of the union of Churches.

On *The Sexual Instinct, its Use and Dangers as affecting Heredity and Morals*, Dr. James Foster Scott has written a book which has reached a second edition and has been revised and enlarged (Appleton; 7s. 6d. net). It is a book for the general public, not for the medical practitioner only. And it is full of wise counsel and warning. On one page we notice the words, 'The wages of sin is death.' The words could be taken as the motto of the book.

There is no better *Popular History of Astronomy* than Miss Agnes M. Clerke's. There is no better popular history of any of the sciences. Messrs. A. & C. Black have once more reprinted the fourth edition of it (7s. 6d. net).

They say that the enormous rush of reprints has not affected the issue of new books; and, what is more surprising, that it has not seriously affected the sale of the old cheap libraries. In proof, here come three volumes of Bohn's Library. They contain Ranke's *History of the Popes* (3s. 6d. each). The English translation is revised by Mr. G. R. Dennis, in accordance with the latest German edition. In the footnotes the quotations from original documents are given in their own language, with a translation when that language is Italian or Spanish, but not when it is Latin or French. The book is as much an English as a German classic, and many a one will be delighted to possess it in this satisfactory edition.

To the Cambridge Bible for Schools and Colleges a new volume has been added. It is *The Two Books of Kings* (3s. 6d. net). Now, the Two Books of Kings have had a place in the Cambridge Bible for Schools and Colleges for a long time. But this is a wholly new Commentary. It is built upon the Revised Version, not the Authorized. The editor is Professor Emery Barnes, not Professor Lumby. It is a pity that the general editor had not the courage to issue the Books of Kings separately, and each volume the size of this one. The worth of the Commentary would have been more than doubled if he had afforded Dr. Barnes double the space. For there is no portion of the Bible that offers a better opportunity to the Commentator to revolutionize the whole system of commenting. Dr. Barnes is greatly occupied with words, with mere varieties of translation. How can he help it? But occasionally he does get away. And then his notes on Milcom and the Baalim, or on Asherah and the Pillars, give us a glimpse of the great things which can be done for the Old Testament by an expositor who is steeped in its archæology.

Dean Farrar's *The Life of Lives* contained a discussion of certain topics which he had no room to discuss fully enough in the *Life of Christ*,

and it was published much later. Messrs. Cassell have just issued a cheap edition (3s. 6d.).

Under the general editorship of Professor Gollancz, Messrs. Chatto & Windus have entered upon the publication of a Shakespeare Library. It is to consist of an 'Old-spelling Shakespeare' in forty volumes; 'Shakespeare Classics' in not more than twenty volumes; a 'Lamb Shakespeare' for the young in an unnamed number of volumes, say other forty; and 'Shakespeare's England,' of which the number of volumes is again unmentioned, perhaps twenty is a reasonable estimate. One volume of the 'Shakespeare Classics' is out. It is Brooke's *Romeus and Juliet*, edited by J. J. Munro (2s. 6d. net). For the 'Shakespeare Classics' are meant to consist of reprints, thoroughly edited, of works which Shakespeare is known to have used as the sources of his Plays. But Brooke's *Romeus and Juliet* was well worth publishing for its own sake.

Mr. H. G. Wells never used his gifts to better purpose, and never displayed them to better advantage, in spite of the brilliant essays he has given us, than when he wrote *New Worlds for Old* (Constable; 6s.). It is a book on Socialism. It tells what Socialism is, why Socialism is needed, and what Socialism will do. And it does all this in a sober, earnest spirit, without a word of exaggeration, without a statement that has not facts to support it, and, more than facts, that general sense of fairness with which Mr. Wells is quite entitled still to credit the human mind.

The third and fourth volumes have been published of the new issue of Miss Warren's *Treasury of English Literature* (Constable; 1s. net each). They contain 'The Elizabethan Literature' and 'Bacon to Milton.'

There is nothing perhaps in *The Lore of the Master*, by the Rev. E. A. Welch, D.C.L., of Toronto (Wells Gardner; 2s. 6d.), that is new to good students of the teaching of Christ. But the old is well arranged, and it is set forth in good self-effacing language. Dr. Welch's purpose is expressed in the words, 'If ye know these things, happy are ye if ye do them.'

The Rev. Cyril Hepher, M.A., Vicar of St. John's, Newcastle-on-Tyne, has made Tennyson's great discovery, and says—

> Love is and was my King and Lord.

And now he preaches love, and nothing but love. In his new book, *The Revelation of Love* (Wells Gardner; 2s. 6d.), every sermon describes love in one of its aspects—Love veiled in Nature, Love seen in Jesus, Love the Victim. But in his preface Mr. Hepher tells us a strange thing. He tells us that in rewriting his sermons for the press he removed almost all the 'exhortation' from them. He does not tell us why. When exhortation is not padding, it is as good for readers as for hearers.

Messrs. Wells Gardner have published a volume in defence of Christianity by A. T. Gordon Beveridge, M.A., M.B. Its title is *Hold Fast or Let Go* (1s. 3d. net). Now Dr. Gordon Beveridge makes his appeal for Christianity with advantages. He comes to the working-man and says, 'Are you a Socialist? So am I. Are you an infidel? So was I.' 'So was I,' he says, 'even a blasphemer and injurious, but by the grace of God I am what I am.' And the working-men who may refuse to listen to a converted infidel are bound to hear a man who has been and still is a convinced Socialist and has done much strenuous work for Socialism. But there is more than the man, there is the book. It is well written, clear, clever, and transparently honest; not narrow, but quite decided on all the great doctrines. We want our working-men brought back. If a book can do it, this seems to be the book.

There is one thing which every Christian teacher has to do. He has to translate the gospel into the language and thought of his own generation. And there is little else that he has to do, unless it be to follow his own instructions. This is what the Rev. F. W. Orde Ward, B.A., has done in his new book, *The World's Quest* (Griffiths; 7s. 6d. net). The Pope would charge him with Modernism. But surely the crime is, not to be modern, but to be ancient. As we read Mr. Ward's pages we have never a suspicion that he is faithless to the charge which has been committed to him. We have a growing sense of conviction that the Word of God liveth and abideth for ever.

Take Conversion. Will any one deny that a

change has come over the use of that word? Psychology may not be ready for everybody's use yet, but nobody can ignore its existence. And is there not significance in the difference which the Revised Version has made in the very translation of the word? We are not done with Conversion. We never shall be done with it. But we must tell our own generation what Conversion means; and we must tell them that it does not mean what it meant to our fathers.

Dr. Campbell Morgan has been busy for some time analysing the Bible. He is analysing every book of it. And he is going to publish the analysis of every book separately, so that he has before him the production of a library of some forty volumes. By way of preliminary canter he has published *The Analysed Old Testament* in two volumes, and *The Analysed New Testament* in one volume (Hodder & Stoughton; 3s. 6d. each).

The study of the Language of the New Testament is fortunate beyond most studies. Among the foremost of its scholars it possesses two men of quite exceptional literary gifts—Professor James Moulton, of Manchester, and Professor Adolf Deissmann, of Berlin. It is not a study that would of itself attract a very great number of students. But in the hands of these men, and with the new materials to work upon, it is able to attract and even to fascinate us all. Professor Moulton has contributed an article to the *London Quarterly Review* for April, to which he gives a title such as he loves—'From Egyptian Rubbish-heaps.' And Professor Deissmann has just published, under the title of *The Philology of the Greek Bible* (Hodder & Stoughton; 3s. 6d. net), a course of lectures which he delivered last autumn in Cambridge.

'Do the work of an evangelist.' The Dean of Bristol has heard and obeyed the command. And now, for the benefit of other evangelists and for the edification of the whole Church, he has written an account of the various 'Missions' which he has been able to conduct. He calls his book, greatly daring, *The Acts of the Holy Ghost* (Hodder & Stoughton; 6s.).

Dr. Pigou has heard another command. It is 'Let no man despise thee.' He believes thoroughly in the importance of missions and in the importance of missioners. He quotes a letter which it was his custom to send beforehand to every incumbent who invited him to conduct a mission. The letter was identical in every case, and in every case it asserted the dignity of the evangelist. The book is autobiographical, but there is never a suspicion of vanity in its almost invariable record of success. Once only does it break out into laughter. Dean Pigou had preached to children on Cant 2^{15}, 'Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.' 'A lady asked to see me, and thanking me for the address, said that her young daughter had been greatly impressed by what I said, particularly by one remark. I told her how glad I should be to know what that remark was which so deeply impressed the child. "Oh!" she said; "it was what you told us, as among the habits of foxes, *that they were sly and sometimes hid themselves in holes.*"'

The proper study of mankind is man, and the proper way to begin the study is to buy Dr. A. H. Keane's new book on *The World's Peoples* (Hutchinson; 6s. net). It is written with an eye to a large circulation, and so there are no bewildering lists of scientific names beyond the Introduction. Yet the facts which it contains may be relied upon. For Dr. Keane is an ethnologist of the first rank, and he does his most popular work as conscientiously as the most technical. There is scarcely a page without an illustration. For it has been thought advisable not only to show the reader the features of a Samoan chief or a Maori woman, but also to please him with the picture of an English girl and a Scotch piper.

We should like to draw attention as pointedly as possible to a series of volumes which is to be known by the title of the 'Christian Faith and Doctrine' series. The first volume has been written by Dr. J. Monro Gibson, and others are to follow by Dr. Horton, Professor Peake, Principal Adeney, and Dr. Newton Marshall. There is no suggestion of a polemical purpose in the series, but we may be sure that it has been projected in view of the present unrest in England. The subject of the first volume is *The Inspiration and Authority of Holy Scripture* (Thomas Law; 2s. 6d. net). It is a pleasant book, easily read in spite of being easily written. Thoroughly scientific, its

facts have been verified in the writer's own experience. And so they are set down not in the precise order of a scientific manual of Apologetics, but as they seem to the writer to be necessary in the life of a man who desires to live well and to die well. The series is edited by Mr. F. B. Meyer, and this volume is introduced by Principal P. T. Forsyth.

Liddon's Bampton Lecture on *The Divinity of our Lord* is apparently still alive and circulating. How many copies have been sold? Messrs. Longmans have just re-issued the twenty-first impression (2s. 6d. net). Perhaps we could say 1500 to an impression, making 30,000 copies in all. Well, the book has been a great force in the maintenance of the greatest doctrine in Theology. Some of its arguments have been superseded. Perhaps its point of view has been pretty generally passed from. But it records the convictions of a heroic mind, and kindles enthusiasm in the reader even though he knows that he can no longer rely upon some of its lines of argument.

As a preliminary discipline to the study of the Bible, would our professors of theology be willing to suggest the history of Interpretation? And would they be willing to recommend the short history of the subject which has been written by Dr. G. H. Gilbert? Its title is *Interpretation of the Bible* (Macmillan; 5s. net). The difficulty is that the study of the Interpretation of the Bible may be an unsettling study, and must be a humiliating one. And the difficulty with Dr. Gilbert's book is that the whole story is told with frankness, no thought having entered the author's mind that it might be unsettling, or that that would be a bad thing if it were. Dr. Gilbert has already written some books for students, including a Student's Life of Jesus and a Student's Life of Paul. This is a student's book also. And whatever the immediate result might be, it seems a pity that students should be left to blunder through false methods of interpretation before they arrive at the true method, when the labour and the mistakes might be avoided together if they had this book in their hands. It *is* a humiliating story, but there is hopefulness in it also. For if the Bible has survived all these foolish ways of reading it, we need not fear what infidels may say.

The new volume of Tennyson contains *The Princess* and *Maud* (Macmillan; 4s. net).

When Wesley published his Christian Library of Practical Divinity he included in it *Devotions for Every Day of the Week and the Great Festivals*, taking it from a work by John Austin, a Roman Catholic writer of a hundred years before. The editor of Methuen's Library of Devotion has now taken it from Wesley (2s.).

To the same Library has been added the *Preces Privatæ of Lancelot Andrewes*, edited by Dr. A. E. Burn.

We must not study the Prayer-Book and neglect the Bible. Perhaps bishops do not run risks like other men. But we cannot help wondering how the Bishop of Edinburgh finds time, if he studies the Bible as thoroughly as he studies the Book of Common Prayer. He has published a new volume which he very appropriately entitles *Further Studies in the Prayer-Book* (Methuen; 6s.). For both it and his previous volume on the Workmanship of the Prayer-Book thoroughly deserve the name of 'Studies.' There is a certain literary flavour about them which may cheat the unwary reader into thinking they have cost the author as little as they cost him. But the student of the Prayer-Book finds that the subjects which Dr. Dowden takes in hand are discussed as thoroughly as our scholarship at present will allow. From the present volume we might select in illustration such topics as 'the meaning of the word Incomprehensible in the Athanasian Creed'; 'some Lutheran Features in our Service'; and 'the Prayer of Humble Access.'

'Since the famous telegram in which Schliemann informed the king of the Hellenes that he had discovered the tomb of Agamemnon, there has been nothing in archæology that has made such a vivid impression on the popular imagination as Mr. Arthur Evans' excavations at Knossos. The Minotaur! the Labyrinth!—such words do not suggest the solemnities of antiquarian research.'

The Minotaur and the Labyrinth are outside the range of Biblical Archæology; but they are just outside, and there can be scarcely a student of the Bible who has not some interest in them. In his book on *The Discoveries in Crete* (Murray; 5s. net), Professor Ronald M. Burrows has told

the whole story of their discovery. He has told it in untechnical language, not expecting his readers to know by instinct what is meant by a 'Schnabelkanne,' or a 'Vase à étrier.' And he has not only described the excavations, but he has also given a picture of Cretan civilization as a whole. The book has already reached a second edition, and Professor Burrows has been able to incorporate in it a description of the discoveries of 1907. There is a plan of the palace of Knossos, a very few good illustrations, and a most valuable bibliography.

Let us notice a single matter. The civilization unearthed by Mr. Evans was at first called Mycenæan. But it was afterwards found that the art of Knossos was earlier than that represented in the lower town of Mycenæ. Thereupon Mr. Evans banished the word Mycenæan as a generic description of the earlier civilization of Crete, and substituted for it the word Minoan. But neither will Minoan do. Why should a civilization that stretches over thousands of years be known by the name of one particular historic personage? Much better is the geographical term Ægean. That is the term used by Mr. Hogarth in the forthcoming *Encyclopædia of Religion and Ethics*. And Mr. Burrows believes that it will ultimately prove to be the best generic word for the civilization as a whole.

This is a month of reprints. Among the rest Mr. Murray has reprinted Bishop Boyd Carpenter's *Popular History of the Church of England* (2s. 6d. net). We are the spoilt children of cheap literature in these days, but to the most pampered among us this volume must seem a wonder at the price.

It is surprising to find that Miss Brodrick, the editor of Murray's *Handbook for Palestine and Syria*, is also an authority on Jewish Criminal Procedure. She has written a book on *The Trial and Crucifixion of Jesus Christ of Nazareth* (Murray; 3s. 6d. net), in which she shows that she has made herself thoroughly acquainted with every detail of the trial in its legal aspects. She writes very much as a lawyer would write whose learning could not possibly be in dispute. The Jews of our Lord's day are condemned unmercifully; but by the facts of the case, not by this author. They are wicked servants who have been judged out of their own mouth. Miss Brodrick is not unacquainted with Taylor Innes's *Trial of Jesus Christ*, which is actually the work of a lawyer. The two books supplement one another.

Dr. A. T. Pierson is as ingenious as he is industrious. His very latest book (unless he has another out before we get this one noticed) contains the most wonderful diagrams that the wit of man ever invented for illustrating the truth of God. The volume itself is full of shrewd observation, and it is expressed in the most unmistakably evangelical language. Its title is *The Bible and Spiritual Life* (Nisbet; 5s. net).

Messrs. Nisbet have also published a cheap edition (2s. 6d. net) of Professor Orr's *Problem of the Old Testament*.

Under the title of *The New Reformation*, the Rev. John A. Bain, M.A., gave a graphic account of recent movements away from Rome. He has now written a volume in which he describes the things that are found in Roman Catholicism, but do not belong to the Catholic Church. These things are many, and some of them are momentous. Infallibility, the Confessional, Indulgences, Purgatory, Baptismal Regeneration, Celibacy, the Rosary, the Doctrine of Probability—those are some of the things. But there are twenty-four short chapters in the book, and the sum of them becomes a serious indictment. Mr. Bain, we say, denies the right of these things to a place in the Catholic Church. And he shows how they have come to obtain it. The title of his book is *The Developments of Roman Catholicism* (Oliphant, Anderson & Ferrier; 2s. 6d.). For they have obtained their place by slow development. There is therefore no offence in the book even to a Roman Catholic. Mr. Bain's method of refutation is the historical not the polemical method.

It cannot be denied that there is a certain uneasiness at present regarding what is called the missionary motive. There is no doubt about the 'elevating influences' of Christianity. But elevating influences never sent any one into the foreign field. A man must always have his marching orders. He must be able to say, I can do no other. But the authenticity of the marching orders —'Go ye into all the world'—is disputed. It

is disputed even by Christians. And so there arises this uncertainty.

Dr. John Robson, who obeyed the marching orders in his day, has examined the 'Resurrection Commission,' as he calls it, in every form in which we have it. And we have it in five different forms (Jn 20^{19-23}, Mt 28^{16-20}, Lk 24^{46-49}, Ac 1^{6-12}, Mk 16^{15-18}). He examines the authenticity of these passages, especially that of the passage in St. Matthew. He examines their meaning. He examines the authority with which they come to us. He examines the power which they have over us. And then he dares us, dares any one of us, to refuse to obey the command, 'Go ye into all the world, and preach the gospel to the whole creation.' The title of his book is *The Resurrection Gospel* (Oliphant, Anderson & Ferrier; 5s. net).

Messrs. Oliphant, Anderson & Ferrier have published a new edition of the Rev. J. J. Mackay's *Recent Letters from Christ.* In deference to certain critics, though he does not agree with their criticism, Mr. Mackay has changed the title into *Recent Letters of Christ* (2s. 6d. net). The sermons are evangelistic, and well sprinkled with anecdotes. This is one of the anecdotes:—

'In that paper mill I saw reams of red blotting-paper. "Why make red paper?" I asked; "surely white is preferable?" "We cannot help it." "How is that?" "When we get fast-dyed scarlet and crimson rags we cannot take out these colours without destroying the fabrics; we therefore put these by themselves and make them into red paper." I thought our Lord could do what the paper-maker failed to do, and there flashed a new light on an old text: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Is 1^{18}).'

To Messrs. Oliphant's 'Living Thoughts' series, the most attractive series of small devotional books in existence, a volume has been added by Mr. J. Stuart Holden, entitled *Loyal to Christ*; another by the Rev. J. R. Cameron, M.A., entitled *In Fashion as a Man*; and another by the Rev. David Smith, D.D., entitled *The Face of Jesus* (each 6d. net).

Sir Isaac Pitman & Sons have published a new edition of Dr. Robertson Nicoll's *Ten-Minute Sermons* (2s. 6d. net), and a new edition of Thomas Guthrie's *Parables of our Lord* (3s. 6d. net).

Mr. Edward Ponsonby in Dublin has published a volume on the Science of Ethics, which shows that even yet there is room for original work both in Philosophy in general and in philosophical Ethics in particular. The book is written by Archibald E. Dobbs, Junior, Scholar of King's College, Cambridge. Its title is *Philosophy and Popular Morals in Ancient Greece* (5s. net). It consists of two parts. The first part shows the effect of popular ideas upon moral philosophy; the second describes the influence of moral philosophy upon popular life and thought. The originality is in the second part. For while many writers have discussed the influence of popular thought on philosophy, the influence of philosophy on the mind and conduct of the people has been wholly disregarded. Mr. Dobbs has, therefore, found that in the first part he could do little more than systematize the conclusions of other writers; in the second part he has had to work over the whole subject for himself.

Why have ethical writers neglected the influence of philosophy on the conduct of the people? Not because it has had no influence, though the flippant might make that answer; but because the influence is so elusive. It is a subject in which the Greek writers had no direct interest, and upon which, therefore, there is no direct evidence. Mr. Dobbs asks the question, 'What appearance did these heterogeneous groups of men termed "philosophers" present to the minds of practical labouring folk in Hellas?' But since the newspaper interviewer had not yet come, where is he to find his answer? The comic poets contain something; the audience in the theatres, when we can get at their mind, may help us a little. But there is no obtaining an answer of any real value without such a thorough examination of the whole ethical literature of Greece as Mr. Dobbs makes in his volume, and without the restrained judgment which he exercises upon every item of it.

Some public speaker recently said that children do not read *The Pilgrim's Progress* now. We do not believe it. We know that they do. Besides, it was the first book that some of us took to on

our own account, and children do not alter so in a generation. But if the modern child does need tempting to read *The Pilgrim's Progress*, he will be tempted by the Rev. Charles Brown's account of it, which he calls *The Wonderful Journey* (R.T.S.; 2s. 6d.). When someone writes a history of art in relation to Bunyan's *Pilgrim's Progress*, Harold Copping's pictures in this book will be mentioned.

Professor A. M. Dulles of the Auburn Theological Seminary has written a book on *The True Church* (Revell; 3s. 6d. net). He has written an unsectarian and uncontroversial book. And yet it has colour and convictions. His method is to work historically and catch the controversialist at the point in history where he is insecure or has gone astray. The book may not make many converts. For most of us are born with our doctrine of the Church, and will cut off our right hand rather than part with it. But the book will ease the controversy a little.

Dr. D. J. Burrell, of New York, has written on *Wayfarers of the Bible* (Revell; 3s. 6d. net). It contains the story of two-and-twenty journeys which are found described in the Bible. Thus there is Journey XV, 'in which Jeroboam, to his sorrow, is recalled from exile'; and Journey XVI, 'in which Elijah goes bravely to the Battle of the Gods.'

Breaking down Chinese Walls, by Elliott J. Osgood, A.M., M.D. (Revell; 3s. 6d. net), is an argument for medical missions. Dr. Osgood believes heartily in no other. But, of course, his illustrations do not prove that there is no good in non-medical missions; they only show that there is much good in medical missions. Perhaps they show that, in China at least, there is most good in them.

The Monthly Visitor for 1907 should have had its notice earlier. It is more worthy of a notice than ever. Its attitude is unmistakable, its illustrations are arresting, its anecdotes are irresistible (Edinburgh: Henderson Smith).

Mr. Philip E. Howard has edited, and the Sunday School Union has published, the Official Report of the World's Fifth Sunday School Convention which was held in Rome in May 1907. The title of the book is *Sunday Schools the World Around* (2s. 6d. net). Its contents are sketches and addresses by notable Sunday School teachers —sketches of the Convention and addresses on Sunday School work.

The first volume of the Story of the Nations was entitled *Rome*. The sixty-fifth volume is entitled *The Roman Empire* (Unwin; 5s.). The first volume described the Roman Republic, and gave this long-lived series a promising beginning. The sixty-fifth volume describes the Roman Empire from 29 B.C. to 476 A.D. The author is Mr. H. Stuart Jones, M.A., Director of the British School at Rome. Mr. Jones is familiar not only with the capital of the Empire, but with the wide-stretching Empire itself, through coins and inscriptions and an abundant and well-studied literature. He is more than a scholar; he is a man of letters. He has taken pains with the presentation of his materials. And, no doubt, his hand has been in the selection of the illustrations, which are admirably chosen. But it must be the publisher we have to thank for the care with which they have been printed.

These are the days of short political memories, and the Deceased Wife's Sister's Marriage Act is almost out of mind already. But it is the Deceased Wife's Sister's Marriage Act that has led the Rev. Arthur Devine to write his volume on *The Law of Christian Marriage according to the Teaching and Discipline of the Catholic Church* (Washbourne; 5s.).

Messrs. Washbourne have also published a volume of devotion on the Passion of our Lord from the Italian of Father Ignatius. The title is *The School of Jesus Crucified.*

Mr. Edward Clodd has edited a sixpenny edition of Huxley's *Man's Place in Nature* (Watts). The essays were published in 1863, forty-five years ago. Yet he says that 'not a statement therein has needed any material qualification.'

After they have gone round the world for topics, Bible-class teachers should look at the teaching of Christ. It is not so easy, perhaps, as a course of lectures on 'Famous Infidels.' But the literature is copious, and there is a good reward. Mr. Edward Grubb's *The Teaching of Christ* (Wood-

brooke Extension Committee, Croydon; 1s. 3d.), for example, is written deliberately for the use of the teacher, and never wanders from its purpose. Every sentence has a suggestion, and the book is bound up with writing-paper, which the teacher will know how to make use of when further suggestions occur to him.

Among the Magazines.

The International.

The International is a monthly review of the world's progress. It is edited by Dr. Rodolphe Broda, and the English edition is published by Mr. Fisher Unwin. It is published also in French and in German. A large section is occupied with *Religion*, and it is religion of a very advanced order. Certainly this section could be improved. Account could be taken of movements on other lines, and the writers could go a little deeper into them. But we must see more of the magazine before we can say more.

The Sunday at Home.

The first and best article in *The Sunday at Home* for April is an article by Mr. George A. Wade, on 'The Social Missions of the Public Schools.' But a series of geographical articles begins on Kadesh-Barnea and Petra, which promises something more than a repetition of the things we learn in the Sunday School. The author is Mr. A. Forder. Mr. Forder was accompanied in his investigations by Professor G. L. Robinson, of Chicago, one of the most careful and accomplished of Palestinian explorers, and the articles are to have the benefit of his revision.

The Atlantic Monthly.

There is an article in *The Atlantic Monthly* for March on Browning's 'Old Yellow Book,' an article which the student of Browning must by no means miss. It tells the story of the discovery by Browning, among the 'odds and ends of ravage' that strewed San Lorenzo Square, of that formal dry record of a long-forgotten trial which gave him the inspiration and the materials for *The Ring and the Book*.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Doubting Castle and Giant Despair.

When Christian shuddered at the agonies of the man in the iron cage in the Interpreter's House, he little thought that this chapter would have to be written in his own biography. As little did he think it a day or two before it happened. For not the least remarkable and significant feature in this incident is its suddenness. It seemed but an hour since these men were walking on the highway, but they were, to all appearance, lost for ever within that hour. Yet they slept, for they were wearied out with wandering and misery. Montaigne quotes the instance of the young Marius, who on the day of his last battle with Sylla gave the signal of battle and then lay down and slept under a tree throughout the engagement, being 'so extremely spent and worn out with labour and want of sleep, that nature could hold out no longer.' Marius woke to find his troops in flight; these pilgrims to look upon 'the huge evil face, like a nightmare, of Giant Despair.'

It is not without significance that this first sight of Despair comes in the story on their first awaking. The evening view of life is often too rosy. Imagination is free, and the feelings do the work of the mind then. But here is the other extreme. Sin, wandering, and folly never look so wretched as when seen in the cold and passionless light of early morning. Often that is as far from a true view of things as the evening firelight view. On the whole the wisest, sanest, and most reliable aspects of life are those which we see in hours of honest daylight through which we walk between sunrise and sunset.

Yet, bitter though the wakening be, it is best to be awake. God has many ways of wakening His children. Now it is by some touch soft and tender as the waft of an angel's wing; sometimes

it is by the thin white hand of Christ laid at the gate of Gethsemane on a disciple's shoulder; sometimes it is by the rough foot and cruel eyes of Giant Despair. Yet, even at the worst, it is best to be awake.

The Giant's indictment, in which there is a distinct reminiscence of the legal forms of speech heard in criminal courts, is unanswerable. Had they not trespassed in his grounds he would never have found them. So, at least, they thought, and for them the accusations of conscience were salutary enough. Yet the mysteries of temperament, and the hidden borderland between body and soul, are such as hardly to permit of any such general principle. It is not well, in judging either self or others, to be quick to find a moral cause for each fit of mental suffering. Quotations might be multiplied from *Grace Abounding*, from *Francis Spira*, and from the early stories of John Bunyan's life, in which there were obvious physical and mental causes for the desperate condition described. Yet it is but too true that there is a large enough actual background of sin in every life to justify a man in any dark mood running straight back upon conscience, and finding a more than sufficient explanation for his sufferings in his sins. Nor will physical and mental science, however salutary and true in their work of reducing the terrors of the human mind to a minimum, ever be able to remove those tragic facts and connexions to which conscience bears witness.

The Giant.

It is often said that John Bunyan 'built a style, and a literature,' as well as 'a religion and a faith, on the Bible alone.' Such a view becomes more and more untenable as we discover ever new points of contact with the literary forms of his contemporaries and predecessors. He is original in the highest sense, but he is also assimilative as few writers have ever been. Sir Bevis of Hamptoun might alone have supplied him with his giants, who do not in any way differ from the conventional giants of the older romance. They stood for mere bulk and brute strength, and were the bullies and terrors of the average man. They were neither brave nor intelligent, but always cowardly and preposterously stupid and gullible. It has been noted by physiologists that abnormal stature, while it carries with it greater weight and force of muscle, yet indicates a radical weakness rather than strength of physique. Anyhow, this giant of Bunyan's is quite in the line of English giants. The most striking parallel to the entire passage is that wonderful description given in Spenser's *Faerie Queene*, I. ix., of that

> Man of hell that calls himself Despair
> . . . . . .
> They find
> That cursèd man low sitting on the ground,
> Musing full sadly in his sullen mind, etc.

But Bunyan's giant is the truer to the romantic type. Spenser's has too much character and is too interesting. Bunyan's does not fascinate us with his aspect of 'greasy locks,' and 'hollow eyne' and 'raw-bone cheeks' that looked 'as he did never dine.' On the contrary, he is a great mass of stupidity, with only intelligence enough to carry out the very obvious directions of his wife, a far more strongly drawn character. This is interesting, in view of the fact that it reverses the usual order, Spenser being as a rule by far the finer in his scene-painting, Bunyan the more vivid in his character-drawing.

The less defined character of the giant is, as we have noted, more in keeping with the typical ancient giant-figure. In neither is there much of the 'energy of Despair.' Nothing could be in stronger contrast to the Greek stories of the Titans, or to Dante's giants of the Inferno, than those heavy footsteps which we here have heard trudging their morning round. And in this, the portraiture is truer to experience. Titanism is not Despair. There is, indeed, no such thing as 'the energy of despair.' So long as there is energy, however desperate, despair has not yet come. But he has come upon these pilgrims with a vengeance. It is a mood in which all is heaviness and languor. It is inaccessible (apparently) either to reason or to will—a listlessness as of a soul paralysed. It will be noted that part of the explanation of their escape is given in that perfect touch of genius—'for he sometimes in sunshiny weather fell into fits.' That is a matter of weather—characteristically capricious, and not due to the action either of the Giant or his prisoners. Only it will be noted that those intervals of sunshine are the prisoners' opportunity. When energy and the brighter aspect of things return, though but for an hour, much may be done for escape that will be permanent.

The Wife Diffidence.

We hear little of this lady, but we know her better than her husband. She is full of resource, expedient, and hypothesis—although it must be confessed that this giant is singularly lacking in a knowledge of his own business to require her prompting as he does. The strange pair live on terms of admirable endearment and comradeship, —perhaps because this giant so sorely needs a wife. Is it pressing the allegory too far, to see in this relation the hint of a something ever behind despair, that explains it and gives to it its power? It is a significant fact that in Part II. it is the wife that is first killed; and, if there be any truth in this fancy, it may be worth while attending to. The passages referring to her were an afterthought, inserted after the first edition, and it is quite probable that a very subtle piece of analysis of experience may be indicated here.

Her name is Diffidence, and the word had a stronger meaning in Bunyan's time than in ours. It meant *suspicion* or *mistrust*, words which remind us that in Puritan theology doubt was regarded always in connexion with sin, and indeed as in itself sinful. Here then we discover the voluntary element, behind. It is the action and voluntary element in doubt, the will *not* to believe, the spirit which loveth and maketh a lie. The modern conditions are different, and yet the Giant's wife Diffidence still has more responsibility than is often realized. The new Doubting Castle is that habit of doubt, that paralysis of faith, which besets so many minds among us now. It is not so much a question of specific perplexities, as one of a general lack of clearness and capacity for faith. George Eliot has expressed it well—'I feel as if there must be goodness and right above us, but I can't see it, I can't trust in it.' Mozley has stated as one of the characteristic defects of his time the loss of faculty to trust an argument when you have got one. Such irrational and chronic doubt may have become involuntary, but in many cases at least there is behind it a history in which the will has turned consciously away from faith. It is the boast of the new times that Despair is dead. Unfortunately the widow Diffidence lords it but the more in Doubting Castle.

Doubting Castle.

Bunyan knew the inside of a prison, and whether this description be taken from Bedford Jail or not, it is true enough to the dungeons in which our fathers dealt out to one another their Spartan measures. Dr. M'Crie, in his *History of the Bass*, speaks of those 'living sepulchres, from which both light and air were systematically excluded, and where damp and cold, the *squalor carceris* and every species of discomfort, were considered essential parts of the confinement.' Such was no unusual type of dungeon in the days of Bunyan. The 'grievous crab-tree cudgell' has long been classical: it is to be feared that it was far from an imaginary element in the prison life of those days.

The whole picture stands for a general and universal state of depression, aggravated in the early hours of the morning (for it was then that the Giant visited and beat them), and extending over four days. Is it a touch of memory that particularizes that Wednesday and Saturday? Looking back on such times, though they seem years as they pass, one remembers the details of time in this fashion.

As for the *doubts* out of which the castle of Despair is built, most of us will be inclined to think only of introspective ones regarding a man's own spiritual state. These certainly are intended, and perhaps were most prominent in Bunyan's thought. Yet in *Grace Abounding* and in *The Holy War* we can see continually how purely intellectual doubts are ranked along with these—doubts as to the Scriptures, as to the character and history of Christ, as to the worth of Righteousness itself. No critical questions had as yet been raised, nor was it imagined that any departure from the entire mass of orthodox belief could be taken without sin. Yet Descartes was the inevitable product of the Reformation, and John Milton's *Areopagitica* was a product of this very period. As yet the consciousness of Christian men had not cleared itself by the distinction between innocent and sinless doubt. Nay, even such depression as threatened the lives of these men may sometimes be found in cases when it cannot be traced directly to sin. Dr. A. B. Bruce, in his *Parabolic Teaching of Christ* (Parable of the Blade, Ear, and Full Corn), deals wisely with this subject in connexion with John Bunyan himself. 'It is quite possible that there may be very little sin in the whole experience, but only the morbidity inseparable from the stage of development in which it happens.'

The main features of Doubting Castle are imprisonment and helplessness. It comes late in the pilgrimage, as such moods often do come, amid the depressions of advancing age. It comes after sin, but in itself has become too morbid to have much moral quality one way or another. And it comes, thank God, in order to be escaped from into the sunshine and the highway. Yet much is to happen before we come to that.

Suicide.

The question might be asked, Why Giant Despair did not do what he threatened to do? The answer is that he, like the rest of the universe, works within limits, and often seems much more powerful than he is. Also, his aim is to work, not directly, but through the spirit of his prisoners. He will break their spirit if he can, or drive them into sin and madness. But there is generally a long struggle between the vital forces of the soul and absolute despair, and in this Bunyan is, as usual, true to experience.

The temptation to suicide is again parallel with Spenser's description—

> He pluck'd from us all hope of due relief
> That erst us held in love of lingering life:
> Then hopeless, heartless, gan the cunning thief
> Persuade us die, to stint all further strife:
> To me he lent a rope, to him a rusty knife.

The different bearing of Christian and Hopeful in this passage is very striking. In it, for some reason of his own, Bunyan reverses the usual order. Normally, Hopeful, whose brightness is partly emotional and temperamental, should have fallen lowest into the depths, and been kept up by Christian. But here, as later on at the River, Bunyan seems intentionally to show the failure of the strong and steady man in an emergency, and supplies him with an unflinching optimist for companion, who thus becomes at these parts rather more allegorical than human. Yet both characters retain in spite of that their charming humanness, and no one would have this passage away for any stricter accuracy to the conduct usually to be expected in such types as these.

Christian is soon hurt by forced idleness. Here he feels lonely and in need of society—a need which never appears when he is actively employed on the journey or otherwise. Hopeful is better company to himself, with an unfailing inner spring of vitality and good spirits. Accordingly, the idea of suicide is welcome to Christian, and repugnant to Hopeful. Bunyan had felt it, and Spira had 'seen a knife.' Here we are dealing with matters on which our author had a right to speak. Perhaps Bunyan intended us to note a further thing, which would justify his unusual treatment of these types of character. Granting that Christian is the better balanced of the two, yet once he falls over the edge into despair he will face things more uncompromisingly than Hopeful—will be thorough in Despair. But the very thought of suicide startles Hopeful, and recalls him from the depths to his brightest mood again. Nothing could be finer, nothing more buoyant and exhilarating than his long speeches at this juncture. As a mere problem of reason, suicide has much that can be said in favour of it. It seems the logical outcome and indeed the inevitable course to a strong mind reasoning in the dark. But Hopeful has his finer instinct and his happier disposition to set against it, and these find a surer and directer way to truth.

Hopeful's Speech.

At the darkest, Hopeful's light is never quite extinguished. He still speaks of 'the country to which we are going,' comforting himself with the possibilities of the future, until these become positive certainties of hope. If he cannot slay Despair, or win at once his companion over to his own brighter way of thinking, he can at least tide over Christian's darkest hour, and interest him with some fine passages of speech and argument, thus drawing off his attention from the thought of suicide before it has become a fixed idea.

The reasons which Hopeful urges against suicide are ten—

1. God's command and His entrusting us with the charge of our own bodies. The mention of God is meant to act in the same way on this tempted man as Pippa's 'God's in His heaven' does on Sebald, in Robert Browning's poem. It is the ultimate and silencing reason for all believers.

2. The thought of the soul—for Despair is utterly materialistic, and makes no account of the soul at all.

3. The fear of hell, which was a much more powerful deterrent to the Puritan with his unflinching certainty, than to Hamlet, with his *great perhaps*.

4. The law is not in the hand of Despair. He protests against the Giant as a usurper, even though their conduct had put them for the time being at his mercy. From the great natural law of Retribution, he appeals to the still higher law of Mercy. He protests against Despair and disputes his right to rob him of his life and his inheritance. He will remember his royal birthright. He will say, 'This is mine infirmity, but I will remember the years of the right hand of the Most High.'

5. Others have escaped—the great argument both of good and evil being that one is 'not the first.' In the devil's usage it is of deadly potency, as when Mephistopheles seeks to comfort the conscience of Faust with it. Its use for good is as great as its use for evil. In the hour of any temptation, and of this among the rest, we are doubly tempted if we imagine that we are alone, and all nature and the facts of life against us. The saving memory that there are countless men and women near us in the world, handicapped more heavily it may be than ourselves, who have already fought and endured until they won the victory — that memory has been the salvation of all who have any self-respect remaining to them.

6. The chance of deliverance. When we are very young, every experience seems final and every trouble without remedy. But as life advances, and we see again and again how infinite are the possibilities of any situation, and how rich life is in surprises, we have to temper our conception of finality with a never-failing last hope in the off-chance. That is mere worldly wisdom, and the common-sense lesson of experience, which has already found something to turn up in emergency after emergency. But he who retains a firm faith in God knows of a better ally than the off-chance. God has an interest in His pilgrims after all, and He that made the world may see it better to lose a giant than a pilgrim.

7. The heart of a man. Even if the worst came to the worst, the fight is in itself worth an effort. If we are to die, we may at least take it standing, and fighting to the last. And it is in this spirit, and in this alone, that we shall be quick to notice and take advantage of any opportunities that may present themselves. The courageous man is in the end the clever one, and the victims of Despair grow stupid as their tyrant.

8. How valiant thou hast been. This beginning of the second speech is characteristically tender and generous when spoken to the poor-spirited and despondent Christian. Hopeful has too great a heart to forget a man's noble past because of his unworthy present mood. And such charity is as wise as it is generous. It will be remembered that Robert Browning, in a famous passage of his 'Saul,' makes David take precisely this expedient to recall Saul to manhood from despair.

9. I am in the dungeon with thee. This is an appeal at once to the fact of companionship used already (No. 5), and to the personal friendship and love between the two. The words are very humbly spoken, as by the younger and weaker to the older and stronger man. They are among the most delicate and tender of all Bunyan's sentences. 'When all the world goes against one, another shall say "You and I."' In these words of Olive Schreiner's we have the same sentiment expressed more briefly if not more beautifully.

10. The shame that it becomes not a Christian to be found in—another of those great sayings of John Bunyan, spoken in the grand manner, and impossible to any but one of God's gentlemen. The Christian is a man upon his honour, and *noblesse oblige*. Neither suicide nor any other matter can possibly be regarded as affecting only the man himself. It affects the religion he has professed, and touches the honour of his God. It is well for every Christian man to remind himself from time to time of the high calling of God in Christ Jesus, to regard 'the style and manners of the sky,' and to face plausible temptations in this aristocratic frame of mind. It condemns despair as an essentially vulgar and unworthy thing. 'To despair,' says Mr. W. T. Stead, 'is a moral desertion, and not even to the oldest is given the right to desert.'

Contributions and Comments.

The Hittite Invasion of Babylonia.

As a postscript to my letter on 'Tidal,* King of Nations,' I would draw attention to an old Babylonian 'Oracle,' of which an Assyrian copy is found on a broken tablet (K. 3353), from the library of Nineveh, which is now in the British Museum. Here we read: (1) a-na (mat) Khat-ti alli-ik, (2) Khat-ti-i as-al, (3) GIS-GU-ZA (AN)a-nu-ti-MU, (4) i-na lib-bi-sa ad-[di], (5) xxiv MU-AN-NA-MES i-na lib-bi-sa, (6) . . . -MES TUR-MES KA-AN-RA-[KI]: 'To the land of the Hittites I (*i.e.* Merodach) have gone; the Hittite I question; the throne of my divinity I have set up therein; 24 years therein will the sons of Babylon [remain].' As the 'Oracle' refers to Merodach, it must relate to a capture of Babylon and a plundering of the temple of Merodach by the Hittites. This was probably the invasion which seems to have brought about the fall of the Khammu-rabi dynasty about 1950 B.C. A. H. SAYCE.

Cairo, Egypt.

'Another Gospel.'

I FIND that in reading my Greek Text (Gal 1[6]) ἕτερον εὐαγγέλιον occurs, thus:—Θαυμάζω ὅτι οὕτω ταχέως μετατιθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον.

Now, does this 'different' or 'another' Gospel refer to a document that was known to the Galatians and the early Christians, or does it not? Although the Gospel is not mentioned by name, was it not 'the Gospel according to the Nazarenes,' which was an impious forgery? We find that Clemens Alexandrinus and Origen mention this Gospel, but they call it the 'Gospel according to the Hebrews'; as, for example:

(1) Clemens: Κἂν τῷ καθ' Ἑβραίους Εὐαγγελίῳ, ὁ θαυμάσας βασιλεύσι, γέγραπται, καὶ ὁ βασιλεύσας ἀναπαυθήσεται.

(2) Origen: Ἐὰν δὲ προσίεταί τις τὸ καθ' Ἑβραίους Εὐαγγέλιον. T. MARDY REES.

Chelsea, London.

'And I knew Him not.'

IN the brief reference to the baptism of Jesus, given in St. John's Gospel (1[29-34]), John the Baptist twice makes the emphatic declaration, 'And I knew him not.' The interpretation of these words has been largely determined by a desire to harmonize them with Mt 3[14], 'But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?' The knowledge of Jesus which is there implied, stands in apparent contradiction with the statement, 'I knew him not.' Taken, however, in their own context, these words imply not the want of a personal acquaintance with Jesus, somewhat difficult to explain satisfactorily in the case of one so nearly related to Him as John, but the lack of a true comprehension of the Messiah's Person and Work. They are the frank admission on the part of the Baptist, that his knowledge, and consequently his prediction, of the Messiah had been partial and incomplete; and when Christ came, and the full significance of His Messiahship was revealed at the baptism, John, the accredited messenger, was constrained to say κἀγὼ οὐκ ᾔδειν αὐτόν, 'And even I did not know him.' When we ask concerning the elements in which John's knowledge of Christ was wanting, we are not surprised to find that they are the two distinctively Christian truths, Christ the Sin-bearer, and Christ the Divine Son. 'Behold the Lamb of God, which taketh away the sin of the world' (v.[29]); 'And I saw and bear record that this is the Son of God' (v.[34]).

It is certain that these truths, so emphatically proclaimed, had no place in the recorded preaching of John prior to the baptism of Jesus. There is a marked contrast, both in contents and in spirit, between the earlier and later teaching. The prophet of the old covenant had foretold judgment. 'The kingdom of heaven is at hand.' He had described his own generation as a 'generation of vipers'; he had spoken of the wrath to come, of the axe laid to the root of the trees, of the fan and the fire. But when Christ came and inaugurated His work by no dread act of judgment, but by His submission to John's baptism for the remission of sins, a new conception of the Messiah and His mission was obtained. This new conception dominates his later ministry. It is with the words, 'Behold the Lamb of God,' that he points out to his disciples their Messiah: he proclaims not the world's Judge, but the world's

Sacrifice. An echo of this merciful conception of the Messiah's mission is to be found in his reference to Christ as the Bridegroom, and to his own share in the Bridegroom's joy. Like another Jonah he might have made complaint that his words had been unfulfilled, but the great-souled prophet finds a greater and grander fulfilment than had ever entered into his thoughts, and is content to say to those who had heard his stern message, 'And I knew him not.'

The application for the rite of baptism at the hands of John was in itself an implied confession of sin, and of the need of cleansing. The publicans and soldiers, and even the Scribes and Pharisees, had gone out to John, and confessing their sin, had received his baptism for the remission of their sin. No such need of cleansing had Jesus; no confession of sin could He make for Himself, and yet He sought for John's baptism. The protest and question of the Baptist were natural enough. 'But John forbade him.' As He stood with the rest in the waters of the Jordan, He declared Himself one with them: He who was Himself sinless, proclaimed Himself one with the sinful, in that He shared with them the burden, the shame, and the penalty of their sin. The attitude of Jesus stands in sharp contrast to that of John. The last of the prophets passed stern judgments upon men, and summoned them to his baptism, but Jesus took His place amongst the sinful, and from the first showed Himself the 'Friend of publicans and sinners.' This gave to the Baptist an entirely new conception of the Messiah's work. 'In the sympathetic spirit of Jesus, which made Him maintain an attitude of solidarity with the sinful rather than assume the position of critic and judge' (Bruce), it would not be difficult for John to discover the fulfilment of Isaiah's great prophecy, and to learn the deepest secret of the Kingdom which was at hand, that the King must gain His throne through sacrifice, and, as the Messiah, must first be the world's Sin-bearer, the Lamb of God which taketh away the sin of the world.

The testimony of John now becomes clear. The Messenger introduces the Messiah to his fellow-countrymen with the words, 'Behold the Lamb of God!' They are strange words falling on unaccustomed ears. Of the same Messiah he had said, 'After me cometh a man which is preferred before me; for he was before me.' To explain the new message he adds, 'I even (emphatic) did not know him'; but the purpose of his baptism and ministry had been to reveal the Messiah to Israel, and now that he has grasped the meaning of the baptism of Jesus, he knows Him to be the Lamb of God.

In the latter portion of the twofold testimony of John to Jesus we have the same confession of ignorance, 'Even I did not know him'; and then he proceeds to give the truth concerning the Messiah, of which he had been ignorant, or which he had imperfectly known. 'I have seen and have given my witness that this is the Son of God.' After the baptism of Jesus, by which He showed Himself the Friend of sinners, and deliberately committed Himself to His work of saving men, the heavens were opened, and the Spirit descended like a dove upon Him, and a voice from heaven said, 'Thou art my beloved Son in whom I am well pleased.' We are not now concerned with the significance of these events for the Messianic consciousness of Jesus, but only with their impression on John. Had he known simply of a suffering Messiah, he, too, might have deemed Him 'stricken, smitten of God, and afflicted'; but the voice from heaven, with its assertion of the Messiah's Sonship and the divine approval of the work commenced, revealed the unique relation that existed between God and the Messiah, and showed the participation of the Father in the redemptive work of the Son. It declared that God so loved the world that He gave His only-begotten Son. If this is so, John's testimony becomes clear. He bears witness that he saw the Spirit descend on Jesus, yet even then he did not know Him. He had this sign that the Spirit would rest on the Messiah, but the new fact which he had learned was that this Messiah, who would baptize with the Holy Spirit, was the Son of God.

To the last of the prophets of the old covenant there was given a knowledge of the truth of the new covenant, the truth that Jesus was the Lamb of God and that He was the Son of God, the truth without which there would be no gospel for man, and as John realized its significance and contrasted it with his former conception of the Messiah and His work, what wonder that he should exclaim, 'And I knew him not!'

E. J. Gilchrist.

Ipswich.

In the Study.

Professor Deissmann.

Professor Deissmann has been called from Heidelberg to Berlin, having been appointed to the Chair in that University so long held by Bernhard Weiss. He will be missed at Heidelberg. He will have a greater opportunity at Berlin.

James Adam.

In prospect of the issue of Dr. Adam's Gifford Lectures on *The Religious Teachers of Greece*, this note, found at the end of the Preface to Mr. Dobbs' *Philosophy and Popular Morals in Ancient Greece*, has its interest: 'I cannot send this volume to the press without a word in grateful memory of the late James Adam, Litt.D., Fellow and Tutor of Emmanuel College, who took a most kindly interest in my Essay. All those who have in any way benefited by his tuition and advice, will understand the encouragement I derived from his perusal and generous appreciation of my MS. It was by the merest chance that it came under his notice, and he treated it as if it had been the work of an old pupil.'

The Discipline of Dulness.

There is a little book issued by Messrs. Wells Gardner called *God's Need of Man, and Man's Need of God*. It contains four sermons on the Parable of the Prodigal Son, preached by the Rev. J. A. V. Magee, Vicar of St. Mark's, Hamilton Terrace, London, N.W. There is nothing original in the sermons. Who could be original on the Prodigal Son? But the second sermon has given us a title. And more than a title. It has compelled us to consider why the younger son wanted to leave the house, and whether it would have been wise for the father to endeavour to retain him.

It would not have been wise. His complaint was dulness. Would it have been wise of the father to have provided him entertainment? It would not have been wise. There is a discipline of dulness.

The Argument *à priori*.

The trustees of the late Mrs. Honyman Gillespie, of Torbanehill, have now awarded the two prizes, of £100 and £50 respectively, which were offered for the best two essays sent in before October 1st, 1907, estimating the value of the late Mr. William Honyman Gillespie's teaching as contained in the sixth or Theists' Edition of his work, entitled *The Arguments à Priori for the Being and the Attributes*. The first prize has been awarded to the Rev. John Urquhart, of the Wilson Memorial United Free Church, Glenluce, Wigtownshire, and the second to the Rev. John Dickie, M.A., Assistant and Successor, Tarland and Migvie Parish Church, Aberdeenshire. The examiners, in their report to the trustees, state that seventy-one essays were presented for adjudication: sixteen were classed as good, and thirteen as excellent. Of these latter, three—those sent in by the Rev. A. Darby, S. P. G. Mission-House, Kolhapur, India; the Rev. Hugh Northcote, M.A., British Chaplain, Chimière, Paramé, Ille-et-Vilaine, France; and the Rev. C. W. Inglis Wardrop, M.A., Craven House, Hamilton (Avon Street United Free Church)—were placed *proxime accesserunt* to the prize-winners, and eight were placed in the first class. The examiners add that they desire to express the opinion that the response evoked by the Honyman Gillespie competition has been remarkable in quality, and that it has manifestly engaged the interest and stimulated the intellectual activity of a large body of gifted and learned men.

As the Rain.

Many men, and some laymen, have come at last to see that the Bible was not written to teach us Astronomy. Mr. E. Walter Maunder, F.R.A.S., sees it. But it does not follow that all the astronomical references in the Bible are wrong. Mr. Maunder does not believe that they are all wrong. He does not believe that they are often wrong. He has written a volume on *The Astronomy of the Bible* (Sealey Clark; 5s. net), in which he discusses every astronomical reference that the Bible contains. And we are not sure that he finds one astronomical reference in the Bible that is wholly wrong. Even Isaiah's reference to the rain—the rain which comes down from heaven, and returns not thither again—which is such excellent religion and poetry, is also, in Mr. Maunder's opinion, quite unobjectionable science.

Do we need to recall the passage? We may just as well recall it. 'For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Is $55^{10.11}$). The obvious objection is that, according to the science of astronomy, the water does return to heaven after it has watered the earth. Does Isaiah contradict the scientific

doctrine of circulation? Dr. Schiaparelli says he contradicts it. And Dr. Schiaparelli is a most distinguished Italian astronomer who has studied the astronomy of the Bible, and recently wrote a book upon it. The passage, says Dr. Schiaparelli, 'expressly excludes any idea of an atmospheric circulation of waters.' But Mr. Maunder does not believe that.

For, in the first place, Mr. Maunder finds that the theory of evaporation was known to the Israelites. It is precisely described in the Book of Job. The speech is Elihu's:

> Behold, God is great, and we know him not;
> The number of his years is unsearchable.
> For he draweth up the drops of water,
> Which distil in rain from his vapour:
> Which the skies pour down
> And drop upon man abundantly.

If the theory of evaporation was known to Elihu, it was probably known to Isaiah. And if the theory of evaporation was known to Isaiah, it is probable that he knew the theory of circulation also.

Moreover, Mr. Maunder does not understand Isaiah to say that the rain never returns by evaporation to heaven again, but only that it does not do so until it has accomplished its work. It is like the word that goeth forth out of God's mouth. It does not return unto Him void. It prospers in the thing whereto He has sent it. The point is not whether the rain returns or not, but whether it returns void.

The 'Dublin Review' and Dr. Macgregor.

'A distinguished convert used to give a humorous account of the first, and only, baptism which he administered in his clerical career as an Anglican. The infant, he said, behaved admirably during the critical part of the ceremony; even the pouring of the water failed to disturb his equanimity. But at the words of the final exhortation to the sponsors, "Ye shall call upon him to hear sermons," the prospect appalled him; he lifted up his voice and wept.'

The anecdote is used in the *Dublin Review* for April to introduce a review of Dr. Macgregor's recent volume of sermons entitled *Jesus Christ the Son of God*. For even Roman Catholic editors have discovered that one of the purposes for which a book is reviewed is that the review of the book may be read. And so after the anecdote, and before he reaches Dr. Macgregor, this reviewer makes the startling statement that among the causes of the decline of churchgoing in this country 'the quality of the average sermon is not the least effectual.'

But why should the quality of the sermon have to do with it? Do not good people like listening even to a bad sermon? They do, admits this reviewer, when the preacher speaks to them of what they love. But what if they do not love what the preacher speaks to them of? What if they do not understand it? Life has become real, says this reviewer; but the pulpit has remained conventional. Between the conventional pulpit and the broad full life of the pew, there is a wide gulf in our day, and the gulf is widening. The focus of the clerical is not that of the lay mind. Each understands the other with difficulty. So if the preacher is to preach with acceptance now he must be a good preacher.

The reviewer says that the characteristic limitation of the pulpit is absent from Dr. Macgregor's volume. And the absence makes the volume 'stand out from the common run.' 'In backbone,' he says, 'in flesh and blood, in experimental hold on religion, Dr. Macgregor's sermons excel much that is excellent.' And he adds: 'Seven years have I heard him, said one of the foremost of Scottish theologians to the present writer, and never have I heard a commonplace.'

Then the reviewer quotes freely from Dr. Macgregor's sermons (a good style of reviewing if it is done with judgment). A characteristic discourse, he says, is that, from Mt 11^{19}, on the Geniality of Jesus. Its temper is Franciscan. This is his first quotation:—

'I suspect that true souls are always hilarious, and that one step towards the restoration of the evangel in the Church would be the breaking of this tradition—that a religious man ought to be grave and even sombre—and the letting in of the sun.

'The Church has never made what she might of the enjoying natures. They do not like to sit still; they have no habit of meditation, and much of the preaching which they hear touches on nothing that closely concerns them. And so they have grown apart, the joy of many homes, the pride in hours of crisis of their country for which, in their reckless way, they venture all—creatures whose departure would take the colour and interest out of the world, and yet we get but little from them for the work of Jesus Christ. The Church has commonly got little from them, because it has understood them badly; but Jesus Himself understood, and at this point He and the Pharisees were at war. To the respectable, churchgoing people of every age the faults of the enjoying nature are scarcely pardonable, whereas Jesus reserved His indignation for the faults done in cold blood, for the man who devours widows'

houses and who makes long prayers, and for all who make one of the little ones—the ill-established souls—to stumble. He certainly was no tolerator of lust and excess, knowing how, in the end, "they petrify the feeling"; but the fact is plain that to Jesus the sins which we count big were insignificant in comparison of others which we scarcely reckon sins at all. . . . He did not choose for His disciples discreet and futile persons. He wanted in men life, energy, impulse, and in His Church He has often found nothing but a certain tame decorum, out of which even He can make little.'

Supreme Things.

The Rev. J. G. K. McClure, D.D., is an itinerant University preacher. He has visited eight Universities of America, and has preached at least one sermon in each University, the University authorities giving him sometimes more countenance, sometimes less.

In each University he preached upon 'something supreme.' In Harvard University he preached upon the Supreme Revelation, the text being Jn 3^{16}. In the University of Illinois he preached upon the Supreme Obligation, the text being Lk 10^{27}. In Cornell on the Supreme Virtue, from 1 K 19^{13}. In the University of Wisconsin on the Supreme Art (Ex 4^{2}). In Princeton University on the Supreme Resource (Rev 3^{2}). He preached in Yale on the Supreme Test (Jn 15^{13}). In Michigan on the Supreme Mission (1 S 3^{9}). And in the University of Chicago he preached on the Supreme Temper, from Tit 2^{6}. And now Dr. McClure has gathered these sermons into a volume and called it *Supreme Things* (Revell; 2s. 6d. net).

The Supreme Revelation is the love of God. More exactly it is the love of God as expressed in the gift of God. The revelation lies in the word gave. Dr. McClure tells the story of Luther's printer. 'At the time Luther was having his Bible printed in Germany, the work was being done by a man who cared little for its message. Pieces of the printer's work were allowed to fall carelessly upon the floor of his shop. One day the printer's daughter coming in picked up a piece of paper whereon she found the words, "God so loved the world that He gave." What followed had not yet been printed. Up to this time she had been taught that God was to be dreaded and was approachable only through penance. The assertion that God so loved the world that He "gave" imparted a new understanding of His nature to her, and made life seem joyous and hopeful. Her mother asked her the cause of her happiness. Putting her hand into her pocket, Luther says, she handed out the little crumpled piece of paper. Her mother read it and said, "What does it mean? God so loved the world that He gave—— What was it that He gave?" The child was perplexed only for a moment, and then she said, "I do not know what it was that He gave, but if He loved us well enough to give us anything, we need not be afraid of Him."' We have all preached from Jn 3^{16} already. We can all preach from it again.

The Supreme Obligation is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.' It is an obligation that lay even upon the Israelite. It was the supreme obligation even to him. All the Law and the Prophets were comprehended in it. But that word *gave* lays it with a new obligation upon the Christian. It is a revelation as well as an obligation. For here is One who loved the Lord His God with all His heart and soul and strength and mind, and His neighbour as Himself. It is an obligation without fetters. For the love of Christ constraineth us and the constraint of love is free. It is an obligation which we can actually meet now. For we can do all things through Christ which strengtheneth us.

But the text should be dissected. 'With all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.' The love of God to us does not need to be dissected. It is sufficiently expressed by the one word 'gave.' But we are so apt to give here and to withhold there that every aspect of our being, every department of our nature, is named and claimed. Dr. McClure does not dissect the text well. The best dissection which we have seen is by John Hamilton Thom. It is found in *A Spiritual Faith*. It is found even in the abridged second edition of that book, which was published this year by Mr. Philip Green.

This is the way, or something like it, in which Hamilton Thom dissects the text. We love God with the *heart* because He is good to us. He is creator, preserver, and bountiful benefactor. When we see that, we love Him with the heart. Is it cupboard love? Yes, it is cupboard love. It is the boy's first love of his father. It is the healthy man's first love of God. And even when a man discovers that the most bountiful gift of God is the gift of His Son, it is still cupboard love. We love Him because He first loved us and gave.

The love of the *soul* is the love of God's holiness. The ordinary healthy boy, who loves his father because he gives, is sometimes puzzled.

Sometimes the father withholds. Sometimes he gives what does not seem good. But as the boy grows in experience he discovers that his father is worth trusting when he cannot understand him. Even so, the soul of a man becomes aware of a holy purpose in the ways of God. The love of his soul rises above the natural affection of his heart. He enters into fellowship with God. He justifies the ways of God to himself and to men. He is able to say, even in the prospect of the cross, 'Father, glorify Thy name.' The love of the soul is sometimes called reverence.

And after reverence comes service. This is the love of the *strength*. It may be active service, or it may be passive. The love of the strength may be to be up and doing. It may be to lie still. This is co-operation in love. We are not instruments in God's hand now, but fellow-workers with Him. Now we have entered so into the holy purpose of God that not only can we accept His will in the darkness and say 'Thy will be done,' but we can co-operate with Him in working out His will, deliberately taking the cup and drinking it; turning the darkness into light; saying no longer, 'though He slay me, yet will I trust Him'; but slaying ourselves, crucifying the flesh with its affections and lusts. And that not blindly, not fatalistically. As the angels, we 'look into' the things of God and learn.

And that leads into the love of the *mind*. We have lost John Hamilton Thom, which is perhaps a misfortune. But we may go on. The love of the mind is an intelligent love. 'Which things angels desire to look into'—with the mind of course. But why do they desire to look into these things? Because they love Him who loved us and gave Himself for us. There is a knowledge that passeth away. But there is also a knowledge that endureth and that shineth more and more even unto the perfect day. This is the love of the mind.

We have dropped the analogy of the boy and his father, but we might have carried it on. First, the boy loves his father because he is good to him. That is love in *receiving*. Next, he loves him simply because he is good. That is love in *fellowship*. Then he takes his place beside his father, and seeks to work out his father's will. He says, 'Here am I, send me.' But he also says, 'If thy presence go not with me, carry me not up hence.' That is love in *co-operation*. Last of all, he enters into his father's purposes with his whole mind—purposes that are all around his life and that stretch out into the future before him. Does he better his father's plans? If he is the wise son of a wise father upon earth, he will. But you and I cannot improve upon the plans of our Father which is in heaven. We can only desire to look into them.

The Great Text Commentary.

The best illustration this month has been sent by the Rev. R. F. Horton, M.A., D.D., Hampstead, to whom a copy of Scott's *The Fourth Gospel* has been sent.

Illustrations for the Great Text for June must be received by the 1st of May. The text is Lk 23^{34}.

The Great Text for July is Lk 23^{43}—'And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' A copy of Chadwick's *Pastoral Teaching of St. Paul* or of Adamson's *Christian Doctrine of the Lord's Supper* will be given for the best illustration. Illustrations must be received by the 1st of June.

The Great Text for August is Dt 8^{2}—'And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.' A copy of Adams' *Sermons in Syntax* or of Gordon's *Early Traditions of Genesis* will be given for the best illustration. Illustrations must be received by the 1st of July.

The Great Text for September is Dt 22^{6}—'If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.' A copy of Bennett's *Post-Exilic Prophets* or of Astley's *Prehistoric Archæology and the Old Testament* will be given for the best illustration. Illustrations must be received by the 1st of August.

The Great Text for October is Dt 29^{29}—'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law' A copy of Macgregor's *Jesus Christ the Son of God*, or of Burkitt's *Gospel History and its Transmission* will be given for the best illustration. Illustrations must be received by the 1st of September.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THAT there is something not quite right with the end of St. Mark's Gospel is evident to everybody.

It is evident to the reader of the Authorized Version, if he is observant. The ninth verse of the last chapter does not naturally follow the eighth. The translators have tried to run a bridge across by inserting the name *Jesus*. The Greek, however, has simply, 'Now when he was risen early the first day of the week, *he* appeared first to Mary Magdalene, out of whom he had cast seven devils.' But the previous verses have been speaking about the women, not directly about Jesus. The new subject, without even the name, leaves the connexion out of joint. And then to describe Mary Magdalene by the words 'out of whom he had cast seven devils' is apparently to forget that she has been three times mentioned already ($15^{40.\ 47}\ 16^{1}$), and is looked upon as well known. But if the observant reader of the Authorized Version can see that there is something wrong, the reader of the Revised Version can see it whether observant or not. For between the eighth verse and the ninth a space is left in the printing.

Why does the Revised Version leave a space between the eighth verse and the ninth? Is it because the ninth verse does not run on smoothly after the eighth? The Revisers were not easily impressed by considerations of that kind. They lacked the feeling for English somewhat singularly. The consideration that impressed them, and it always impressed them powerfully, was the evidence of the Manuscripts. If the Codex Vaticanus omitted a passage, it was very difficult to get the Revisers to insert it. If the Codex Sinaiticus omitted it also, it was scarcely possible. Now in their margin at this place the Revisers say: 'The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.' That is the meaning of the space.

And thus the Gospel according to St. Mark has three different endings. In the *Dictionary of Christ and the Gospels* the Bishop of Moray calls them the Long, the Short, and the Intermediate. The Short Ending stops at the eighth verse of the chapter. Its last words are 'for they were afraid.' The Long Ending goes on for twelve verses more, the verses which we find in our English Bibles. The Intermediate Ending has never been divided into verses. But if it had been so divided it would likely have been divided into two. For it contains just two sentences. These sentences are, in the Bishop of Moray's translation: 'And they immediately (*or* briefly) made known all things that had been commanded (them) to those about Peter. And after this Jesus Himself [appeared

to them and] sent out by means of them from the East even to the West the holy and incorruptible preaching of the eternal salvation.'

What are we to say then? Should the last chapter of St. Mark contain eight verses, or ten, or twenty? Or are all these endings wrong? The literature is already large. But a discovery has just been made which introduces a new element into the problem, and is sure to add to its literature.

In the autumn of 1906 a dealer in antiquities in Gizeh, of the name of Ali Arabi, showed Dr. Grenfell four bundles of manuscript which he said had come from Akhmîm, the ancient Panopolis. Dr. Grenfell and Dr. Hunt examined them. Akhmîm was a likely enough locality. It had already been the scene of the discovery of large fragments of the Gospel and Revelation of Peter. But the manuscripts themselves were decisive. On the report of Dr. Grenfell and Dr. Hunt, Mr. Hogarth advised the authorities of the British Museum to buy them.

But the authorities of the British Museum did not buy them. In the beginning of 1907 they were bought by an enterprising American, Mr. Charles L. Freer, and taken to Detroit in Michigan. We may be disappointed, but we must not be resentful. American scholars are well able to appreciate what they have won. We speak of the 'Akhmîm Fragments' of the Petrine Gospel and Apocalypse; they have already begun to speak of the '*Detroit* Manuscripts' of the Septuagint and New Testament. In the *Biblical World* for March, Professor Goodspeed, of Chicago, congratulates American scholars 'that at last there is in this country one great ancient witness to the Greek Text of the New Testament.' And we may be sure that his is but the first of a long series of learned articles which the American magazines will contain, and through which all that is of importance in the new discovery will become the property of the scholarship of the world.

As yet, however, the only American scholar who has examined the manuscripts is Professor Henry A. Sanders, of the University of Michigan. Professor Sanders has written two articles upon them. He wrote one article in the *American Journal of Archæology*, which no one out of America seems to have seen yet, but which we shall use for our present Notes. He wrote another in the *Biblical World* for February. This article was read by Professor Harnack, of Berlin, who thereupon contributed an account of the discovery to the *Theologische Literaturzeitung* for March 14. Harnack's article attracted the attention of Professor Swete, of Cambridge, who sent a short paper to the *Guardian* of April 1. The only other writing on the subject up to the present moment is an article in the *Biblical World* for March by Professor Edgar J. Goodspeed, of Chicago. Professor Goodspeed has been in communication with Dr. Grenfell about the dates of the manuscripts. Otherwise he also seems to be entirely dependent upon Professor Sanders' article in the *Biblical World*. But the literature will grow, and it will become more independent. For the present we have enough to enable us to see that in one of the manuscripts we have the most important discovery that has been made since Mrs. Lewis found her famous palimpsest on Mount Sinai.

The discovery consists of four manuscripts or batches of manuscript. They are of different sizes, shapes, and ages. But Professor Sanders believes that they once formed volumes of a single Bible. The first is a parchment written in a large upright uncial hand of the fourth or fifth century. It is well preserved, only a little of the first page, which is slightly worm-eaten, being illegible. It contains the whole of the Books of Deuteronomy and Joshua in the Septuagint Version.

The second manuscript contains the Septuagint Version of the entire Psalter. But it is much decayed and worm-eaten. Not a single page is

perfect. This is the more to be regretted that Professor Sanders believes it to be the oldest manuscript of the four, and to present a text which is remarkably clean and accurate. It is written in a large upright uncial hand on parchment like the first manuscript, but the last seven leaves are in a much later hand, showing that the manuscript was repaired about 600 A.D. Professor Sanders has as yet examined its text carefully only in the case of Psalms 146 and 150, but that examination is sufficient to convince him that it is independent of any text in existence, though it inclines most strongly to the Vatican.

The third manuscript is written on parchment in small slightly-sloping uncials. It contains the four Gospels. The Gospels occur in what is known as the Western order—Matthew, John, Luke, Mark. The manuscript is very well preserved. There will apparently be no difficulty in obtaining its text for every chapter of the Gospels. Its scribe has been somewhat careless or incompetent, for Professor Sanders has noted thirty-six clerical errors in the first two chapters of St. Matthew. But clerical errors are of less consequence. Of the text itself which the scribe has copied the highest hopes are entertained. Much depends upon its date. Professor Sanders assigns the writing to the fifth or sixth century. But Dr. Grenfell has informed Professor Goodspeed that it is 'not later than the fifth century, and may even belong to the fourth.'

The fourth manuscript unfortunately need not detain us. It is a blackened, decayed fragment of a parchment manuscript of the Epistles of St. Paul. The writing belongs to the fifth century. But only sixty leaves can be separated, and only fractions of these can be read. Professor Sanders has located passages from Ephesians, Colossians, Thessalonians, and Hebrews. He thinks the manuscript originally consisted of twenty-six quires of eight leaves each or thereby, and that it contained the Acts and most of the Catholic Epistles, but that the Book of Revelation was almost certainly absent.

Now of these four manuscripts the most important is the third, and its possessors have not been slow to discover that. 'It is, to begin with,' says Professor Goodspeed, 'the only considerable uncial of the Gospels in America, and it is the first uncial containing the whole of the Gospels that has been discovered in more than twenty years, that is, since Gregory found the Codex Athous on Mount Athos in 1886. More than this, as an uncial manuscript containing the four Gospels complete, it ranks at once with a group of seven manuscripts scattered through the first ten centuries. Were its text not distinctive in itself, this fact of completeness alone would give the Detroit Gospels distinction of the most unusual sort.'

Among its features are the usual cases of omission. The story of the woman taken in adultery (Jn 7^{53}–8^{11}) is omitted. So also is the passage which speaks of the appearance of an angel from Heaven strengthening Jesus in Gethsemane, and of the bloody sweat (Lk $22^{43.\ 44}$). The prayer on the Cross, 'Father, forgive them; for they know not what they do' (Lk 23^{34}), is omitted, as well as the passage about the troubling of the water from the healing of the impotent man at Bethesda (Jn 5^{4}).

More noticeable is the omission of Lk 6^{5}, 'And he said unto them, The Son of man is lord of the sabbath.' This verse is omitted also by Codex Bezae (though it occurs later), and in its place is found the most remarkable addition which that 'singular' manuscript contains: 'On the same day, seeing one at work on the sabbath, he said unto him: Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art cursed and a transgressor of the law.' But the surprise of the new manuscript is not an omission. It is a most unexpected insertion. It is the insertion of a passage in the end of St. Mark's Gospel.

We have already seen that there are three

possible endings to St. Mark's Gospel, a short, a long, and an intermediate. But in his treatise against the Pelagians, written in the year 415–16, Jerome mentions that in some copies of the Latin Gospels with which he was acquainted, and still more frequently in Greek codices, the long ending was longer still. For there was an addition after the fourteenth verse. He quotes the addition in Latin. The words are: 'Et illi satisfaciebant dicentes, Saeculum istud iniquitatis et incredulitatis sub Satana [*v.l.* substantia] est, quae [*lege* qui] non sinit per immundos spiritus ueram Dei apprehendi uirtutem; idcirco iamnunc reuela iustitiam tuam.' This statement of Jerome's has hitherto been without support, and indeed without much credit. No such addition has been found in any manuscript, whether Greek or Latin. Yet Jerome was right. The newly discovered manuscript of the Gospels contains the Greek of the words which Jerome quotes, and a further portion embodying a new Saying of Jesus.

The text is somewhat corrupt, but it is not impossible to mend it. It is then translated by Professor Swete in this way: '14*a*. And they excused themselves, saying, This world of iniquity and of unbelief is under Satan, who by reason of unclean spirits suffereth not *men* to comprehend the true power of God. Therefore, reveal thy righteousness now. 14*b*. And Christ answered them, The term of years of the power of Satan is fulfilled, but other dangers are nigh at hand. 14*c*. And for them that sinned I was delivered unto death, that they might return to the truth, and sin no more; that they might inherit the spiritual and incorruptible glory of righteousness which is in heaven.'

Is this new paragraph, asks Professor Swete, an original part of the long ending? He concludes that it is not. But he also concludes, because it fits so admirably into its place, that it must have been inserted in the ending very soon after the ending itself was written, and that deliberately and carefully. It seems to belong to the same time and the same place. Professor Goodspeed, however, has a less favourable opinion of its fitness. The excusing of the Apostles agrees well enough with Christ's rebuking of them in the fourteenth verse. But in style and tone the new paragraph seems to him like a new patch on an old garment, and the conclusion which he comes to is, that it may belong to the intermediate, but is entirely out of place in the long ending.

What would he make of it? He would make it part of some Apocryphal Gospel (as was suggested of Jerome's sentence long ago by Richard Simon) which has found its way into the end of St. Mark's Gospel, just as the other endings have, in the vain attempt of some early scribe to find a substitute for the last leaf of that Gospel, so soon and so mysteriously lost.

'I venture to say that the Protestant Reformation itself did not work a greater, though perhaps a more violent, change than the last quarter of a century has marked in religious thought, belief, and life.' These words of President Harris, of Amherst, are taken from the review of a book on another page. They are quoted here to introduce an illustration.

The Rev. W. O. E. Oesterley, D.D., has published a volume entitled *The Evolution of the Messianic Idea* (Pitman; 3s. 6d. net). It contains the Dissertation which was accepted as sufficient for the degree of Doctor of Divinity in the University of Cambridge. Now observe the title. When President Harris spoke of a great change that had taken place within the last quarter of a century in religious thought, belief, and life, he had before his mind a definite thing, brought about by a distinct method of study. He meant a change in our whole conception of revelation, and, as a consequence, of all the doctrines of revelation. And he meant that it had been brought about by the study of Comparative Religion. Accordingly, we say that Dr. Oesterley's

book is an illustration. Its title is *The Evolution of the Messianic Idea.* It is further described on the title-page as 'A Study in Comparative Religion.'

The very phrase 'Messianic Idea' has come to us within the last five-and-twenty years. Before that we knew only of the 'Messiah.' But the 'Messianic Idea' is much more than the 'Messiah.' Besides the conception of the Person of the Messiah Himself, it includes the annihilation of the powers of evil, the establishment of the Messianic rule of righteousness, and the consequent happiness of those who sit under it.

But there is more than an increase of content. There is the application of the word 'evolution.' We must have the 'Messianic Idea' before we can apply the word 'evolution.' To speak of the evolution of the Messiah would easily become offensive. How far Dr. Oesterley is from offence we shall see. He applies the word 'evolution' not to the Messiah (for he has no purpose of tracing any process of development through which our Lord Jesus Christ may have passed) but to the Messianic idea. For the conceptions which make up the Messianic idea, even as they are presented to us in the Bible, show distinct signs of having gone through an evolutionary process. This may be seen quite plainly by comparing the Messianic picture of the New Testament with that of the Old. But in the Old Testament itself there are signs which indicate the existence of earlier ideas, and which show that the evolutionary process is not restricted in its working to the Old and New Testaments, but that 'behind the former there is a history, a very long history indeed of what for the sake of convenience we term Messianism.'

Now it is necessary, in order to understand the doctrine of the Messiah, that we should go back beyond the Bible, and study it, so far as we can, in its earliest beginnings. Did our fathers not find that necessary? We have nothing to do with our fathers. We find it necessary. It may be that we have not yet taken out of the doctrine of the Messiah, as contained in the Old and New Testaments, all that there is in it. We may be sure that we have not. But the way to take more out of it now is to study it in relation to all other hints of the need and the promise of a Messiah which the world contains. In any case, we cannot confine ourselves to the Old and New Testaments. God has shown us a larger way, and we must take it. In the words of Professor Robertson Smith: 'To understand the ways of God with man, and the whole meaning of His plan of salvation, it is necessary to go back and see His work in its beginnings, examining the rudimentary stages of the process of revelation.'

Dr. Oesterley hesitates for a moment here. There are those who deny that there are 'rudimentary stages' in the process of revelation. The idea of revealed religion, they say, implies something which is in itself complete. The revelation given on Mount Sinai, they urge, did not admit of previous stages; it was full and complete in itself. What does Dr. Oesterley say to that? He simply says that he cannot help himself. The study of Comparative Religion has shown him that such an attitude is untenable. 'A whole world of facts cries out against such a supposed restriction of the Divine activity among men to a particular period of the world's history. The special revelation in the Person of Jesus Christ is the climax of what thinking men from the first dawn of understanding were feeling for, and, however unconsciously, looking forward to.'

Again he hesitates for a moment. For he does not mean to refuse 'a very special place to the Hebrew genius and to the literature of the Old Testament which under God it produced.' But he finds it necessary to say that the divine activity among men cannot nowadays be believed to have been restricted to the nation of Israel; that the testimony of the Old Testament itself is against such a belief, and that, in fact, it is overthrown by

the existence of just this Messianic Idea which is the subject of his book.

Now it cannot be denied that besides these particular obstacles, which some men may never be able to overcome, there is a feeling that the study of Comparative Religion is one which the believer in Christ should never enter upon unless he is driven to it. Dr. Oesterley recognizes the existence of that feeling and its reasonableness. There are two things that have created it.

The first is a misuse of the word 'evolution.' Dr. Illingworth, in his recent volume on *The Doctrine of the Trinity*, warns us all against the misuse of this word. Dr. Oesterley accepts the warning. He quotes some sentences from Dr. Illingworth's book to show the sense in which the word is legitimately used, the sense in which he means to use it. 'All true evolution is the gradual unfolding of a germ, and is characterized by unbroken continuity.' 'Evolution is merely a method, and originates and can originate nothing. Whatever we find existing at the end of an evolutionary process must have existed potentially, that is to say, in germ, at its beginning.' 'We sometimes hear vague thinkers speak as if during the evolution of organic life animal instinct had been developed, *proprio motu*, into human reason; blind giving rise to conscious purpose. But no such thing as blind or unconscious purpose is conceivable; it is only another name for purposeless purpose, a plain contradiction in terms.' 'If instinct ever even appears to pass up into reason, it can only be because it is itself already the product of reason. And the same thing is true of all analogous cases of what is called evolutionary progress.' Again, 'Evolution originates nothing, it invents nothing, it causes nothing. It is only a name for the gradual way in which God's purposes are unfolded in the field of existence; and the gradual way whereby in the field of knowledge they come to be recognized by man.' And when Dr. Oesterley has made these quotations, he says: 'By the phrase "The Evolution of the Messianic Idea," is therefore meant the method whereby the conception of a Saviour, overcoming all that is harmful to man, and bringing about for man a state of peacefulness, became gradually more and more understood and apprehended by men.'

The other thing that has created mistrust of the study of Comparative Religion is the risk of regarding the topics embraced by it solely as products of man's thinking, and the fact that some of its earlier students did actually so regard them. Take the topic before us. Dr. Oesterley refers to a recent article by Professor H. R. Mackintosh, in which is described the attitude of a certain school of thought in these words: 'There was a vague Messianic idea in the world, the argument runs; there was a kind of redemption-myth current in pious minds scattered over the Roman Empire in a hundred varied forms, and these impalpable, yearning dreams of salvation were deposited, like crystals in a super-saturated solution, on the idealized name of Jesus of Nazareth. It came to be believed that he had done and suffered all things expected of the Christ. You can explain what was thought of Him from the fermenting ideas of the time; Eastern Gnosticism and syncretistic Judaism will virtually cover the whole field. The conception of a Divine Saviour who came down from heaven and returned thither is one whose intellectual antecedents we know exactly, and nothing could have been more natural than its appropriation by adoring believers, eager to deck the object of their faith with all possible names of honour.'

This attitude is utterly unscientific, and must be departed from. It is not that it does not take all the facts into account. Science can never do that, though it is its business to take into account as many of the facts as possible. It is that it deliberately leaves out of account some of the most important facts. It leaves out of account the fact of the absolute uniqueness of Christ. It leaves out of account His unique personality and the unique influence which He has had in the

world. It leaves out of account the attitude towards His Person which is adopted by the majority of the most progressive nations of the world, an attitude which is expressed in the Creeds by the dogma of His Divinity. And it leaves out of account the historical and scarcely questionable fact that, while His followers found in Him the meeting-place and satisfaction of their Messianic hope, much more did they find in Him a revelation of what that hope is to man, its spiritual height, its ethical influence, its world-wide scope. The student of Comparative Religion is quite entitled to deny these things if he can. But being a student of science he is not entitled to ignore them.

The Rev. J. G. Simpson, M.A., Principal of the Leeds Clergy School, has published a volume of sermons, and has given it the title of *Christian Ideals* (Hodder & Stoughton; 6s.). It is a good title. It describes the author as well as the book. Principal Simpson is a man of Christian ideals. His influence lies in that, and the slowness of his ecclesiastical advancement. And the book is a book of Christian ideals. The first sermon is entitled 'The Idealism of Christ.' But the title of the book does not describe the first sermon only, as is so common. It describes all the sermons in it, and binds them into a book.

The title of the first sermon is 'The Idealism of Christ.' The sermon was preached in the chapel of Trinity College, Oxford. And accordingly Mr. Simpson begins by saying that the word 'idealism' is used in two senses. It sometimes indicates a type of philosophy, 'which we may leave to those interested in the school of *Literae Humaniores* to accept or reject as they please.' But in another sense it represents a spiritual temper which is essential to all the higher and nobler activities of men. It is with idealism as a spiritual temper that Mr. Simpson has to do.

His text is taken from the Gospel according to St. Luke. The words are: 'In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem' (Lk 13^{31-33}).

That is the translation of the Revised Version. It is not perfect. It is not always so near perfection as it might be. 'In that very hour' is certainly better than 'The same day' of the Authorized Version and all the earlier Versions. For the Greek word which is justly preferred by the textual critics is the word for 'hour,' and not for 'day.' But 'Herod would fain kill thee' does not hit off the meaning well.

The phrase *would fain* appears to have had a fascination for the Revisers. They use it frequently, and sometimes with effect. They use it with some effect in 1 Th 2^{18}, and with great effect in Philem ^{13}, 'Whom I would fain have kept with me.' It is a phrase which they found in the Authorized Version of Lk 15^{16}, and they retained it there. But while they retained it there they altered the verb, and at once made it evident that they did not understand the phrase. In the Authorized Version it is, 'he would fain have filled his belly with the husks,' which brings out its keenly personal and active meaning. But 'he would fain have been filled with the husks' is at once passive and impossible. The remaining example is Ac 26^{28}, 'With but little persuasion thou wouldest fain make me a Christian.' This passage is the despair of the translator. The Revised Version is not satisfactory. It introduces into the words of Agrippa a softness of tone which the context gives us no encouragement to credit him with.

But the most unfortunate example of the Revisers' use of the phrase 'would fain' is in the

passage before us. Herod had none of the gentle longing which 'would fain' conveys. And if he had, the Pharisees would not have conveyed that feeling to Jesus. The Greek is simply, 'Herod wishes to kill thee' (θέλει σε ἀποκτεῖναι). That was the simple meaning which the Authorized translation, 'Herod will kill thee,' was meant to express. And in its own day it expressed that meaning. But 'Herod will kill thee' is not enough now, for the verb 'to will' has lost its independent value, and become a mere auxiliary.

Now, it is very likely that the Revisers chose the translation 'Herod would fain kill thee' because it seemed to them to be suitable to the wily motives of a man whom our Lord immediately afterwards describes as 'that fox.' But when translators become interpreters they often go astray. Are we sure that our Lord intended to tell us that Herod was wily? Are we sure that he called Herod 'that fox'? Let us return for a moment to Mr. Simpson.

In the incident which forms his text Mr. Simpson sees 'the diplomacy of worldly opportunism brought into sharp and vivid contrast with the idealism of Jesus.' We shall come to the idealism of Jesus in a little. The diplomacy is unmistakable. Whose is it? It is the diplomacy of the Pharisees, says Mr. Simpson. 'The Lord is travelling through the country of Herod, and the Pharisees, who have made up their mind that he must die, are anxious to get him over the border, so that he may come within reach of the Sanhedrin.' So they approach Him with the warning that He had better go hence, for Herod wants to kill Him. That it is diplomacy on the part of the Pharisees is without a doubt. But how deep is the diplomacy?

That depends upon whether or not they came with a genuine message from Herod. Mr. Simpson thinks the message was genuine. He thinks that Herod, who has already burned his fingers over the bad business of John, was anxious to be quit of this other dangerous demagogue; that accordingly he tried the game of bluff, and gave out that he wanted to bring Jesus to a like end. This of course is conjecture. If Herod gave out that he wanted to kill Jesus, we do not know what his motive may have been. It is most improbable that he really wanted to kill Jesus. And if he did not, it is just as improbable that he gave it out to the Pharisees that he did.

For Herod had had enough of killing of prophets. He had been trapped into the killing of John by an astute and vindictive woman. And he had not got that death off his conscience yet. For, with all his faults, Herod was a man who made some honest practice of religion. And when the fame of Jesus first reached him, his consciousness of the wrong he had done drove him to the wild, passionate speech, 'This is John whom I beheaded; he is risen from the dead.' That he was anxious to see Jesus at this very time, we know; for when, a little later than this, Jesus was brought before him in Jerusalem, we are told that 'he was of a long time desirous to see him.' But it was not to kill Him. It was to see some miracle done by Him. It was, perhaps, to see some such miracle done by Him as would give him back the hope he had once placed in John and the thrill with which he had heard him. Herod did not want to kill Jesus. He had had enough of killing.

Did he give it out, then, that he wanted to kill Him? It is most unlikely. There was no motive for it that we know of. And it is yet more unlikely that he would have communicated it to the Pharisees. For between Herod and the Pharisees there was no love lost. They would not have gone to him, and he would not have come to them. If it were not that our Lord calls Herod 'that fox,' we should not hesitate to say that the hint of Herod's intention was a pure invention of the Pharisees, a ruse to get

Jesus to move on. Did Jesus, then, call Herod 'that fox'?

Now, in the first place, the epithet is inappropriate. No doubt, if our Lord called Herod 'that fox,' He called him so appropriately. But the epithet is inappropriate to all we otherwise know of him. On another occasion Christ warned His disciples to beware of the leaven of the Pharisees and of the leaven of Herod (Mk 8^{15}). Was the leaven of Herod cunning? No commentator has ever suggested cunning. 'The leaven of Herod,' says Professor Swete, 'was doubtless the practical unbelief which springs from love of the world and the immoralities to which in a coarser age it led.' And then he quotes from Bede: 'fermentum Herodis est adulterium, homicidium, temeritas iurandi, simulatio religionis.' It is an ugly list. We may hope it is complete. But the cunning of the fox is not in it.

But there is more than that. The grammar is well-nigh insuperable. Long ago Cyril pointed out that Jesus did not say, 'Go and tell that (ἐκείνῃ) fox,' but 'Go and tell this (ταύτῃ) fox.' And he held that in saying 'this fox' He must have referred to some one nearer the spot than Herod. The commentators rarely notice the difficulty. But Dr. Plummer as usual notices it. He endeavours to meet it by saying that we have here an instance of a common use of 'this' (οὗτος) to signify that which is condemned or despised. But when 'this' is used in a contemptuous way *it always refers to a person who is present*; it never stands for 'that.' Dr. Plummer recalls nine passages in the Gospels. Turn them up one by one, and you will find that not one of them bears the meaning which he puts upon it. Whatever Jesus meant, what He said was, 'Go and tell *this* fox.'

It was the opinion of Cyril, and Dr. Plummer reminds us that Theophylact agreed with him, that Jesus referred to the Pharisees themselves. And when we follow Dr. Plummer, and, in order to bring out the contempt which the words carry, translate them (not 'that fox of yours,' as Dr. Plummer does, but) 'this fox of yours,' then we find that the suggestion of Cyril is worth considering. Jesus did not charge the Pharisees directly with falsehood; He left them to apply the words as they themselves knew they had to be applied. But if the whole thing was an invention of the Pharisees' own, it surely must have made the wily Pharisees wince when He who always 'knew what was in man' answered their stratagem with 'Go and tell this fox of yours.'

But now, what is it that they were to tell this fox? His words are: 'Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.' The meaning is not quite easy to follow, and the passage has been the occasion of much variety of interpretation.

It is clear enough that when He says, 'I cast out devils and perform cures,' He refers to the ordinary doings of every day. But what is the meaning of 'to-day and to-morrow'? And what is the meaning of 'and the third day I am perfected'? The translation 'I am perfected' has been challenged. It is a comparatively new translation. It has been suggested by Heb. 2^{10}, 'to make the captain of their salvation perfect through sufferings.' This is the only other place in the New Testament in which the verb is used of Christ. But it does not follow that the use in St. Luke is identical with the use in Hebrews. Mr. Simpson prefers to look upon the verb as middle and not passive, and translates it simply, 'I reach an end.' What have we now?

We have the assertion of our Lord that He has work which the Father has given Him to do, and that as long as He continues doing that work

no cunning of the wiliest fox in the world will prevail to hinder Him. He is doing His work to-day; He will do it to-morrow; and He will go on doing it until the day comes when He is able to look back upon it and say, 'It is finished.' We are told that one of the articles in the creed of General Gordon was the providence of God. General Gordon's belief in God's providence sent him into the thick of the battle without a tremor. Jesus believes in God's providence also. He is absolutely confident that there is no power upon earth that will for one moment hinder Him from carrying on the work which the Father has given Him to do until He has accomplished it.

But the providential care of the Father does not ensure a career of uninterrupted prosperity. 'Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.' No man may look for uninterrupted prosperity. Jesus does not. The only difference is that *He* knows when the sorrow will enter His life, and where. He must go on His way. It is something more than 'continue His journey,' but it includes that. We do not know where the way is leading us. He does. It is leading Him to Jerusalem. For even apart from His knowledge of all the things that will befall Him, does not history itself declare that Jerusalem is the prophets' cemetery?

But this does not mean that, after all, Herod or the wily Pharisees are to have their way with Him. It means that the sorrow and the suffering are part of the work which the Father has given Him to do. When Pilate said, 'Knowest thou not that I have power to release thee, and have power to crucify thee?' He answered, 'Thou wouldest have no power against me, except it were given thee from above.' Pilate was an instrument in the hand of God. And now also neither Herod nor the Pharisees can have any power over Him except as their power over Him is part of God's plan for His life and for the redemption of the world. I continue my work, He says, altogether regardless of this cunning fox of yours, and I will continue it till it is finished; nevertheless, I know that I must go on my way towards Jerusalem, for it is the will of the Father that one day soon I should die there at the hand of the rulers of My people.

The Self-Consciousness of Jesus and the Servant of the Lord.

By Professor the Rev. H. A. A. Kennedy, M.A., D.Sc., Toronto.

II.

The Attitude of the New Testament Writers.

Leaving aside for the moment the evidence afforded by the Evangelists, let us very briefly review the attitude of the New Testament writers towards the conception of the Servant. Assuming that the early chapters of Acts give a substantially accurate account of Peter's preaching, we find him describing Jesus as the Servant (τὸν παῖδα) of God: 'The God of our fathers glorified his servant Jesus' (3^{13}); [1] 'God, having raised up his servant, sent him to bless you' (3^{26}). In 4^{27} He is called 'thy holy servant Jesus'; and in 3^{14} He is spoken of as 'the holy and righteous one.' The epithet 'righteous' marks Him out in 7^{52} and 22^{14}. There seems to be more than an accidental con-

[1] Is 52^{13}: ἰδοὺ συνήσει ὁ παῖς μου . . . καὶ δοξασθήσεται σφόδρα.

nexion between these expressions and the combination 'my righteous servant' in Is 53^{11}. And the same idea is found in 42^{6}: 'I have called thee [*i.e.* the Servant] in righteousness.' All these passages, therefore, obviously presuppose the identification of Jesus with the prophetic Servant of Jehovah in the early Apostolic Age. The designation 'Servant' has been used more than once by Peter. It is significant that the most striking recollection of the Ebed-Jahweh Songs in the New Testament is found in the First Epistle of Peter: *e.g.* 2^{22}, 'Who did no sin, nor was guile found in his mouth' [the precise reading of $\aleph^{c.a}$ A Q in the LXX as against B]; 2^{24}, 'Who himself bare our sins . . . . by whose stripes ye were healed. For ye were going astray like sheep.' Possibly this coincidence should be taken into account in determining the authenticity of 1 Peter. Paul's soteriology is steeped in the thought of Is 53. It is rather the general colour of his utterances than verbal quotations which is significant. The latter are certainly to be found, as, *e.g.*, Ro 4^{25}, 'Who was delivered up for our trespasses = Is 53^{12}, *διὰ τὰς ἁνομίας αὐτῶν παρεδόθη*); Ro 5^{19} || Is 53^{11}; Ro $8^{33.34}$ || Is 50^{8}. Further, in describing the operation of the Gospel of Christ in Ro 10^{14-18}, he quotes directly from Is 52 and 53. But the entire background of his conception of the virtue of the death of Christ is only explicable in the light of Is 53 (cf. also Phil 2^{7}).[1] Additional traces of the influence of this prophecy may be found in Hebrews and 1 John.

A good deal of loose thinking has been indulged in, with reference to the New Testament identification of Jesus with the Servant of Jehovah. We are told that the early Christians, for apologetic purposes, seized upon the description of the Servant in Deutero-Isaiah, to account for the shameful death of their own Messiah, a disgrace which would be flung in their faces by the Jews. This idea belongs to that atomistic conception of the Divine purpose of redemption, to which the name of scientific theology is, in many quarters, restricted. Kautzsch speaks, without exaggeration, of 'the solitary glory of Deutero-Isaiah' (*H.D.B.*, Extra Vol. p. 706). That means that in this book the O.T. conception of God's redemptive purpose and its operations has reached the crowning-point of its development. Is it not self-evident that the fresh illumination of this purpose which appears in the N.T. must, of necessity, stand in relation to the earlier? The fundamental requirement of N.T. interpretation at the present time is a more truly philosophical view of Revelation. If the moral order of the world is that which gives meaning and organic unity to history, then the process by which men's spiritual ideals are heightened must be conceived, not in sections, but as a living whole. From this standpoint it would have been unintelligible if the Apostles, who had been brought by personal experience into contact with the redemptive facts in the career of their Lord, had not related that unique disclosure of God, which transformed the world for them, to those O.T. foreshadowings which showed so intimate a kinship with it. Modern scholars are never weary of emphasizing the influence of the O.T. in early Christianity. That implies that these Christians were saturated with its spiritual ideas. Hence there could be nothing arbitrary or accidental in the identification of the Suffering Servant with Him in whom they had found the Christ of God. To have ignored the intimate connexion would have been to miss the unifying links in the history of salvation. The very fact that the identification was so inevitable is sufficient to justify that interpretation of Christ's work which it helped to suggest. It may therefore be affirmed that, in the interview of Philip with the Ethiopian treasurer (Ac 8^{27-38}), the missionary was not led astray by a vagary of exegesis, but was true to historical fact, when he 'began at the same scripture (Is $53^{7.8}$), and preached unto him Jesus.'

Before we approach the centre of our subject, we must refer to one or two important passages in the Gospels. Chief among these are Mt $8^{16.17}$, 'And he cast out the spirits with a word, and healed all that were sick, that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases'; and Mt $12^{16f.}$, 'He charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgment to the Gentiles. He shall not strive, nor cry; neither shall any man

[1] Baldensperger's statement that 'the Apostolic Church, apart from the Synoptics, refers extraordinarily seldom to Is 53' (*Selbst-bewusstsein Jesu*, ed. 2, p. 145 note) should be checked in view of the actual facts.

hear his voice in the streets: a bruised reed shall he not break, and smoking flax he shall not quench, until he bring forth judgment to victory. And in his name shall Gentiles hope.' W. C. Allen ('Matthew' in *I.C.C.*, p. lxii), in a careful examination of the quotations in the First Gospel, shows that the first passage 'is an independent translation from the Hebrew,' while the second 'is from the Hebrew, with reminiscence of the LXX in the last clause, or more probably from a current Greek version . . . already implied in Mk 1^{11}.' On the basis of his investigation, he concludes 'that the eleven quotations [in Matthew] introduced by a formula . . . were already current when the editor compiled his work in a Greek form. They may come from a collection of Old Testament passages regarded as prophecies of events in the life of the Messiah.' This hypothesis had already been suggested. It is of great importance in the present discussion, for if, as is highly probable, the collection of passages 'originated in Jewish Christian, *i.e.* probably in Palestinian circles' (*loc. cit.*), it testifies to the general drift of opinion as to the relation between the Songs of the Servant and Jesus, in extremely conservative circles, and at an early date.

For it has to be carefully noted that at this period, Jewish theology was not *accustomed* to interpret the Servant-passages Messianically. We must linger for a little on this point, as it affects not only the present but also the subsequent course of our discussion. Keen controversy has surrounded this problem. A good many rash statements have been made on both sides.[1] The usual confusion has been introduced by the precarious practice of using as evidence quotations from Jewish treatises which belong to much later dates than the first century A.D. The habit has been unfortunately encouraged by Weber's *Jüdische Theologie*, which groups Rabbinic dicta under theological headings, without any regard for chronology. The labour spent in compiling that work is thereby rendered, to a large extent, useless. It is highly desirable that N.T. students should check Weber's conclusions, so far as that is possible, by the thoroughly scientific collections of material in W. Bacher's works, in which the Rabbinic teachings are arranged under the names of their authors, and in chronological order.

Edersheim, for example, quotes from the treatise *Jalkut* comments on Is 49^{8} 52^{13} 53^{5} etc., to show that Jewish interpreters believed in a Messiah who should suffer for the sins of the people (*Life and Times of Jesus*, ii. p. 726 ff.; i. p. 160 ff.). But when it is borne in mind that the *Jalkut* is not earlier than the eleventh century A.D., and that long before that date, Jewish commentators, in their fierce disputes with Christians, were driven to extremities in attempting to vindicate the Old Testament, at all hazards, for themselves, and simply expressed private opinions (see Lagarde, *Symmikta*, vol. ii. p. 13, quoted by Cheyne), it is obvious that great caution must be used in founding arguments on such evidence. Thus, to take a further example, in a passage from the treatise *Siphre*, quoted by Raymund Martini, R. Jose, the Galilæan, is represented as saying: 'The King Messiah is humiliated and debased on account of the renegades, as it is said, He is pierced for our iniquity, etc. (Is 53^{5}). How much more, therefore, will he make satisfaction for all generations, as it is written: And the Lord made him bear the guilt of us all (Is 53^{6}).' As a matter of fact, the words are not found in existing texts of the *Siphre*, so they were, in all likelihood, an interpolation due to the exigencies of controversy.

A good deal of stress has been laid on some admissions of Trypho the Jew as to a suffering Messiah in Justin Martyr's *Dialogue with Trypho*, 294 C, D; 317 A, C. Apparently Trypho is willing to allow the reference of Is 53^{7} to the Messiah. But, as Baldensperger instructively points out (*Selbst-bewusstsein Jesu*, ed. 2, p. 147), this conception of a suffering Messiah is only found *after* the destruction of Jerusalem (A.D. 70). That fact is highly significant. The desolation of Jerusalem was classed among 'the woes of Messiah,' and the Messiah Himself as part of the living organism of the people was conceived as sharing in their sufferings. But even the conception so explained was no more than a scholastic idea. Schürer, who emphasizes Trypho's admissions, allows that the view, which he traces to the idea of the surplus sufferings of the righteous being credited to the people as a

[1] I have not had access to Neubauer and Driver's *The Jewish Interpreters of Isaiah* 53. Apparently the main issue of this collection of passages is that there was no binding tradition: it simply contains "the anti-Christian interpretations of individual Jews' (Cheyne, *Isaiah*, vol. ii. p. 272).

whole, never became prevalent. Nor does there seem to be in any Rabbinic writing the slightest reference to an atoning character in the sufferings of the Messiah. In this connexion, it is worthy of note that in one of the oldest Rabbinic works, the Targum of Jonathan on the Prophets, whose origin is in the first century B.C., although its final form belongs to the fifth century A.D., the 52nd and 53rd chapters of Isaiah are referred to the Messiah. But the interpretation given entirely distorts the original sense. Thus, the humiliation of the Servant is explained of the people, and his vicarious suffering toned down to an intercession (see Schürer, *Geschichte*, ed. 3, vol. ii. p. 556). 'The year 70 A.D. only marks the *first* stage on the path of suffering for the Messiah. The study of Scripture urged them [*i.e.* Jewish scholars] on in this direction' (Baldensperger, *op. cit.* p. 149).[1]

[1] Dr. C. H. H. Wright has pointed out that there are various allusions to Is 53 in the *Wisdom of Solomon*. But it is evident from their character that the author did not regard the prophecy as Messianic (*Expositor*, iii. 7, pp. 368–372).

These facts are sufficient to show that the transformation in the conception of the Messiah was due to none other than Jesus Himself. The effect of the transformation is visible from the manner in which the disciples received the announcements of the Passion. These men were certainly good representatives of devout Jewish society. They must have been well acquainted with the Messianic beliefs and expectations of their time. They were more ready than most of their contemporaries to welcome a spiritual view of Messiah's functions. And yet, after they have made their great confession by the lips of Peter, they are struck with sheer horror at the thought of the rejection and cruel death of Jesus. Such an attitude would be inexplicable, if the thought of a suffering Messiah were, in any sense, recognized in the current theology. Jesus, therefore, revolutionized the prevailing conception of Messiah by deliberately associating His own career as the Anointed of God with a course of suffering, shame, and death.

Here we reach the centre of our investigation.

Freedom by the Knowledge of the Truth.

By the Rev. Edward William Winstanley, B.D., Inspector of Religious Education in the Diocese of Lichfield.[1]

'The truth shall make you free.'—John viii. 32.

The scene in which these words were uttered by our Lord, as it is depicted in the Fourth Gospel, is an interesting one. Jesus had been speaking in allusive terms of His going away, home to the Father, and had emphasized the truth of Him that sent Him, and therefore the truth of His own message; but the real meaning of His utterance was unperceived. Yet, as He spoke of the perfect harmony of will between Himself and the Father, many, we are told, believed on Him. Then, to those who were Jews, who had attained to a lower degree of apprehension of His message and His person, a lower phase of that process of 'believing' whose end is 'life,' He enunciates this separating test, this broad principle, coupled with a far-reaching promise: 'Ye, if ye abide in the logos that is mine, in my word, truly are my disciples; and ye shall come to know the truth, and the truth shall make you free.' We recall the words of the Stoic slave, 'I have come to know God's commandments . . . henceforth no man can lead me captive.' But, with an outburst of national exclusiveness, a glow of ancestral pride, the hearers seize on the word 'free' in its temporal significance, and leave unnoted the spiritual conception of the truth so rich in ever-developing fruitfulness.

However, the misinterpretation of these 'Jews' throws light for the readers and for us upon the meaning of the truth. For that same spiritual liberty that crowns the Christian's growing assurance, his increasing knowledge of the truth, is also a boon and an activity attributed to the work of the Son—'If therefore the Son shall make you free, ye shall be free indeed.' The truth, then, in its

[1] Preached before the University of Cambridge, 16th January 1908.

unlimited, ideal significance, has the same end as the Son in the life of the faithful; nay, they are even identifiable: that which *is*, absolutely, 'sub specie æternitatis,' is manifested amongst men and to men as a Person, the Word incarnate, who can say, 'I am the Way, the Truth, and the Life.' We are thus taken beyond all earth-born views of mere truthfulness and veracity, of harmony of thought and witness with fact, up to the region of ideas, the pattern in the heavens. Yet what is the knowledge of the truth that is freedom-bringing, but that knowledge of God in which eternal life consists? Indeed, truth is predicated of the Father in an earlier passage, 'God is true,' and, in our context, 'the Father, he that sent me, is true.' So our thoughts may pass back as well to the less full revelation in the O.T. of Jehovah's truth, trustworthiness for Israel, in the 'God of the Amen'; or again, to that beautiful figure in the Talmud, of truth as the seal of the Almighty. For it was said of those returned Jews who fasted and wore sackcloth at the reading of the law, as it is related for us in the Book of Nehemiah, that they prayed earnestly three days to overcome sin, the evil desire, and then a letter fell from heaven on which simply the word 'truth' was written; and so one of the Rabbis says: 'From this we may infer that truth is the seal of the Holy One, Blessed be He.' Furthermore, not only is the Paraclete, Christ's other self, identified with the Spirit of the truth in the later discourses of this Gospel; but, in the first Epistle, the Spirit too is the truth, just as Jesus is, and, by implication, the Father—'It is the Spirit that beareth witness, because the Spirit is the truth' (1 Jn 5^6), the truth to which He witnesses and which He manifests primarily through the Church of Christ's disciples for the progressive education of men in the path that is marked by liberty.

Thus the divine revelation to mankind is characterized in each—to us 'personal'—aspect by truth; nay more, each *is* the truth.

And this illuminating interpretation which the Fourth Gospel affords us of the revelation through the incarnate Word, as the truth gradually realized, progressively apprehended by believers, is concerned with no mere collection of facts to be verified and assimilated, but with a transforming power, a motive power, a freeing power in experience: it is not static, but dynamic; just as those more physically descriptive interpretations of the Christ of St. John—as 'the light,' 'the life'—display more immediately.

'The truth shall make you free,'—the truth which God is; which the Word is, and reveals; which the Spirit is, and witnesses; this, as apprehended by men of faith—individually and in the aggregate—down the ages is progressive, educative, uplifting, ennobling, liberating by the development of the highest, the divinest in us.

In such manner grows the correspondence of man with God in harmony of will, of man with man in harmony of work; and the divine harmony of the truth manifest in the threefoldness of the Christian revelation is reflected, though it be so dimly, yet with increasing clearness, according as the ideal principles of righteousness and love bear widening rule in human society and in human life.

'Believing,' as it advances stage by stage, attunes the individual heart for this response, and 'they that are of the truth,' 'they that are of God,' though there be no very open profession, though the religious life be unobtrusive, are they that hear and receive as a developing, guiding, freeing influence within the revelation of the Christ. The truth, being divine, is essentially unchangeable, but is ever changing in the methods of its presentation and of interpretation according to the varying needs of each age, or race, or society.

As the ice-cut steps upon the frozen slope will serve for those immediately behind, but their usefulness soon passes, and their very traces rapidly disappear; so the modes of expression that attempt to describe truth (in some of its aspects) suitably to one generation, will be found inadequate, possibly even misleading, for another with wider mental range.

Yet the primary need at any stage of the Church's history—since the revelation through the Word—has been personal, individual.

Truth's dynamic that makes for freedom—for liberty, mental, ethical, social—is only experienced on the condition of faith, the inward appropriation of the message as normative, as the dominant factor in the life of the soul. And this interior witness or experience comes to expression in outward conduct, and its freeing power affects in turn the mass, the aggregate; the Church, then the world; the community, then the whole human society. This is the ideal, but the fulness of freedom that comes by the truth can be only

when the kingdom is the Lord's, just as the truth in its fulness is God's alone; as says St. Leo: 'That man has true freedom whose flesh is controlled by the judgment of his mind, and whose mind is directed by the government of God.'

The truth shall make you free!

As we look around us, we can perceive, if we will, both the justification of the promise and the application of the principle thus set forth by Jesus, as a present process.

In the evolution of religion and of civilization, for those who stand upon the prophet's watch-tower, and look above the dust and murk, the grime and toil of daily routine, men *are* being made free by the knowledge of the truth, whether they realize it or no—in thought, in ethics, in social conditions.

1. In Thought.

I suppose that each age that has pressed forward intellectually has felt as we are feeling now, that a readjustment is going on, that new thought is question bringing, that old views are being shown to be unstable, old conceptions—formulated with a lack of adequate knowledge—insecure.

Yet who will deny that this change in the presentation rather than in the content of the truth is making for progress, freedom, fuller expression, for better understanding of the revelation increasingly apprehended by human minds? On the one hand, 'there is a time to keep, and a time to cast away'; on the other, 'the passing away of those things that are being shaken' is but 'that the things which cannot be shaken may remain.'

Even amidst the din of controversy, and the whirl of conflicting opinions and diverse explanations of the riddles of nature, and life, and faith, the most potent spiritual assurance is that conviction (in the consciousness of each one) of the divine freeing power of the truth; though it may perchance shatter some idols that we had cherished.

Surely in this abode of science, this home of knowledge, where wisdom is acquired, where patient reverent labour, itself a form of worship, seeks the key for mysteries; surely here this principle and this promise should stimulate us to devout investigation; though our work seem of the minutest and the humblest type, be it physical or metaphysical, be it in anthropology or philosophy, history or chemistry, it matters not; are we not each and all truth-seekers, truth-searchers? And in the light of this message of Jesus we can trust that some meed of freedom will reward our efforts, 'the liberty wherewith Christ has made us free'; and we shall find light upon our ways. Our discovery in any sphere, we can be assured, is just in proportion to our capacity to receive the revelation; though the light of the divine purpose seem so dim, in this respect Browning's words are right, when he says:

> Truth is within ourselves;
> It takes no rise
> From outward things, whate'er you may believe.
> There is an inmost centre in us all,
> Where truth abides in fulness.

2. In Ethics.

Time fails us to trace the working out of this in Christian progress, though reactions, and that sometimes nominally religious, have had retarding effect upon it; and advance has sometimes seemed to be so heavy-footed. Yet humility, a despised and vicious disposition, becomes in time a cherished virtue. Woman, from a mere chattel in her father's house, becomes the recipient of equal honour, equal love, and equal care. The tender life of the child is treasured and guarded, not neglected or destroyed: the broken ones and the wreckage of humanity are lovingly tended and anxiously strengthened and alleviated. Verily, the truth, the growing perception and apprehension of it, is making us free; but still how far short of what is even humanly possible amongst us!

The religion of Jesus, as a personal relation of the child of man to the Father in heaven, uplifts him above mere State-ordered rites, and affords a moral stimulus, as he realizes step by step the significance of Divine Sonship on the one side, and of human brotherhood on the other; he comes to feel with St. John, as his vision clears, and his aspirations rise, that sin—whether in its aspect of selfishness or that of lawlessness, missing the divinely purposed mark—is incompatible with Sonship, and inconsistent with the fulfilment of the law of his rational being, which is the truest freedom. Thus laws and customs and regulations—whatever their sanctions—fall into desuetude with every moral advance; as they are repealed by a public consent, as the Catholic conscience that sums the individual Christian judgments

gives its verdict: a verdict greater than that of any court or synod or council which registers some single stage, because, if we may say so, it is the decision of the Spirit of the truth.

We perceive that, as in the Christ life itself, this progress through knowledge towards freedom is by the way of effort and suffering, of pain and toil. But the very existence of the Church as witness to the message of the Christ in the world should influence and transform that world; and, consisting of an association or body of believers, should involve advance in social as well as individual ethics in token of its life and growth.

Towards the best for the society, and the best for the individual, moral progress is directed.

3. In Social Conditions.

With all the glamour of our commercial prosperity, when we examine it with care, we see that the advance in the knowledge of the truth which makes for freedom is sorely needed. It was not so many years ago that Christian England saw the moral necessity of liberating her slaves; only fifty years since Livingstone appealed in this University for the slaves of Africa, and Epiphanytide year by year reminds us that our foreign mission work brings social emancipation in its train. But is not the freedom that comes by the knowledge of the truth greatly wanted at home in our modern industry?

Work goes on unceasingly in some of our Midland areas from one year's end to another, recurring shifts unbroken give no opportunity for development, even mental, let alone spiritual; and home conditions are most sordid, while poverty and intemperance act and react on one another. As a Cambridge economist says: 'The conditions which surround extreme poverty tend to deaden the higher faculties.' Despite the slowly rising standard, there is a slavery still. The ideal of manhood must have a chance, before the ideal of brotherhood can rule in our social relationships. In our vast urban districts the individual seems uncared for, and sweated industry and child labour are rife. A Booth, a Rowntree, or some other tells the piteous tale of garments sewn and made up for less than a shilling a dozen; of matchboxes made in empty homes for five farthings a gross; of the ornamentation of dress-material at miserable prices, with a fluctuating demand; so, too, shop life has its seamy side, and think also of our quarter of a million of children working to add a few coppers for the upkeep of the family, and thus with too early strain losing their capacity for wage-earning when most needed; while in some districts it is reckoned that for 40 per cent. of the boys above school age there is no employment at all. To quote our Professor again: 'The study of the causes of poverty is (verily) the study of the causes of the degradation of a large part of mankind.' These are but a few of the facts that in the quiet of our intellectual research make us pause, and feel that some responsibility for betterment falls on each one of us, who are striving—however imperfectly—to fulfil the Master's message, and desire His Spirit to be the Leader and Guide of our life.

The knowledge of the truth that makes us free demands assuredly some recognition of the conditions of our fellows, in degradation or starvation, as we see in them our brethren, children of the Highest, and reverence the humanity that might have been, knowing that none is too base whom our Master has stooped to redeem. It is for our present conditions of life that we must translate the teaching of the incarnate truth: it is for to-day that the knowledge of the truth should be our stimulus to freedom; it is now that our wider scope and increasing knowledge should make us combine reverence for the voices of the past with courage for the needs—intellectual, moral, social—of our own time. It is with the profoundest conviction that the true progress of society is knit with the more adequate realization of the Christian message, that we find this declaration 'the truth shall make you free' so instinct with modern meaning. To each of us workers, whatever our special department, there seems borne in words such as these the Master's solace and the Master's commission:—

> . . . Work thou while it is called to-day,
> And let the night of the night's things take care.
> By those strong souls who leave our earth more fair
> With their strenuous service unto all for aye,
> I charge thee work, and let not death dismay,
> Nor the shadow of death, but greatly hope and dare:

for—'Ye shall know the truth, and the truth shall make you free.'

Recent Foreign Theology.

Loisy on the Pope and the Gospels.[1]

SIMULTANEOUSLY with his two large volumes on the Synoptic Gospels, Loisy has issued a small book of comments upon the Papal Encyclica. As a rule it is better to keep Biblical criticism apart from ecclesiastical discussions. But sometimes the two cross one another, and in this case they do. The *Simple Réflexions* are a severe, persistent, but courteous exposure of the Papal logic, or rather of the critical ignorance shown by the Italian clique who seem to have captured the present Pontiff. Loisy has an easy task in showing that this ignorance is mainly due to party prejudice.[2] Whether the Papal policy is right or wrong, it is impossible to deny that its printed reasons exhibit an extraordinary confusion of ideas. It would have been wiser to pronounce sentence on the Modernists, and give no reasons for the judgment, if the Encyclica is the best that the Roman agitators can produce. The Papal managers may be presumed, of course, to know their own business best. They have to run an organization, and that seems to require an ethical code of its own. But, as Loisy points out, while a reactionary policy may score for the moment, it is more than doubtful if its gains in the long run will equal the serious losses which are inevitable. The *Simple Réflexions*, with their irony and analytic severity, form a very damaging indictment of the Papal outburst. Here the honours are with Loisy easily.

The Papal criticism of Loisy, however, acquires a different aspect when it is set side by side with Loisy's pair of trenchant volumes upon the criticism of the Synoptic Gospels. With all respect to the distinguished author, who commands the sympathy of many outside his own Church for the way in which he has been treated, it seems to an outsider extremely difficult to see how the Curia could permit critical opinions of this kind to be published by an accredited teacher of the Church which has the Council of Trent fastened upon its neck. I do not wish to dwell on this point, however. My business in these columns is to indicate the general attitude of Loisy to the Synoptic problem. The introduction (vol. i. pp. 3–275), which determines the subsequent commentary, contains little or nothing that is unfamiliar to students of modern criticism. But its results hardly correspond to recent movements. Mark is regarded as a redactor's version, after 70 A.D., of an earlier source which was composed, perhaps, in Aramaic at Jerusalem, but the redactor has added a number of legendary sections, including (one is astonished at this time of day to hear) passages like the healing of the blind man at Jericho, the whole of 15^{40}–16^{8}, and even the trial of Jesus before Caiaphas ('une fiction apologétique'). More than this, an intermediate redaction has incorporated passages like the Baptism and Temptation of Jesus, the Miracle of the loaves, and the Transfiguration. Why such primitive stories must be separated from the original source, Loisy has failed to show. His criteria are too *à priori* to win assent. Matthew was composed *circa* 100 A.D., about twenty-five years later than Mark, by a Jewish Christian (not of Palestine) who had strong ecclesiastical leanings, and who, like the editor of Mark, used a Greek version of the Logia. The latter was composed in the seventh decade by some disciple of the apostles. Loisy will not accept Matthew the tax-gatherer as the certain author even of this source, and he is quite unmoved by Harnack's work on Luke. To him the third Gospel, written between 90 and 100, cannot have come from a disciple of Paul. In a word, the origin of the Gospels is pushed further down, and their genetic relations rendered somewhat more complex, than one would have expected. But this is bound up with the longer interval required for the varied development of legend which enters powerfully into Loisy's inner criticism of the documents. While his standpoint on the date and period is, upon the whole, rather retrograde, the exegesis which flows from it

[1] *Simple Réflexions sur le Décret du Saint-Office Lamentabili sane Exitu et sur L'Encyclique Pascendi Dominici Gregis.* Alfred Loisy, 1908. *Les Évangiles Synoptiques*, i. 1907, ii. 1908. Pp. 1014, 818. Both chez L'auteur. Ceffonds, Près Montier-en-der (Haute-Marne).

[2] 'Mais si votre Sainteté avait le droit de les excommunier, elle n'aurait pas pour cela le droit de les insulter. Ces hommes que vous déclarez si orgueilleux, Très Sainte-Père, les connaissez-vous?' (p. 251).

corresponds in method to that of Holtzmann's edition in the *Hand Commentar*, and in spirit to the allegorizing process from which recent criticism has been slowly emerging. To prove this would require many pages. One instance only need be given. Thus, in discussing the story of the storm (Mk 4^{35-41}, and parallels), Loisy quotes Tertullian's interpretation of the boat as the Church, and then adds: 'Il y a déjà quelque chose de cette interprétation allégorique dans l'esprit même de la narration, et sans doute aussi dans la pensée des évangelistes; mais, si l'on peut soupçonner quelque arrangement dans le tableau, la vraisemblance des traits principaux et le lieu qui rattachait ce fait au suivant dans la tradition primitive ne permettent guère d'en contester l'historicité substantielle' (i. 798). Now, it is just this *substantielle* which invites inquiry. Here the higher criticism of the Gospels has to face its task. Loisy's method seems in some lines analogous to that of Dr. E. A. Abbott in his *Diatessarica*, and it would have been a real service had the French scholar found space within his commentary for a running estimate of the linguistic processes by which Dr. Abbott seeks to trace the evolution of stories[1] in the Gospels from misunderstood metaphor, and of variant versions from variant renderings of an original in Hebrew. Loisy knows Dr. Abbott's article on the Gospels, but he seems ignorant of the author's subsequent volumes. An examination of their contents would have been as much to the point as the frequent allusions to Wellhausen and Weiss—against whom, by the way, the French scholar makes some sound points.

Upon the historical value of the Gospels Loisy is quite frank. He approximates upon the whole to Brandt[2] more than most recent critics of his school, and it is on this evaporation of the historical nucleus of the faith that the most serious criticism of his work will probably converge—criticism not only from the side of historical research, but from that of the Church. To the Protestant reader, the main historical value of Christ for Loisy appears to be that without Him the Roman Church could not have got under way. The Roman Catholic will naturally feel that such a Church, deprived of her ancestral titles in the words and deeds of Jesus Christ, is hardly worth having and hardly capable of explanation. Apart from this line of objection, one feels that repeatedly a narrative or a saying in the *mise en scène* (a favourite term of Loisy's) is explained upon historical principles which are never clearly stated. No categories are stated which enable one to verify the proofs or check the statements. It is not that Loisy has no reasons. He has plenty, drawn from his own researches and from the pages of Jülicher, Holtzmann, and the rest.[3] But one misses a coherent attitude on the part of the writer to the whole question of the relation between faith and history in the intellectual consciousness of the primitive Church, and at the same time one notes with disappointment a hyper-scepticism of tradition. The latter is remarkable and not very reassuring, in view of recent developments not only in Biblical but in classical criticism.

The equipment of these volumes in the matter of scholarship is thoroughly competent. Section after section is discussed with a patient, minute analysis of the contents and a comparative estimate of the Synoptic parallels. The style is, as usual, lucid; many paragraphs are crowded with suggestiveness; and the tone is invariably calm. These pages evidently gather up the results of many years spent by the author upon the study of the Synoptic Gospels, and, if they run often contrary to ordinary opinions, he would probably reply, with another French thinker, that he had not risen at four in the morning for twenty years in order to think like his neighbours. What place these volumes will ultimately hold in the literature of this subject, it is not easy to predict. I doubt if they will rank as high as Holtzmann's compact monographs, for example, or if their impact upon New Testament criticism will be as marked as that of B. Weiss's volumes. They scarcely inaugurate a fresh departure in the subject, like Wellhausen's editions. On the contrary, they sum up with admirable fulness a method of research which may be said to have almost seen its best

[1] The case of the withered fig-tree is one of the clearest examples of this, as Loisy readily shows (ii. pp. 282 f.). But he is too prone to find in the stories the allegorical elements which he refuses to see in the parables.

[2] *E.g.* the resurrection narrative, 'interprétés sans critique, ne sont qu'un tissu d'énigmes et de contradictions' (ii. 782).

[3] It is refreshing to find Loisy (i. 298 f.), like Leipoldt (*Geschichte der neutest. Kanons*, i. p. 115), recognizing that the Magnificat was spoken by Elizabeth. The discussion of Mk 13 (= Mt 24–25), in vol. ii. pp. 393 f., strikes one as being one of the most closely argued sections in the whole treatise.

days.[1] Loisy's ship of criticism is bravely dressed with flags and gallantly manned, *velis et remis*; but she is letting in water at several seams already, and it looks doubtful to the spectator if she will manage to keep afloat.

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[1] I refer not only to the ultra-literary character of the method, but to its undue reliance upon tendency. Thus Mk 8^{33} is surely intelligible without Paulinism (ii. 17 f.). Why should this saying be 'conformed to the spirit of Paul'? Or, for the matter of that, Mk 8^{36}? Loisy goes even further. He makes Paulinism responsible for the introduction of 'This is My Body,' 'This is My Blood,' in the Synoptic account of the Supper, in order to convert the latter into a eucharistic rite of redemption (i. 181). The emphasis put by Mark on the disciples' ignorance is also run back to a Pauline apologetic, which indirectly defends the apostle's doctrine and rôle by depreciating the original disciples!

Saintly Miracles.

A STUDY IN COMPARATIVE HAGIOLOGY.

BY THE REV. CANON MACCULLOCH, PORTREE.

FULLER, in his *English Worthies*, speaks bitterly of the 'want of honest hearts in those biographists of saints who betrayed their pens to such abominable untruths' as the long catalogue of miracles which they relate. It is true the Lives of the Saints bristle with the Supernatural. In many cases the accounts of these miracles are the result of invention pure and simple. In other cases they are due to the credulity of an uncritical age which found it absolutely impossible to distinguish between true and false where the vast field of religion was concerned. Some are direct imitations of the miracles of our Lord, with this difference that the saint usually performed far more of any particular kind of miracle, while the circumstances of each miracle were more supernatural, so to say, than any in the pages of the New Testament. But taking the vast body of miracles in the *Acta Sanctorum* and kindred writings, we are immediately struck with the fact that *mutatis mutandis* they are precisely similar to the miracles attributed to Mohammedan, Buddhist, or Hindu saints, to the marvels ascribed to pagan priests, shamans, sorcerers, or to savage medicine-men all over the world and in all ages, or to certain psychical phenomena confined to no age or country. If there is any value in the dictum *quod semper, quod ubique, quod ab omnibus*, then these miracles ought to be believed, for there is none of them to which abundant parallels extending to the minutest details, could not be found in these different regions. What seems to be the case is this. Mankind, on certain mental planes, have everywhere believed that almost anything in the shape of the miraculous might happen. They freely ascribed such marvels to ancestors in far-off times, as will be found by studying the myths of any savage or barbarous people. Within limits, each man claimed to have such powers himself. But they were most abundantly credited to the specialist in magic or the miraculous — to the medicine-man or sorcerer, to the man who was the intermediary between men and the gods, the priest or the professional holy person, or the saint. The human mind in its credulous stage everywhere believed in a more or less definite body of miraculous or supernatural actions. It also believed that certain persons had the power of performing them. Whenever such a person came prominently before his fellows, it was the easiest thing in the world to believe that he not only could but did perform such things. To such a mental attitude must be ascribed many of the miracles found in the lives of the saints. The floating mass of miraculous acts or any part of it as easily was attracted to their biographies, oral or written, as is a mellow chestnut to the personality of eminent personages in every successive generation. Thus the element of fraud in the case of saintly miracles must be largely discounted. There was no 'intent to deceive,' only an inevitable mental attitude of universal credulity, shared by Australian, Polynesian, Hindu, Arab, mediæval Christian, seventeenth-century Protestant, and a host of others.

The biographers of the saints were not 'phenomenal liars,' but were only afflicted with a universal disease. In some other cases, current pagan myths were attracted into the biographies of the saints.

The miracles which bulk most largely in the lives of saints are those of healing sickness, disease, or mental aberration, restoring sight, curing the deaf, the lame, exorcising demons of various kinds, and raising the dead. These are the commonplaces of saintly miracles, but they can be as abundantly paralleled from the alleged doings of savage sorcerers, the priests of heathen shrines, impostors like Alexander of Abonoteichus or Apollonius, pagan or Mohammedan saints. In many of these instances there is no reason to doubt that healing did take place, probably through mental suggestion or the power of faith, just as it takes place at Lourdes or in the modern medical use of hypnotism. Hypnotism has certainly been known among savages and others for ages past. Thus the holy men of Sindh frequently cure disease by a series of mesmeric passes, the equivalent, perhaps, of the saint's putting his hand on the sick.[1]

The methods of exorcism practised by saints and adopted into the Church rituals are not unlike those used by Mohammedan holy men in Syria. In both cases we find the exorciser carrying on a conversation with the demon, which is finally conducted harmlessly out of some part of the body.[2] 'Possession' is now accepted by science as a fact, but it is proved that the victim is self-deluded, and produces the voices, contortions, etc., which were formerly ascribed to the demon. Wherever the mental equilibrium is never very firmly settled, or where the knowledge of personality is slightly developed, the cases of possession are common. They are found abundantly in the Middle Ages, among groups of women accessible to hysteria, and among savages, where the sorcerer is usually a skilful exorcist, his methods closely resembling those of his saintly rival. An excellent example among the Semangs will be found in Messrs. Skeat and Blagden's recent work on the Malay Peninsula.

If the saints were privileged to raise the dead, they were also skilful at removing barrenness. S. Finnen of Fore gave the wife of Diarmaid 'blessed water' to drink, with the result that she brought forth a trout, a lamb, and, finally, a child, Aed Slane, later high king of Ireland.[3] This is far from being an isolated example, but the more usual practice was for the woman to pray or perform certain rites at the shrine of a dead saint. Syrian women pray and promise the offering of a sheep at the grave of Islamic saints, while fakirs and other religious persons frequently sell potions for causing fruitfulness in the east. This is the subject of many tales; it is also a common practice among the priests and medicine-men of savage faiths.

But it is in the power of controlling the elements or the weather that we find the most striking coincidences. The Druids of the Celts claimed the widest powers over the elements, causing mists, storms, rain, sunshine at will. Precisely similar claims were made for the early Celtic saints, who abundantly reproduced these miracles or neutralized the Druidic marvels, to the disgust of the pagans. Elsewhere we find S. Copras delaying the hour of sunset.[4] Compare with this the case of a Hindu ascetic who, to avoid a breach of ceremonial law, persuaded the sungod to descend upon a tree and remain there for a space in order to lengthen the day.[5] Of S. Kentigern it is told that even in the heaviest rain he would sit reading without being touched by the shower. On one occasion, however, 'with some desire was he tickled by a suggestion of the devil,' when he became wet through.[6] A similar story is told of a Presbyterian minister by Wodrow.[7] He was riding with another minister through a heavy shower, but was untouched by the rain, to his friend's amazement. He explained it by Divine interference: 'It seems my God has cast a cloak over me!' Still more curious, but of very frequent occurrence in the *Acta*, is the miracle told of Deicolus, Archbishop of Lure. His servants ran to take his cloak on a wet day, but were stayed by the saint, who said, 'On him who serves God let the elements attend,' and straightway he cast his mantle on a sunbeam, on which it rested. So, in a Kirghiz tale, the bow of Genghis

[1] Burton, *Hist. of Sindh*, 229.
[2] *Quar. Statement*, Pal. Expl. Fund, 1893, p. 214.
[3] O'Grady, *Silva Gadelica*, ii. 88.
[4] Vincent de Beauvais, *Spec. Hist.* xv. 71.
[5] Crooke, *Folk-Lore of India*, i. 7.
[6] *Vita Kent.* cap. 9.
[7] Wodrow, *Anal.* iii. 152.

Khan was by him hung on a sunbeam. Another common miracle is found in the life of S. Severinus of Noricum, who forbade the Danube to rise above the mark of the cross which he had put on the posts of a wooden chapel on its banks. A similar marvel is told of S. Sabine of Piacenza. The Pô was flooding the church lands, when the saint bade his deacon go and rebuke it. He refused. Sabine then bade his notary write a message in his name to the river, commanding it to return to its bed and do no more damage. This was done, and immediately the flood abated. Here is a similar Persian instance. Abn Ali, a fourteenth-century saint, found it inconvenient to fetch water for washing himself, and adopted the expedient of standing in the Jumna. After seven years of this immersion, he found his flesh nibbled away by the fishes and his limbs extremely stiff. Thereupon he bade the river retire seven paces. But in its haste to obey, the Jumna went back ten miles, and there it is now! (Crooke, i. 218). In a Hindu legend, Balarâma commanded the Ganges to come to him that he might bathe. It refused, but was eventually forced to follow him wherever he went. From this the river was released when it assumed human form and begged his forgiveness (Crooke, i. 37). King Canute was a modest man compared with these saintly personages!

Mr. Lang has investigated what is known as 'the Fire-walk'—the custom of walking unscathed through a bonfire or over white-hot stones, and has found evidence of its existence among ancient Italians, in Iceland, Fiji, and other Polynesian islands, Trinidad, India, Bulgaria, and elsewhere. There is no doubt that, however it is effected, it is a genuine phenomenon, and is akin to the handling of red-hot coals by mediums under the surveillance of trustworthy witnesses. Various explanations are suggested; thus it is not unlikely that under certain psychic conditions known to various peoples but unknown to modern science, it is possible to achieve this feat. It is interesting, therefore, to find it ascribed to certain saints; but if it is a genuine phenomenon, it ceases to be a miracle in the technical sense of the term. S. Asaph as a child, having been desired to bring fire by S. Kentigern, was told by the servant to hold out his dress, for he had nothing at hand in which to place the fire. The boy did so, and carried the live coals in his bosom without being himself burned or having his dress injured. Kentigern ascribed this to the innocence of the child, who, in turn, said it was the result of the sanctity of his master (*Vita Kent.* c. 25). A similar miracle is told of S. Duthac in the Aberdeen Breviary. But in a host of other instances, the flames of fire in which saints were condemned to be burned do not hurt them. This may be simply a reproduction of the story of the Hebrew children in the fiery furnace; but, granting the reality of the phenomena in question, as Mr. Lang's modern and other instances almost compel us to do, had the saints knowledge of such a power of overcoming fire, or was a traditional story of such a power simply inserted in their lives?

Walking on the waves is a miracle attributed to many saints, *e.g.* S. Blaise (Ribadeneira, *Fleur de la Vie des Saints*, Feb. 3), and in many cases is doubtless copied from that of our Lord. In other cases it is simply borrowed from the myths of earlier pagan divinities. The Irish S. Scuithine was walking on the sea, when he was met by S. Barra in a boat, who asked him the cause of his strange conduct. He replied that he was walking on a field, and stooping down lifted a flower. S. Barra, not to be outdone, pulled a salmon out of the sea and confuted his opponent.[1] This is as nearly as possible a duplicate of Bran's meeting with the Irish god of the sea, Manannan, crossing the waves in his chariot.[2] Manannan also rides the waves on horseback; this is attributed to S. Barra, who, on his side, met S. Brendan voyaging on a whale.[3] Other saints, like S. Hyacinthus,[4] voyaged on their cloak, which was not even wet, exactly as Goethe represents Faust journeying on his mantle. This is obviously a folk-tale *motif*. There is no doubt also that such legends owe something to the belief that the bodies of saints were of a marvellous lightness. Hence the many tales of their levitation, a phenomenon which is also alleged of savage sorcerers, Eastern ascetics, Neo-platonists, Covenanting worthies, and modern mediums.

The power of invisibility was claimed by Irish Druids through virtue of the spell called *fith fiatha*. It also caused them to appear in some quite differ-

[1] Stokes, *Félire*, xxxix.
[2] Meyer and Nutt, *Voyage of Bran*, i. 39.
[3] Rees, *Cambro-British Saints*, 132.
[4] Surius, *Vit. Sanct.* i. 716.

ent form to others. Similarly, one of S. Patrick's hymns is called a *Fe-fiada*, because it made him and some others appear like deer to the enemies lying in wait to destroy them.[1] Again, in the Celtic saga of Cuchullain, the hero in his 'distortion' was so hot that the water, in which he stood boiled over.[2] So Irish saints standing neck deep in water at their prayers, made it so hot that a companion could not endure the warmth.[3] These examples from Celtic ground make it apparent that other saintly miracles elsewhere may be borrowings from divine and hero myths, or from the powers claimed by priests and sorcerers. Thus in Ireland a decapitated giant walks off with his head in his hand,[4] and this is evidently a widespread tale, since it is also told of S. Denis and a score of saints in other lands. Mythology was in effect too precious a thing to be wasted by Christian romancers, and thus they made abundant use of its materials to embellish the saintly narratives. If a pagan god or hero could do such marvels, *à fortiori* a Christian saint could do the like. It is for this reason that the common *Märchen* or mythic *donnée* of a dragon, to which a human victim is devoted, being conquered by a hero, is so freely ascribed not only to S. George, but to a host of saints, Christian, Buddhist, and Mohammedan.

Other examples of existing story formulæ being utilized by the hagiologist, pagan or Christian, may be noted. The visit of a god in disguise to some deserving worshipper occurs in several myths, like that, *e.g.*, of Baucis and Philemon. Such a tale is used by way of encouraging charity in the Taoist *Book of Rewards and Punishments*. Nothing could abate the charitable zeal of the pious Tcheou, but in spite of this the god Tchi-Kouan resolved to try him, and appeared before him as a mendicant. Tcheou stood the test, and was soon rewarded by being carried to heaven.[5] A story exactly like this is told of many saints: our Lord whom the saint shows the greatest kindness, and is afterwards rewarded by a vision of Christ. The miracle of the recovery of a ring by means of a appears to them as a ragged beggar or a leper, to fish, wrought by S. Kentigern,[6] for the frail but beautiful wife of Rederech, is told of other saints. It is really a story which has wandered all over the world, and this perhaps discounts a little the saint's somewhat hasty sympathy for the frail sinner. A version of it is found in the Tain bo Fraich, a Celtic story from a twelfth century MS., but itself of much earlier date.[7] It is, in all likelihood, the source whence the story of S. Kentigern was taken. It is, again, the story of Polycrates in a modified form, and occurs in Eastern fable in the biographies of Solomon and Haroun Al Raschid. Fish are commonly helpful at producing lost 'orra things' from the waters in folk-tales 'from China to Peru.' Perhaps, as Maury suggests,[8] the tales owed something to the actual custom of decking sacred fish and crocodiles with rings and jewels. Clearly, however, the legend did not spring forth full grown from a hagiographer's brain. Finally, the legend of S. Christopher, which some have supposed to be an ætiological myth materializing the spiritual sense of his name, namely, he who carries Christ in his heart, may also be borrowed from earlier sources. At all events, it is found in Hindu mythology, where the god Vishnu takes the form of the dwarf Vamana to make the giant Bali understand by experience the Divine strength (Creuzer, *Rel. de l'Ant.* i. 187). But if so borrowed, the tale has become a beautiful expression of the manner in which the proudest natures may learn the lesson of humility.

Many of the saintly miracles, which also can be paralleled elsewhere, really fall under the title of psychic phenomena, and belong to that mysterious X region which has so long been exploited by impostors, imitating actual occurrences, and of which science is now beginning to take serious note. That these things always happened in the case of this or that saint, where a biographer says they did, need not be contended. But it is certain that there was a universal tradition regarding such things, supported every now and then by new occurrences. They were freely attributed to the saints, whether they happened to them or not; and perhaps to persons of their type of mind, easily accessible to an uprush of the 'subliminal self,' as a result of their ascetic practices and hysterical temperament, they did happen more often than to others. We shall take first what is called 'trance utterance.' In savage belief, a

[1] Joyce, *Social Hist. of Ancient Ireland*, i. 246.
[2] Miss Hull, *Cuchullain Saga*, lxvi.
[3] *Revue Celtique*, xii. 333.
[4] *Ibid.* xiv. 450.
[5] S. Julien, *Le Livre des Recompenses et des Peines*, 407.
[6] *Vita Kent.* cap. 36.
[7] Leahy, *Heroic Romances of Ireland*, ii. 48.
[8] Maury, *Croyances du Moyen Age*, 277.

trance with automatic utterance is regarded as the result of the possession of the subject by a god. What really happens is that the person's ordinary faculties are for the time overcome by what may be called the self below the surface which takes possession of the will, often causing the subject to give utterance to things unknown to him in his normal condition. The utterance or inspirational address is usually copious, but unintelligible or else rhapsodic. It has frequently been found by missionaries that savage converts were extremely subject to such attacks, which they themselves attributed to the Divine Spirit, and spoke with tongues.[1] These phenomena were in great measure an imitation of similar phenomena to which they had been accustomed in their pagan state. And it is curious to observe that, as in more than one North American instance, a recrudescence of paganism has followed upon phenomena in which the subject seemed possessed by one of the old pagan spirits. At a higher level the oracular utterances of 'inspired' priests or priestesses are of the same nature; Mohammed's revelations were probably also resolvable into trance utterance; while many of the revelations of saintly Christian ascetics must be classed with these. The same phenomenon is met with in the revelations of the founders of strange sects, Mormons and the like, though, in such cases, wilful imposture is hopelessly mixed up with genuine psychic action. In the case of the saints, while the working of the subliminal self is largely responsible for their visionary utterances, just as an unpoetical person is often a poet in his dreams, or a tongued-tied man an orator, we must not overlook the possibility of actual influence upon it from a higher world, actual Divine possession. But we must not go beyond the limits of our subject into regions of speculation.

The gift of second-sight, though commonly attributed to Highland seers, is of world-wide occurrence, especially among native diviners and sorcerers. We are not here concerned with it as a real or a false phenomenon; suffice it to say that we find instances of it, exactly corresponding to Celtic cases, in the *Odyssey* and in some of the Norse sagas. Such a world-wide phenomenon we may therefore expect to find in the lives of the saints; nor are we disappointed. Perhaps it is natural that the acts of Celtic saints like Columba should bristle with examples, but instances can be cited from other quarters. S. Columba frequently announced with extraordinary detail things happening *à distance*, or, *e.g.*, saw, as if with his eyes, what a hostile person was doing. But his 'gift' was also prophetic, sometimes trivial, as foretelling the coming of a guest; sometimes serious, as announcing an approaching death, or, more wonderful still, an event still many centuries off, like the battle of Cethirn.[2] In Egypt precisely similar things are told of S. Antony. He often saw in his retreat what was happening in Egypt; on one occasion he sent two monks into the desert to rescue another whom he had seen in a vision dying of thirst; or again, he had foresight of future events.[3] Many other instances of saintly clairvoyance might be cited, but they differ hardly, if at all, from those examples. In some aspects, clairvoyance is perhaps due to genuine telepathic phenomena: the seer's mind is acted upon by the mind of a person at a distance, and projects as a vision what is involuntarily impressed upon his consciousness. Here is an example from the life of S. Columba which, true or false, will illustrate this. One day, as he was reading in Iona, he rose hurriedly and said he must pray for a woman in Ireland then in danger of childbirth. Having done so, he announced that her peril was over. 'That same hour, as the saint had predicted, the poor woman, by invoking his name, was safely delivered . . . as we afterwards learned from travellers who came to us from that part of Ireland where the woman resided.'[4] Mental telegraphy giving rise to second-sight is clearly indicated whatever may be thought of the evidential value of the miracle.

What the Germans call the 'döppel-ganger,' and the Rev. Robert Kirk, in his delightful book on the fairy superstition, the 'co-walker,' *i.e.* the phantasm of a living person seen apart from that person himself, is doubtless based upon actual instances of hallucination, veridical or otherwise. But it is connected with the claim of savage

[1] See B. Thomson, *Savage Island*, 69. In other cases the convert, under strong religious excitement, possibly fasting, sees phantasms of fearful creatures, precisely as does the medicine-man after a period of fasting and solitude (Tylor, *Prim. Cult.* ii. 194). The visions of saints like Antony were of a similar kind in persons extremely accessible to hallucinatory influences.

[2] Adamnan, *Vita Col.* caps. 4, 5, 16, 33, 35, etc.

[3] Baring-Gould, *Lives of the Saints*, i. 263–7.

[4] Adamnan, cap. 41.

shamans to project their spirit *à distance*, or into the other-world, while they themselves are in a state of trance. A precisely similar claim is made by Oriental psychics with respect to their 'astral body,' and modern experimenters in telepathy claim that the impression made by them upon another person has sometimes produced itself as a phantasm, in other words, a veridical hallucination. Similar appearances are not unknown in saintly biographies, but let us take an Eastern instance first. An Indian devotee could not go to the Ganges on account of his poverty. But by the aid of a holy man his desire was accomplished. He bade him lie down and sleep under a tree, and during his sleep his spirit in his own guise performed the journey, and was seen by many witnesses.[1] But in the lives of the saints such phenomena were usually for the benefit of others. Some of S. Columba's disciples felt an unwonted lightness of spirit and ease in working as they were toiling in the cornfield, while they perceived 'the fragrance of a wonderful odour'—that strange perfume which is not unknown in modern hallucinatory instances. All this was explained by Baithene's interpretation. 'Because he cannot come in person on this occasion to meet us, his spirit cometh forth to us as we walk along, and conveyeth to us such great comfort.'[2] In this case the spiritual projection was not visible, but many instances of 'bilocution' occur in other lives. S. Antony of Padua, while preaching at Monte-Pessulo, was also present in his monastery during an interval of silence. S. Francis Xavier, while journeying in the east, was seen encouraging the sailors of a small vessel which had broken away during a storm from the ship in which he actually was. More curious still is the story of S. Marie of Angreda. The Franciscans who preached to the Mexicans were told by them that a woman had already been among them proclaiming the faith. Every one was astonished, but it was later discovered that the saint, after much prayer for the newly discovered heathens, fell into an ecstasy in which it seemed to her that her spirit passed to that distant land, preached and wrought miracles, and persuaded the people to go and meet the friars and receive baptism. One of the Franciscans had an interview with her on his return to Europe, and found that she described accurately the places in which her 'astral body' had been.[3] Modern instances of such 'travelling clairvoyance' will be remembered by readers of F. W. H. Myers' works and by students of the phenomena recorded at the Salpetrière. Some similar cases of 'bilocution' are mentioned by Wodrow, and Archbishop Sharpe was said to have appeared to two of his servants at St. Andrews while he himself was in Edinburgh.

As a final example of psychic phenomena in the biographies of saints, we may take the appearance of marvellous lights associated with them. This phenomenon of light in connexion with so-called 'spiritual' or supernatural occurrences is world-wide, or, at all events, the belief in it is universal. Among the Eskimo the angakut's power is manifested by a luminous aureole surrounding him in his operations.[4] Classic writers frequently refer to lights accompanying different revelations of divinity, and the neo-Platonists also believed that spiritual powers made themselves manifest 'in a light.'[5] Such a light was seen by Joan of Arc when the mysterious voices spoke to her, and accompanied the visions of Pascal and Colonel Gardiner, while some of the preachers of Covenanting days were said to shine with an unearthly light. Similar lights are the accompaniment of phantasms in all ages and places, while they are the common-place of spiritualistic *séances*. It is far from improbable that hallucinations, whether veridical or not, cause the percipient to see such lights, or, more correctly, they are part of the hallucination itself.[6] Why this should be so is a question for psychologists. But if the mind of an hallucinated person everywhere projects a light vision, while the phenomena which accompany it are regarded as supernatural, it is obvious that a tradition of light as the invariable accompaniment of the supernatural will everywhere be formed in course of time. That this has actually been the case can hardly be doubted. The traditional lights would thus be easily ascribed to the saints, *i.e.* to those who were evidently *en rapport* with the supernatural, or they themselves during hallucinations would see such lights. To the former category belong the tales of lights seen at the birth of saints, or given forth from their

[1] Bérenger-Féraud, *Superstitions et Survivances*, iii. 325.
[2] Adamnan, Book I. cap. 29.
[3] Goerres, *La Mystique*, Book IV. cap. 26.
[4] Boas, *Bull. Amer. Mus. of Nat. Hist.*
[5] Iamblichus, ii. 3.
[6] *Journal Soc. Psy. Res.* iii. 307.

bodies while they were conversing, praying, or preaching, or surrounding them at the moment of dissolution. These tales belong in great part to the stock tradition. Yet some of them may be true in the sense that those who saw the lights—usually the members of a religious community—were subject to an hallucination, and reported what they saw or thought they saw. This would also cover the experiences of the saints themselves, when those were actually reported by them. Thus the stock tradition would always be amplified by new hallucinatory instances.

Renan said long ago of the *Acta Sanctorum*, 'Il me semble que pour un vrai philosophe une prison cellulaire avec ces cinquante cinq volumes in folio, serait un vrai paradise.' In effect, they are true human documents, valuable for the history of human opinion. Our hasty glance at the miracles recorded in them shows how powerful, during certain ages, is traditional belief 'embodied in a tale.' The supernatural, in the widest sense of the word, was perfectly credible, and records of it attached themselves to the lives of saintly personages as they had done to those of the holy men of other faiths, or to the person of the priest or sorcerer at lower levels. 'Attached themselves,' because, granting the widespread belief, the process was almost automatic and certainly perfectly natural. A saintly legend formed itself; it remained for the credulous biographer to put it on paper. But we have also seen that the *Acta* are also valuable as records of certain curious psychical phenomena which also are of universal occurrence. Some of these phenomena can be proved to be genuine, though this is far from saying that every account of them is equally true. Yet such accounts illustrate the belief in the phenomena, and, whether real or imaginary, the records are worth investigating. And even if the phenomena were all proved by science to be unreal, the universal delusion which has made mankind everywhere believe in them, is equally worth inquiring into by those who can learn something from the history of human opinion, whether true or false.

Literature.

THE RELIGIOUS TEACHERS OF GREECE.

THE RELIGIOUS TEACHERS OF GREECE. Being Gifford Lectures on Natural Religion delivered at Aberdeen, by James Adam, Litt.D., Hon. LL.D., of Aberdeen University, Fellow and Senior Tutor of Emmanuel College, Cambridge. Edited, with a Memoir, by his wife, Adela Marion Adam. (Edinburgh: *T. & T. Clark.* 10s. 6d. net.)

ONE reads this book with a certain feeling of sadness, and yet with a feeling of satisfaction. The sadness arises when we read the graceful and beautiful memoir, prefaced to the lectures by Mrs. Adam, and think over the possibilities of work which might have been done by Dr. Adam, had more years been given to him. Yet in the forty years of life given to him, how much he accomplished, what difficulties he triumphed over, and what a brave and strenuous life it is. It is true of Dr. Adam what he used often to say, repeating a dictum attributed to the late Professor Bain, 'All distinguished Aberdonians die before they are fifty.' His biographer adds, 'Unhappily there is but too much truth in the statement, as far as academic distinction is concerned. On October 17, 1907, the *Cambridge Review* contained obituary notices of two of these graduates, Professor Strachan, of Manchester, and James Adam himself, aged respectively forty-five and forty-seven; and the list includes the names of Robertson Smith, Croom Robertson, Minto, R. A. Neil, and others.' It is a remarkable list of names, and might give rise to many reflexions were this the proper time to point the moral.

There is a measure of satisfaction, which overbalances the feeling of sadness, when we look at the work accomplished by him during his short life. Especially as we read the tributes by his friends and pupils to his merit as a teacher and to his inspiring influence over his pupils, we feel that his lifework is not to be measured by the printed page, or by the literary output of his life. He lives in the lives of men, and his memory is warmly cherished by all with whom he came into contact. Even those who had not the benefit of his personal friendship will feel as they read these

touching paragraphs, that they knew him intimately, and as if they had lost a personal friend. Yet his published work is of the highest kind, both in quantity and in quality, and all students of Plato in particular, and of Greek life in general, will in the years to come feel that they need the guidance of Dr. Adam, if they are to enter into the fulness of that manifold life. One note from an undated letter we quote, as it seems to reveal the deepest thing in the nature of Dr. Adam, and so far gives us the key to much of his teaching in these Gifford Lectures, and in his other works. 'We form a little transcendental circle rare in Caius, and we try to look beyond the shells to the real essence of religion, and we there see sights which it is not lawful to utter. Gardner uses the key of art to open the door of Heaven, I that of Philosophy, Wiseman that of the Higher Music; and we call our religion variously by the names of Platonism, the Higher Life, and the Higher Pantheism, or even the Higher Christianity, for we believe them all to be identical. We worship God in nature, and in the sayings and deeds of the best men. We cherish a healthy contempt for theologians, falsely so called, who mistake the earth for the pure gold, the letter for the spirit: and we believe it is nearly time for the new gospel to be preached, that those who have been robbed by the Church of the priceless pearl of their faith may find it again, purified and glorified, and so be happier than before. Such is our faith.' It is a striking statement, and it seems to give us the key to many things in these lectures, and in his other works. It helps us to understand his attitude towards Greek life in general, and to Plato in particular. Precisely what he sets forth in the paragraph quoted above, is the secret of the fascination which Greece has exerted on all readers of its achievements. How great that fascination was, and is, we need not explain. It has led to the abundant literature which has grown up around the life, thought, and genius of Greece. Three Gifford Lectures have already been given to the religion of Greece, and we may predict that through the ages many more will strive to reach the mystery of the Greek wondrous work. For the peculiarity of Greek study is that no one is ever satisfied with the interpretation of it which has been given by any other thinker. So age after age the problem is attacked anew, according as one seems to find a master-key with which to unlock the mystery. It is not necessary here to say how many are the treatises which have been written on Greece, nor how numerous these have been in recent years. And yet the mystery remains, and the final solution seems as far off as ever.

Nor is the mystery of Greece the only fascinating element in the historical problem. There are also the influence of Greece on human life subsequent to its development; the relation of the religion to the religion of subsequent centuries, the relation of its science, its art, its philosophy to those of civilization generally, and specially its influence on Christianity. These are problems which were present to the thinkers of Christianity in the early ages; they are the problems of history and philosophy to-day.

Dr. Adam feels the fascination of Greece, and his whole being throbs in response to it. He lived and moved in a Greek atmosphere, so far as a Scotsman and an Aberdonian could. A master of all that has been written on Greek literature, familiar with the questions philosophical and religious which are raised by Greek life and literature, he gave himself with abiding enthusiasm to the study of them, and part of the fruit of the study is garnered in this volume of Gifford Lectures. It need not be said that the book is a great one, or that it marks the highest level of achievement on the subject in hand. To praise his scholarship would be as superfluous as it would be presumptuous. To speak of his range of thought, of his simple yet lucid style, is as unnecessary as it would be to mention his reverence for truth, his love of beauty, his lucidity of thought, and his felicity of expression.

The book has a more limited range than, for example, the second Gifford Lecture of the Master of Balliol had. Dr. Caird has for theme the whole range of Greek achievement in religious thought. Dr. Adam limits himself to the development up to Plato. There are allusions to later developments, but these are only for the sake of illustration. To Dr. Adam, Greek thought culminated in Plato, and he gives his strength to the ages before Plato, and to the exposition of the master himself. Students will rejoice in the presentation of the development given in these pages. They will be glad in what is given, and given by a master hand, though they would have liked, under the guidance of Dr. Adam, to trace the movements of the Greek

mind after Aristotle. It may be said generally that the book is lucid, rich in thought and learning, and characterized by all the qualities which mark the works of Dr. Adam.

He begins with a description of the place which poetry and philosophy has in the development of Greek religious thought. 'There are two main streams of development, the poetical and the philosophical, which for the most part pursue a separate and independent course until the time of Euripides. On the one hand, the poets, especially Pindar, Æschylus, and Sophocles, without abandoning the old Homeric anthropomorphism, gradually purified and spiritualized the elements of religious idealism already contained in the Homeric poems, at the same time allowing the grossest features of the Homeric and Hesiodic theologies to recede into the background, without, however, entirely vanishing from view. It is Sophocles who represents the climax of this movement on the part of Greek poetry; more than any other Greek poet he seems to lay hold of whatever there is of divine and imperishable in the traditional faith of Greece, and consecrates it for all time in these incomparable dramas, which are the most perfect embodiment of the Hellenic genius at its best. On the other hand, the pre-Socratic philosophers are more and more led by their physical speculations towards a view of the universe in which no room was left for the Homeric gods, and began to express their dissent at a very early period of Greek thought. As the poetical development culminates in Sophocles, so the philosophical—I speak at present only of pre-Socratic philosophy—culminates in Anaxagoras, whose doctrine of a world-forming Nous contained the promise of a teleological interpretation of nature, such as Plato and Aristotle afterwards developed. In Euripides, with whom the ancients were fond of calling 'the philosopher upon the stage,' the two concurrent streams converge and meet. There is hardly a single idea of first-rate importance in pre-Euripidean theology and ethics, whether popular, poetical, or philosophical, which is not re-echoed somewhere in the writings of that extraordinary man. But the effect of the Euripidean drama upon traditional beliefs was in the main destructive; and in a survey of Greek religious development he should be considered in connexion with the so-called epoch of Illumination, whose poetical interpreter he was. With Socrates a new era begins, and from this point the advancement of religious thought in Greece is effected by philosophy alone' (pp. 19–20).

We have quoted this paragraph, not only for its intrinsic interest and importance, but also because it contains the outline of what is made good in detail in the lectures. He begins with Homer, passes on to Hesiod, and traces the development from Hesiod to Bacchylides, laying stress on whatsoever elements he can find of significance for the nature and characteristics of Greek religious thought. We had marked many paragraphs for reference and quotation, but we must content ourselves with the remark that the results embodied in these researches are of the highest value, and will remain of permanent worth. From these he passes to a lecture on Orphic religious ideas, and their significance in the history of Greek religious thought. The significance of the Orphic religious ideas may be illustrated from a luminous statement made by Robertson Smith. 'They are no longer the exclusive possession of particular kins, but are practised by men who desert the religion from their birth, as means of initiation into a new religious brotherhood, based not on natural kinship, but on mystical participation in the divine life held forth in the sacramental sacrifice' (*Religion of the Semites*, p. 339). Dr. Adam dwells more on the significance of the religious ideas in themselves, than on the place they had in widening the feeling of Greece beyond the narrow bounds of particular kins, yet the latter is after all the more important element in the Orphic religious ideas.

One of the most delightful lectures in the series is that on Pindar. Dr. Adam positively delights in this great poet, and he revels in the delineation of his thoughts. He places these ideas in this light and in that, and the effect on the reader is simply that he is so carried away, that he forgets to think or to reflect. We feel, with Wordsworth, that as we read, 'thought was not: in enjoyment it expired,' yet thought emerges again, and when reflexion comes back, it finds itself enriched with many fruits derived from the masterly work of Dr. Adam. Æschylus, Sophocles are next expounded, and then he passes to the development of philosophy. From Thales to Xenophanes is the theme of one lecture, two lectures are given to Heraclitus, and these are not too many to describe that dark and enigmatic thinker. Then from

Parmenides to Anaxagoras, till we come to the Age of Sophists. Then there are two lectures on Euripides, two on Socrates, and the last five lectures are given to an exposition of Plato. The arrangement has its meaning. Euripides comes where he does because, according to Dr. Adam, in him the two streams of poetry and philosophy meet. 'If we try to estimate the effect of Euripides on the development of religion and religious thought, we must distinguish between the negative and the positive aspects of his teaching. On its critical or destructive side, the drama of Euripides gave a most powerful impulse to the dissolution of the old Homeric faith which the attacks of Xenophanes had long ago foreshadowed, and which was now being rapidly effected by the many iconoclastic currents of thought at work in Athens during the latter part of the fifth century before Christ. No other Greek writer, Plato alone excepted, did so much in this direction. On the positive or reconstructive side, we find a multitude of suggestions, without, as far as I can see, any single dominating principle. As compared with Sophocles, we may say, I think, that Euripides never achieved a final and complete unification of his moral and intellectual nature' (pp. 318–319).

One of the features of these lectures, and one which helps the student greatly, is the way in which Dr. Adam sums up the elements in religious thought which comes to clear expression in the successive poets and thinkers whose work he estimates, and enables us both to see and to measure what is of permanent worth in each thinker. It is not possible for us to enumerate all these elements. But there are two main beliefs which belong to all religions, and which are conspicuous, also, in the religious thought of Greece. To these the author gives special attention. We refer to the belief in God and the belief in immortality. Did Greek thought really rise to Theism? Again and again Dr. Adam declares that it did. But Dr. Adam has his own view of what constitutes monotheism, and that view is very much what is contained in his letter quoted above. When he speaks of Heraclitus, or when he speaks of Anaxagoras, he is inclined to class these thinkers as theists, though he admits that it is possible, without undue straining of their teaching, to rank them as pantheists. Now the question arises as to the distinction between theism and pantheism. Is there really any great Greek thinker who can be justly called a monotheist? What is the relation of God to the world as this relation is construed by Plato, by Aristotle, or by those who prepared the way for these thinkers?

One of the points in which Dr. Adam sums up the teaching of Anaxagoras is, 'Nous is the creator of the Universe, in the sense that it called the cosmos into being out of chaos' (p. 262). Again, speaking of Creation, as Plato uses the word, Dr. Adam says parenthetically, 'by which, of course, he means the introduction of order into chaos,' as if the word 'creation' could have no other meaning. Now if we introduce chaos as a datum objective to God, as something existing apart from God, and apart from the exercise of His will, it is scarcely possible for us to construct a real monotheism, or to arrive at any solution which is not pantheistic. In the beginning God created the heavens and the earth, and on this view chaos itself is not without reference to divine action and to divine operation. There is no doubt that Dr. Adam is right in his exposition of what Greek thought really was and really accomplished. The only question is whether he has a right to call it monotheism. It is too large a question to be argued here; our aim is to show that there is a question which ought to be argued.

The other question is not as to immortality, but as to the kind of immortality, which the Greeks held. Dr. Adam, in several most interesting passages assimilates the Pauline doctrine of immortality to the Platonic. We think he has read Plato in the Pauline idea. Instead of summarizing Dr. Adam's argument, we shall quote a passage from Principal Edwards' *Commentary on First Corinthians*, in which he states the contrast between the Platonic and the Pauline doctrines of Immortality. 'In Plato the body is the antithesis of the soul, as the source of all weakness is opposed to what alone is capable of independence and goodness. St. Paul does not recognize this contrariety. With him, soul is not, as in Plato, prior to body. He, we cannot doubt, would have rejected Plato's doctrine that the body is related to the soul as the actual to the ideal, inasmuch as the body also has an ideal of perfection which it will at length attain. Neither would he have said, with Aristotle, that the soul itself is that ideal or entelechy of the body. He teaches, in common with Plato, that body and soul are distinct

substances; but he would also agree with Aristotle that they do not exist independently of one another. Soul is not prior to body, but neither can it survive the body. Even when separated by death, they are not less than before parts of the man, and continue to exist in some kind of interdependence. The New Testament says nothing on the philosopher's problem of the soul's immortality. Not a trace of the arguments of the Phædo can be detected in St. Paul's Epistles. But he teaches a nobler doctrine—that an endless life awaits man after death, a life in which body as well as soul will at the last partake' (pp. 386–7). While we have felt it to be right to quote Edwards, we think that the account of the relationship of Plato and St. Paul set forth by Dr. Adam deserves the most careful study. It is vivid and suggestive, and has to be taken into account by the exegete and the theologian. Finally, it may be said that these lectures are worthy of the author. They are a great contribution to the right understanding of Greek religious thought. It is a book to have ever ready at hand, not only for the thought and the spirit manifested in it, but also because in it one comes into contact with a real life, and feels the power and the pressure of a great and gracious personality.

JAMES IVERACH.

THE COVENANTERS.

THE COVENANTERS. A History of the Church in Scotland from the Reformation to the Revolution. By James King Hewison, M.A., D.D. (Glasgow: *John Smith & Son.* Two Vols. 32s. net.)

When we have looked at these two magnificent volumes (they are the most imposing in the department of Church History which we have received for many a day), we say, surely it was left for our day and generation to write the History of the Covenanters. And yet how much has been written about them in days that are past. The mischief is, that so much of it has not been history. We need not refer again to Sir Walter Scott, though Scotland will never altogether forgive him his great apostasy. But even within our own day there have been ambitious historians, historians claiming to be above all men devoid of prejudice, who have perpetuated the caricature, deliberately reading the documents in an adverse spirit, or else indolently following the fashion of secularism and frivolity. In order to obtain a sympathetic account of the Covenanters, and of the Covenanting times, we have had almost to rest content with Sabbath School literature, certainly with the writing of theologians, like Mr. Carslaw and Dr. Smellie. We have had to avoid the professional historian that we may escape the injustice or incapacity which makes one's blood boil.

Dr. King Hewison has written a History of the Church in Scotland from the Reformation to the Revolution. He has written from original sources. It is true that he too is a theologian; but we cannot believe that it is because he is a theologian that he has entered so sympathetically into the mind of the Covenanter, understood the religious motives that lay behind his utterances, and appreciated so well the magnitude of the Cause for which he struggled. For there is not a step of all the way by which he travels but Dr. King Hewison makes it good by a reference to the authority which he relies upon. No doubt it is possible for a man to select his sources, and so not escape prejudice but simply carry it further back. But Dr. King Hewison is not content with one authority, or with one school of authorities; and he has gone to the trouble of testing, by every means now available, the value of each of the sources which he relies upon, before he puts his trust in it. His history is a triumphant vindication of the place which belongs to the Covenanters in the making of Scotland.

To the enemies of the Covenant, Dr. King Hewison shows no such mercy as the whitewashing historian has lately familiarized us with. This is his picture of Lauderdale: 'Greater power lay in the hands of Lauderdale, Secretary of State, an uncouth learned savage, about to develop into a barefaced adulterer, toper, and inquisitor. Contemporaries left an uninviting portrait of this great but disagreeable statesman, with his red head, fiery face, spectacled nose, gross cheeks, thick sensual lips, and blubbering tongue, speaking vulgar English in a most offensive manner, with his hand always rifling the King's snuff-box, and his cup filled with a disgusting liquor by the tricky courtiers, who wished to illustrate his incomparable obsequiousness to the King. We shall see him and his shameless consort, "the Bess of Old Noll," together with his brother Maitland of Hatton, hectoring and plundering Scotland.'

But there is no occasion for the making of much

quotation. It is enough to say that the book, though occasionally a little strong in style, will increase the author's reputation, and give delight to many a serious reader. It has been produced, as we have already said, in the most sumptuous manner of book production. In addition to the handsome photogravures of King Charles the First and the First Marquis of Montrose, which form the frontispiece of either volume, there are photogravures and other full-page illustrations facing the text throughout.

THE REVOLUTION IN RELIGION.

The Sphere of Religion. By Frank Sargent Hoffman, Ph.D. (*Putnam.* 6s. net.)

'This book is written for the express purpose of interesting thoughtful young men and women, especially those in our colleges, in the study of religion. It is the author's firm conviction that no other study offers to the student so many and such varied attractions, or exerts such a broadening and uplifting influence upon his mind and life.'

Has it been so always? It has not always been so recognized. But there has been a revolution in the study of religion. 'It would be difficult,' Professor Hoffman goes on to say, 'if not impossible, to find a subject that in recent years has undergone greater or more radical modifications as to its nature and mission than the subject of religion. President Harris, of Amherst College, put it none too strongly when he said in his baccalaureate sermon to the class of 1907, "I venture to say that the Protestant Reformation itself did not work a greater, though perhaps a more violent, change than the last quarter of a century has marked in religious thought, belief, and life."'

But what has the preacher to do with religion? The preacher? No *person* in our day, says Professor Hoffman, has any right to consider himself educated who is ignorant of these changes, or has ignored them, for no other matter so vitally affects his own welfare and that of the community at large.

Now, this revolution in the study of religion is due simply to the study of it. 'For a number of years,' we quote Professor Hoffman again, 'the most persistent efforts have been put forth by a small army of able investigators to find out the actual facts of man's religious life in all times and countries. Not only have the sacred books and rites of the nations of the earth been subjected to the most rigid scrutiny, but the folklore of all lands and even the crudest superstitions and most repulsive practices of savages have been carefully studied. Every possible means has been taken to discover what ideas man has had in all conditions of his existence concerning the Powers that rule over this universe, and also to determine to what extent these ideas have affected his thought and life.'

These sentences are enough to show the importance of the volume before us, and to indicate its attitude. Professor Hoffman has given himself mainly to the study of the various sacred writings of the world. His range is from the Egyptian Book of the Dead to Mrs. Eddy's *Science and Health.* And then he considers the influence which these Scriptures have had upon the progress of civilization.

PRIMITIVE SECRET SOCIETIES

Primitive Secret Societies. A Study in Early Politics and Religion. By Hutton Webster, Ph.D. (*Macmillan.* 8s. 6d. net.)

In this volume Dr. Webster describes many strange rites and ceremonies. To our customs and conventionalities most of them seem extremely uncouth. But the careful observer is often able to discover some real religious value in them, and even some ethical content. Is there no religious value, for example, in the *Eravo*? An Elema lad of New Guinea, at ten years of age, is secluded in the *Eravo*, or men's house. He is about to take an important step in his life's history, and he knows it. It is his introduction to the mountain god, *Kovave.* The god is represented by men in masks, whose persons are sacred. They are almost as gods. For it is claimed that they do not need to walk on the soles of their feet, but that they hop about as gods do. For ten days the masked men prance about the streets; the bull-roarers are whirled at night, drums are beaten in the *Eravo*, and the terrified women and children keep to their houses. The lads are now led into the depths of the forest and brought before *Kovave.* They listen to an impressive address. It is understood to be delivered by *Kovave* himself, who promises to be their friend if they obey the elders. Terrified and obedient in heart, they are

led back to the *Eravo*. The seclusion lasts for many weeks, and the lesson of it is never forgotten.

Again, it is surely not impossible to admit that there is some ethical purpose in the following primitive practice. Among the Koombanggary of New South Wales, each lad during the time that he spends in the bush after initiation 'is attended by one of the elders, who instructs him every evening in his duties, and gives him advice to regulate his conduct through life—advice given in so kindly, fatherly, and impressive a manner as often to soften the heart, and draw tears from the youth. He is told to conduct himself discreetly towards women, to restrict himself to the class which his name confines him to, and not to look after another's gin; that if he does take one when young, who belongs to another, he is to give her up without any fighting; not to take advantage of a gin if he finds her alone; that he is to be silent and not given to quarrelling.'

These things, we say, are outside our religious and ethical beat. But if we are ever to apply the maxim *Nihil humanum a me alienum* it is here, not merely for the sake of the intellectual interest, although in these recent years that interest has become keen and widespread, but also for the sake of the preaching of the gospel.

There is a pause in the propagation of the gospel in foreign parts. It is not a check so much as a revelation. It is not the demand for new methods, as if the old had utterly failed. It is a feeling (surely one should say a revelation, for it is the doing of God undoubtedly) that the missionary must take more account than he has hitherto done of the manners and customs of the people to whom he has brought the blessing of the gospel of Christ, that, in short, he must give himself to a better understanding of such phenomena as the Primitive Secret Societies.

Dr. Hutton Webster's book is a storehouse of material for missionary study. He did not write it directly for the missionary; he wrote it for the rapidly increasing band of students of Religion. But just because the study of Religion is making such rapid strides, we must prevent it from becoming a mere academical exercise, we must do our utmost endeavour to make it that immediately practical missionary instrument which it has been sent to us to be.

Among the Books of the Month.

It is much when a man discovers his calling in life. The Rev. Herbert Pentin, M.A., M.R.A.S., has found it. It is to recommend the Apocrypha to the notice of the Church of Christ. He believes in the Apocrypha, though not with the old blind belief which could not distinguish religion from superstition. He has studied and understands it. He is Warden of the International Society of the Apocrypha, and editor of the Society's Journal. He has edited the Apocrypha in Greek and English, and now he has begun to edit a series of volumes on 'The Apocrypha in English Literature,' and has himself written the first volume, *Judith* (Bagster; 2s. 6d. net).

The volume contains, first, a plea for the Apocrypha; next, the story of Judith in the Apocrypha; then an account, with plentiful extract, of the Anglo-Saxon poem 'Judith'; after that, references to Judith in English writers from Aelfric to Ruskin; last of all, a description of T. B. Aldrich's tragedy, 'Judith of Bethulia.' The book will do nothing for the conversion of the unbeliever in the Apocrypha, but it makes very good reading in English Literature.

Messrs. A. & C. Black have published a volume of *Literary and Historical Essays*, by the late Henry Grey Graham (5s. net). Their titles are, 'Society in France before the Revolution,' 'Glasgow University Life in Olden Times,' 'Old Burghal Life in Scotland,' 'Life in a Country Manse about 1720,' 'A Literary Waif,' 'Samuel Richardson,' and 'Russel of the *Scotsman*.'

The book will be bought for 'Russel of the *Scotsman*.' Every person who could get hold of it has read that essay already. It was published in *Fraser's Magazine* for September 1880. It is the raciest thing that ever was written on one of the raciest writers that ever lived. Let us be content with two anecdotes out of it; and let them both be political.

'The ballot question suggests the case of a farmer, who said to his landlord, in disgust at the new Act: "Afore, everybody kent that I voted for your lordship, but noo the waurst o' 't is, if I gang to the poll, folk micht think I was voting according to my conscience."'

'Politics in Fife were keen, and party feelings were strong, so that every week the Whig *Fife*

Herald and the Tory *Fifeshire Journal* attacked each other with appalling fury. The Tory paper was under the editorship of James Bruce, an able, genial, accomplished man (not unknown in literature by his *Classic Portraits* and *Eminent Men of Aberdeenshire*), and while the rival papers were in deadly hostility, the rival editors were boon companions, and would make merry at night over the virulent leaders of the morning in which they assailed each other, and sometimes they would exchange editorial chairs and attack their own papers. One day they dined out together, and they dined not wisely but too well, so that Bruce was unable to write the leader, which was eagerly looked for in consequence of a furious article by Russel in the previous *Herald*. In his distress he asked his political enemy to write it for him—a leader in the *Journal* in reply to himself. This, of course, Russel did at once, and the Tory citizens in the town innocently sang pæans of rapture over the splendid slashing which the *Herald* had richly deserved and righteously received.'

Convenience and completeness—these are the two characteristics of *The Student's English Dictionary*. For these two we prefer it to all its rivals. There is now added a third supreme characteristic—cheapness. The new edition which contains 2546 columns in 872 pages is sold at 4s. 6d. net. In that respect also, therefore, Messrs. Blackie & Son have left their rivals behind.

Professor Charles has now published the Greek text of his edition of the *Testaments of the Twelve Patriarchs* (Clarendon Press; 18s. net). The full title is 'The Greek Versions of the Testaments of the Twelve Patriarchs, Edited from Nine MSS, together with the Variants of the Armenian and Slavonic Versions and some Hebrew Fragments.' The volume contains (1) an Introduction; (2) the Greek Text, with the Armenian and Slavonic Variants; (3) Midrash Wajjissau, with Hebrew Fragments of the Testament of Judah; (4) the late Hebrew Testament of Naphtali; (5) Aramaic and Greek Fragments—the original source of the Testament of Levi; (6) Christian additions to the first Slavonic Recension; (7) the Second Slavonic Recension; (8) Collation of MS. *i*, where it diverges from *h*; (9) Greek Index.

The Introduction occupies sixty pages, and is quite distinct from the Introduction to the English translation. It discusses with characteristic thoroughness every matter of doubt or interest that the book suggests. Yet we may find the Index, though it is not so easy to read at first, the more valuable part of the book in the end. It fills twenty-six pages of closest double column.

Professor Charles acknowledges his obligation to many friends and scholars; most of all to Dr. Sinker, to Mrs. Gibson and Mrs. Lewis, and to Professor Morfill.

The two volumes must go together. Together they uphold the scholarship of this country in the front rank of the scholarship of the world.

The second part of the Oxford Aristotle is issued. It contains the translation by Mr. Harold H. Joachim of *De Lineis Insecabilibus* (Clarendon Press; 2s. 6d. net).

There are men who cannot cease wondering that Science has not yet got rid of the Atonement. Dr. Newton Marshall, an authority in Science as well as in Theology, sees clearly enough that Science will never get rid of the Atonement or remove it from its place as the central doctrine of Christianity. He has published six sermons on the Atonement. He calls the book *Atonement and Progress* (Clarke & Co.; 2s. net). For throughout the sermons the object which he has kept before him is to show that in the progress of Science there has also been progress in the conception and the credibility of Christian doctrine.

In *My Belief* (Clarke & Co.; 3s. 6d. net) Dr. Horton has expressed the belief of many besides himself. And that is very delightful. But he has done a better thing than that. He has compelled many others to ask why this is not their belief. He has compelled them, we say. He is so readable, and he is so reasonable. He has compelled them, whether they are more conservative than he is or less. But he has not even invited them to take his belief as theirs. There is one thing above all others which Dr. Horton stands for. It is the right of individual judgment; the right and the responsibility. And in the matter of a man's belief he would consider imitation a detestable form of flattery.

So *My Belief* is written to answer certain difficulties which men seem to find in the Christian faith, and perhaps also to show that independent thinkers, if they are not eccentric, can and do agree upon all the things that are most characteristic in that faith. But it is not written to ask any man to do otherwise than be fully persuaded in his own mind.

The tenth volume of 'The Messages of the Bible' has now been published. It contains *The Messages of Jesus according to the Gospel of John* (Clarke & Co.; 3s. 6d.). What does that mean? It means, according to the author, that the discourses of Jesus in the Fourth Gospel are arranged, analysed, and freely rendered in paraphrase. But the reader discovers that it means more than that. It means also that the occasion of the discourse is described. And not only what led up to it, but also what led out of it. It means, further, that the paraphrase is practically an exposition of the discourse. And there is in the book besides all that, an Introduction of seventy pages, in which the question, Did the Apostle John write the Gospel? is briefly answered in the affirmative; next, an account is given of the influences which helped to shape this Gospel; and last of all, there is offered a biography of St. John himself. The author of this volume is James Stevenson Riggs, D.D., Professor of Biblical Criticism in Auburn Theological Seminary.

Mr. H. Jeffs has made himself a name as an acceptable speaker at 'Sunday Afternoon Christian Brotherhood' meetings. These meetings, which used to be called 'Pleasant Sunday Afternoons,' are now coming to be known by the shorter and more serious name of 'Brotherhoods'; and Mr. Jeffs is most particular to maintain the conception of brotherhood in all the addresses which he delivers. He has gathered together a volume of his addresses, calling it *The Good New Times* (Clarke & Co.; 2s. 6d.).

Messrs. James Clarke & Co. have published a selection of passages of Scripture for daily reading under the title of *Ungilded Gold* (2s. 6d. net in leather; 1s. 6d. net in cloth). It is an extremely attractive little book, and as useful as attractive. We might recommend that it be carried in the pocket and its passages committed to memory.

The Rev. John Edwards has written *A Primer of Homiletics* (Culley; 2s. 6d. net). He has had practice in such writing; for he is the author of *Nineteenth-Century Preachers and their Methods*. And he knows what a primer means. Preachers have become great who never studied the science of Homiletics. Mr. Edwards writes for preachers who will never become great, but who may through this study be made better preachers than they are. So he keeps well within reach of the average.

The twenty-third Fernley Lecture was delivered by Dr. Nicholas of Belfast. Its subject was *Christianity and Socialism*. But when the twenty-third Fernley Lecture was delivered in 1893 Socialism had not acquired its present popularity as a subject to read about. So now we have a new edition, with a new Introduction, and at a new price (Culley; 2s. net).

Can Coleridge ever become a school book? Mr. Frowde is determined to try. He has got Mr. J. W. Mackail to make a selection from *Coleridge's Literary Criticism* (2s. 6d. net), and he has published it in the most approved modern school-book style, large type, light paper, and flexible binding.

Has so promising a title as *The Social Paradise* never been used before? Mr. Richard De Bary uses it now (Griffiths; 6s. net). But the Agnostic Socialist will be disgusted with it. For it is nothing more than a plea for brotherliness. For brotherliness with God, however, as well as with man. Therein lies the originality of it. For the author does not use the word fellowship, and he seems to mean something more than that. He works his subject right through the Old Testament, New Testament, the Church and the Creeds. He is a trifle aphoristic and difficult to read.

Another volume of the *Biblical Illustrator* appears. It is the second volume occupied with Isaiah (Griffiths; 7s. 6d. net). It begins with the 31st chapter, and ends with the 49th. Do preachers find sermons in the *Biblical Illustrator*? Better than sermons is the single flash of thought

which arrests the attention and makes the sermon to be remembered.

Dr. Robertson Nicoll has published the book of the late spring season, though it can be read right through within an hour. It is the biography of a bibliophile. Its title is *My Father* (Hodder & Stoughton; 2s.). Among book-lovers was there ever a book-lover like the Rev. Harry Nicoll, of Auchindoir? 'He went twice a year to the Synod at Aberdeen, had a round of the booksellers, and invariably ordered many duplicates. The carrier delivered the book parcels on Thursday, and it was the rule that I should go up for them and bring them down, and be present at the opening. But on the Thursdays after the Synod my father went up a private lane with a wheelbarrow and brought the books home with a guilty countenance. It was etiquette that none of us should appear to know anything about these proceedings. But at last his conscience became easy. He said to me, "You are never safe with only one copy of a good book," and he acted on this maxim.'

What moved this passion for book-buying within him? He was the son of a small farmer. He went to the University of Aberdeen early in life and lived on a bursary of about £12 a year, of which £8 had to be paid in fees. 'This left £4 for a session of twenty weeks. The young student rented a garret for a shilling a week, furnished it somehow, and for the rest subsisted mainly upon provisions sent in from the country by his brothers. As he had to pay for books and for clothes he was reduced to almost desperate poverty, and was unable for long periods in cold winters to have any fire at all. He writes to his brothers: "The coals I got last have lasted well, as it is nearly six weeks since I got them, and they are not yet done. I have been more in proportion for coals than for peats, especially at the beginning, as I was so ignorant how to use coals. I then required about two pennyworth weekly, but a pennyworth is now sufficient, and if the weather continues as it has been for some days past, I intend to use very little fire. I will kindle my fire but once or twice in the week for boiling my eggs."'

There was hunger for other things besides books in those days, but the hunger for books, however it came, remained throughout life. Dr. Robertson Nicoll gives a list of the books that were bought in one year—518 and 12 pamphlets. At the same time he was taking in periodicals to the number of nearly 500 copies in the year.

This is not all that there is in *My Father*. There are glimpses of the life of a people among the hills; of the pastor whom they themselves have chosen that the unseen may never be out of sight, and who is most careful not to become a priest and relieve them of their last responsibility. But that may be found elsewhere. Here the pastor is a book-lover. What is it that gives a man a passion for books? It is not the reading of them. Is it not rather the imagination of what the reading of them will be?—an imagination that is unaffected by the actual reading, unappeased by enjoyment and undisturbed by disappointment.

From the Kingsgate Press there has been issued a volume of *Baptist Principles* (2s. net) written by a layman Mr. F. F. Whitby. The book is an example to printers and publishers (not so much to binders), and it is quite worthy of the care that has been bestowed upon it. The author advocates open communion, preferring, he says, 'to exercise Christian charity at the expense of logic.'

Mr. James Rhoades has published an essay on *The Training of the Imagination* (John Lane; 1s. net). His argument is that we are all too anxious to know, and not anxious enough to live. It is only by the application of *ideas* to life that man's existence is rendered capable of improvement. And the ideal is the only real.

Two volumes have been added this month to the 'Books of the Inner Life' (Thomas Law; 2s. 6d. net each). The one is a systematic treatise on the *Doctrine of The Holy Spirit*, by the Rev. W. L. Walker. It is systematic and simple; as simple, we think, as it is possible to make this doctrine, and systematic that it may be received slowly and held once for all. The other is a volume of short sermons by the Rev. W. L. Watkinson, D.D., every one with an arrow in it sent fair and straight to the mark. Its title is *Themes for Hours of Meditation*.

To the Oxford Library of Practical Theology Mr. Darwell Stone contributed a volume on *The Holy Communion*. It is a striking witness to the place which the Communion of the Lord's Supper

holds in the Church of England to-day that his co-editor, Canon Newbolt, contributes another volume to the same series on the same subject. He calls it *The Sacrament of the Altar* (Longmans; 5s.).

It is on the same subject, but it is on a different aspect of it. Mr. Stone dealt with its doctrinal basis and ecclesiastical tradition. Canon Newbolt deals with its devotional or spiritual value. Mr. Stone was apologetic; Canon Newbolt is edifying.

This does not mean that Canon Newbolt has avoided matter of controversy. The very essence of his book is found in the conception which he gives to the presence of Christ in the Eucharist. But those who cannot see eye to eye with him when, on the one hand, he rejects that doctrine of the Presence known as transubstantiation, or, on the other hand, when he advocates a very real doctrine of Eucharistic adoration, may still read his book with profit. There is a chapter on the Preparation for Holy Communion. That chapter recommends confession, and confession of a kind that is most repugnant to the great majority of the members of the Reformed Churches. Yet that chapter on preparation for Holy Communion may be made to every one of us a most precious means of our spiritual nourishment and growth in grace.

Professor Francis J. Hall, of the Western Theological Seminary, Chicago, has published another volume of his course on Dogmatic Theology. It is occupied entirely with the question of authority in Religion. Its title is *Authority, Ecclesiastical and Biblical* (Longmans; 6s. net). Professor Hall's position is that of the Anglican Catholic. On the one hand, he opposes the Roman Catholic, and rejects the Vatican claims on the grounds that they are non-primitive, that they are unscriptural, that they fail to work, and that they subvert the dogmatic office of the Church corporate. On the other hand, he opposes the Protestant on the ground that he puts the authority of the Bible before that of the Church. His own position is that 'the Scriptures contain, either explicitly or implicitly, all doctrine necessary to be believed for salvation; so that, whereas it is the appointed function of the Church to teach and define such doctrine, the Scriptures confirm and illustrate what the Church teaches.'

In *The Inward Light* (Macmillan; 10s. net) Mr. Fielding Hall has, in choice language and of a choice spirit, written a plea for a better understanding of the mind of the East. He represents a Westerner, an ordinary globe-trotting Englishman, as coming by an accident which causes his removal to a Buddhist monastery in Burma. Here the traveller discovers that hitherto he has learned nothing that is worth learning. He now submits himself to the teaching of nature and of the Buddhist monks. He does not become a Buddhist. Mr. Hall is no mere missionary for Buddhism. But he enters into the mind of the East, and he sees something of that far-off Divine event to which the whole creation moves. Hitherto (to take an example) he has been an ordinary Darwinian, believing in the struggle for existence and the survival of the fittest, not religious enough to be shocked at the thought of 'nature red in tooth and claw,' but not doubting that it is so. 'Bird preys on insect and on lesser birds, beast upon beast, and death is very near. It hides beneath the leaf, it lurks behind the tree. All live in terror.' So he understood it. But now he learns that it is not so. 'Truly death is near, but the world fears not death. It does not go in daily, hourly terror. Death is a sudden fear, pang, a medicine to cure all ills. The snipe you fired at a few minutes since and missed is now as happy as it was before. They live in glorious, happy health, and when they are sick they die.' 'The wild world is beautiful and happy. There is a sense of peace and gladness and of order in the woods and those that live there. All are happy.'

Is there any human interest that has not yet been reduced to a science? We mean in America. The latest is Reading. And the Manual of the Science of Reading has been written by Edmund Burke Huey, A.M., Ph.D., Professor of Psychology and Education in the Western University of Pennsylvania. The book contains a review of the history of reading and writing, and of methods, texts, and hygiene in reading. Its title is *The Psychology and Pedagogy of Reading* (Macmillan; 6s. net).

There are four parts. First, 'The Psychology of Reading.' This is divided into chapters on the work of the eye in reading, the extent of reading matter perceived during a reading pause, the rate of reading, and other things. Next, 'The History of Reading and of Reading Methods.' This part is illustrated with fearful and wonderful Horn Books

and Samplers. Third, 'The Pedagogy of Reading.' And last of all 'The Hygiene of Reading.'

In the *Pedagogy of Reading* there occurs the wise recommendation to read great books. For 'to really read a great book until, as President Hall puts it, we "get the flavour" gives a higher tone to the whole personality.'

A handsome volume contains *The Letters of Martin Luther*, selected and translated by Margaret A. Currie (Macmillan; 12s. net). It is Coleridge's desire, expressed about a hundred years ago, at last realized. 'I can scarcely conceive,' he said, 'a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple, idiomatic, hearty mother-tongue of the original.' But there are other delightful letters besides those from the Wartburg, altogether enough, as we say, to make a fine, handsome volume, a permanent addition to the English Literature of the Reformation. As to whether they are translated in the simple, idiomatic, hearty mother-tongue of the original, let those judge who know it. Here is one of the letters. It is written to his son Hans. Its date is June 19, 1530.

'Grace and Peace in Christ be with thee, my dear little son! I am very pleased to see you so diligent, and also praying. Continue to do so, my child, and when I return I shall bring you something from the great Fair (*Messe*). I know a beautiful garden, where there are many children with golden robes. They pick up the rosy-cheeked apples, pears, plums, etc., from under the trees, sing, jump, and rejoice all day long. They have also pretty ponies with golden reins and silver saddles. I asked whose garden it was, and to whom the children belonged. The man said, "These are the children who love to pray and learn their lessons." I then said, "Dear sir, I also have a son, Hanschen Luther; might not he too come into the garden and eat the beautiful fruit, and ride upon these pretty ponies, and play with those children?" "If he loves prayer, and is good," said the man, "he can, and Lippus and Jost; and they shall get whistles and drums and all sorts of musical instruments, and dance and shoot with little cross-bows." And he showed me a lovely lawn, all ready for dancing, where whistles, flutes, etc., hung. But it was early, and the children not having breakfasted, I could not wait for the dancing, so I said to the man, "Dear sir, I must hurry away and write all this to my dear little son Hans, and tell him to pray and be good, that he may come into this garden; but he has an Aunt Lene, whom he must bring also." "That he can," said the man; "write him to do so." Therefore, dear little sonny, learn your lessons and pray, and tell Lippus and Jost to do so too, and then you will all get into the garden together. I commend you to God, and give Aunt Lene a kiss from me. Thy dear father, MARTIN LUTHER.'

The volume of the Eversley Edition of the works of Tennyson for the month contains the *Idylls of the King* (Macmillan; 4s. net). Nothing could be more satisfactory to the lover of Tennyson than the possession in so delightful a volume as this of the Idylls by themselves in their proper order, with the author's own notes thereon, and with the editor's notes thereto.

Canon Armitage, of Halifax, Nova Scotia, has written a book of devotion on *The Cities of Refuge* (Marshall Brothers; 1s. net), making them in his own words, 'Pictures of Gospel-Principles, Gospel-Promises, and Gospel-Privileges.' The Bishop of Durham wishes the book 'good luck, in the name of the Lord.'

Messrs. Marshall have also published *Talks with Schoolgirls* (1s.), a plea for a closer walk with God.

It is a remarkable testimony to the place which the Eucharist now takes in the Christian worship, that in the same month two volumes appear which confine themselves exclusively to the devotional aspect of it. Professor Tyrrell Green's *The Eucharist* (Murray; 3s. 6d. net) is not a systematic treatise like Canon Newbolt's *The Sacrament of the Altar*. It is made up of devotional addresses. But, perhaps just because the book is made up of devotional addresses, Professor Green seems to come closer to the heart of the hearer, and with more persuasiveness seems to bring the wandering thought into captivity to the mind of Christ.

The Rev. J. Vyrnwy Morgan, D.D., the editor of *Welsh Religious Leaders in the Victorian Era*, a patriotic and successful book, has now edited *Welsh Political and Educational Leaders in the Victorian Era* (Nisbet; 16s.). The book is something of a Welsh biographical dictionary, each

leader having his set number of pages and his portrait. Now we know that the idea has occurred to at least one eminent editor of editing a biographical dictionary in sections. For the *Dictionary of National Biography* is too big, and we have no room for it. We cannot afford it; and we do not all want it. But a national biography of Scotsmen, and, again, a national biography of Welshmen, would be acceptable. Dr. Morgan's book is a step in that direction. We have not tested the accuracy of his facts; but his reputation is good, and he writes pleasantly. The Introduction should be read even though the book is skipped. It is in some sense a religious history of the Principality. It explains some things which Anglo-Catholics have not yet understood.

Messrs. Oliphant, Anderson & Ferrier have published a new edition of *Mission Methods in Manchuria*, by Dr. John Ross (3s. 6d.). The new edition contains a new chapter. It is a book that is likely to live longer than the ordinary mission volume. For it is not occupied with Dr. Ross so much as with the Chinese; and not with the things that are superficial among the Chinese, but with the things that make for character. The title of the first chapter is 'Chinese Consciousness of Sin.'

Where the Book Speaks (Revell; 3s. 6d. net) is the unhappy title of a volume of sermons on missions by Mr. Archibald M'Lean, President of the Foreign Christian Missionary Society. Mr. M'Lean uses all the great missionary texts in the Bible, and he uses them in order. A course of sermons after this model preached throughout the country would be certain to send some labourers into the vineyard.

In the Preface to the DICTIONARY OF CHRIST AND THE GOSPELS the statement is made that to the preacher Christ is everything. The Bishop of Durham agrees. In issuing his new volume of sermons entitled *Christ's Witness to the Life to Come* (Seeley; 3s. 6d.), he says that their topics are altogether miscellaneous, and yet that a certain unity runs underneath their unassorted variety. And then he says, 'This is so by no set design. But the Christian preacher surely finds more and ever more, as life and experience advance, that a spiritual law, strong and gracious, constrains him to carry up every theme to Christ, and to carry Christ out into the treatment of every theme.' And what more than that need be said by way of review of the book? Let this be said, Dr. Moule has great faith in the power of example. These sermons are biographical to a quite unusual extent. And let this also be said, that Dr. Moule is not afraid to say a true thing even if it is not new. This is in the sermon on John Newton: 'William Jay, of Bath, saw him very near the end; the luminous thought and ready tongue were nearly past their work; but the visitor carried away one inestimable utterance; may the record of it never be forgotten; may our soul be found hereafter with him who spoke it:—

"*My memory is nearly gone, but I remember two things—that I am a great sinner, and that Christ is a great Saviour.*"'

Throughout his life Browning was content and even happy to be reckoned after Tennyson. Those who knew, knew better, but they were not many in number. And when the end came and their biographies were written, all the world seemed willing to say it was quite fitting that the biography of Browning should be so manifestly inferior to the biography of great Tennyson. But again there were those who knew better, and their number had increased. And now it is not possible to be satisfied longer with the biography of Mrs. Sutherland Orr. In the judgment of many of us a new biography should have been written. But it may be that it was wiser to revise Mrs. Sutherland Orr's biography; and certainly the revision has been done thoroughly.

The title is still *Life and Letters of Robert Browning*, by Mrs. Sutherland Orr. But to that is added 'New Edition, Revised and in Part rewritten by Frederic G. Kenyon' (Smith, Elder, & Co.; 7s. 6d. net). Mr. Kenyon seems to wish to say that the necessity for a new edition lay in the new materials that were available. And to a certain extent that is so. There were *The Letters of Robert Browning and Elizabeth Barrett Barrett*, which told the story of the courtship and marriage very fully. There were *The Letters of Elizabeth Barrett Browning*, which carried the narrative over the whole of their married life. And there were the letters to Alfred Domett, published in *Robert Browning and Alfred Domett*. These new materials made the rewriting

of large parts of the Biography quite necessary. But it was also necessary to edit Mrs. Orr's own writing and reconsider some of Mrs. Orr's judgments. The editor admits that on certain questions, as on Browning's health, on his religious views, and on his attitude towards his wife's interest in Spiritualism, Mrs. Orr held strong opinions which did not commend themselves to others who were in a good position to judge. He admits, further, that some of her literary criticisms are at least open to question. Yet he has left these things alone, for he says the book is primarily and mainly hers, and it seemed to him proper to leave it to express her opinions and to confine the alterations to matters of fact.

Canon Kynaston, of Durham, has translated a selection from the prayers appended to the several chapters of the 'Vita Jesu Christi' of Ludolphus of Saxony. The title is *The Footsteps of our Lord and Saviour Jesus Christ followed in Prayer* (Elliot Stock; 2s. 6d. net).

From his pulpit of St. Margaret's, Westminster, Canon Hensley Henson feels that he has the responsibility of preaching not to a single congregation, but to the whole country. Indeed, he has no single congregation. His hearers come from all lands, listen and go back again. And he may never see one in ten of them twice, or they hear him. Accordingly, and without exception, the sermons in the new volume are national sermons, and the title is appropriately *Christ and the Nation* (Unwin; 5s. net). As a national preacher Canon Hensley Henson is not expository. He has no time to spend upon the niceties of interpretation. Nor is he doctrinal. If a broad adjective must be found for him, 'ethical' would be nearest. But if that were supposed to mean that he preached that scornful thing called 'mere morality'—ethics without a root in Christ—a greater injustice could not be done him. His title is *Christ and the Nation*, and the point of every sermon is that the nation's health is found in Him, and that He is come to cure all its diseases.

Messrs. Williams & Norgate have added to their 'Crown Theological Library' a translation of Harnack's *Sprüche und Reden Jesu* under the title of *The Sayings of Jesus* (6s.). It may not be one of the most popular volumes of the series, but to the student of the Gospels it ought to prove one of the most profitable. There is no occasion, however, for a review of the book, since the original has just been dealt with in THE EXPOSITORY TIMES in the most thorough manner by Mr. Emmet. It is enough to say that the English edition for which the Rev. J. R. Wilkinson, M.A., is responsible appears to be trustworthy.

Among the Magazines.

Effective Preaching.

The enterprising editor of *The Methodist Review* (Dr. Gross Alexander) has persuaded some men (and three women) to tell him what it is that makes effective preaching.

The first is Dr. Charles Goodell, of the Calvary Methodist Church, New York. Dr. Goodell holds that the preacher is simply a messenger. Upon which three things follow. Being a messenger he must have a message; it must be his own message; and it must be worth while.

The message must be worth while. That is the last thing, but it seems to be everything. Dr. Goodell says that much which passes for good preaching is not worth going across the street to hear. There is nothing at the end of it. The preacher 'marches up the hill and marches down again,' but there is no battle. And where there is no battle there is no victory. Then Dr. Goodell suddenly remembers what the question is. The question is, What makes effective preaching? He answers, 'Results, of course.' And he sums up the whole trouble with ineffective preaching, by saying that in the modern preacher's eyes his subject bulks larger than his object.

The next is Dr. Wilbur Chapman, of Newhaven. Dr. Chapman tells us that 'not a very great while ago' a business man in Philadelphia sent a letter to other business men and asked them, not what is effective preaching, but what was the preaching most pleasing to them; and a very large majority said it was the preaching that had the most heart in it. So Dr. Chapman goes on to define the preaching that has most heart in it. It has five characteristics, and he numbers them.

First of all, it is preaching which comes from the man whose life is right with God. Secondly, it is preaching which magnifies Christ. Thirdly,

it rings true to the Word of God. Fourthly, it emphasizes the immediate acceptance of Christ. And fifthly, it is preaching that is preached with the confident expectation that results will follow.

Pass to Bishop Thoburn, of Delaware. The speaker, says Bishop Thoburn, should realize that he represents Jesus Christ, not figuratively, but in actual fact. He should choose no topic that would not be worthy of his Master. He should take pains to be intelligible. He should illustrate his preaching all the year round by mighty works in simple garb. He should avoid reading his sermons, *if possible*. The italics are the Bishop's own. He should not make his pulpit quite so necessary to him as a shell is to a turtle.

But what do the women say? Are they preachers, these three women? We think not. They would be easier with the preacher. One of them repeats the anecdote that a lady once said to an eloquent preacher, 'Dr. C., when I see you out of the pulpit I think you ought never to go into it; and when I see you in the pulpit I think you ought never to come out of it.' Another assures us that the preacher believes Miss B. when she tells him that the sermon was '*so* beautiful'; but it did not teach her the beauty of holiness. And the third preaches to preachers from the text, 'Let preachers learn first to show piety at home.' (1 Ti 5^4).

The 'Record.'

With the first day of May the *Record* appears with many features that are new, though the number of them is not so great that we are no longer able to recognize 'the Church's oldest newspaper.'

First of all there are two contributed articles on the Licensing Bill, the one by Sir Thomas P. Whittaker, M.P., the other ('A Brewer's View') by Edwyn Barclay, Esq. Then, passing the familiar London Letter, we have another feature of which the title at least is new, 'Last Sunday's Sermon.' Next, the Report of the R.T.S. Annual Meeting. After that a contributed article of the familiar and solid kind, on 'Mr. Tomlinson's Reply to the Five Bishops.' Whereupon we come to a letter to the Editor, on which there is a Leading Article, a letter signed by 102 names, almost all of them known even beyond the borders of the Church of England, a letter of thanksgiving for what the *Record* has been in the past, of confidence also for the future. There are other letters as usual. And on the next page there is found the first of a series of articles on 'Stewards of the Lord,' this first article being written by the Bishop of Durham. Principal Griffith Thomas continues his column 'In Conference.' The reviews are henceforth to be signed. The first review in this number is on Bennett's *Post-Exilic Prophets*; it is signed by Dr. Sinker. And we have not seen a more conscientious review of that book anywhere, or a more encouraging. For hitherto the *Record* has given small entertainment to that study of the Old Testament which is miscalled Higher Criticism. But here Dr. Sinker, one of the most conservative of scholars, recognizes, just because he is a scholar, the worth of this new book to the minister of the Word, and has no hard words for its criticism.

These are not all the new features of the new *Record*. But these are enough to show that the chief organ of evangelical Christianity in the Church of England is fit for a place beside the few great religious weeklies of the world.

The Archaeology of the Book of Genesis.

By the Rev. A. H. Sayce, D.D., Litt.D., Professor of Assyriology, Oxford.

Paradise and the Fall (Gn 2^4–3).

ii. 4. The beginning of this verse is the rendering of the Babylonian formula prefixed or appended to a list of persons or things. Thus the list of the names of the kings whose names are explained in *W.A.I.* v. 44. 20, has: *annutum sarrê sa arki abubi ana akhames la sadhru*, 'these are the kings after the deluge whose names are not written in successive order.' The Heb. תּוֹלְדוֹת, *tôl'dôth*, answers to the Assyrian *tâlidât*, and refers us to the fourth line of the Assyrian Epic, where it is said that Tiamât 'was the begetter (*muallidat*) of them all.' The verse thus presupposes an evolu-

tionary cosmogony similar to that of the Introduction to the Epic, and is a translation of an Assyrian *annâti tâlidât samâmi u irtsiti ina bânê-sin ina yûmi sa ilâni Yâû irtsita u samâma epus.* The phrase *ina yûmi* (*-su*, etc.) 'in (that) day,' *ina yûmi* (*sa*) 'in the day (that),' is characteristically Assyrian in the sense of 'at that time,' 'at the time when.' The omission of the article before 'earth' and 'heavens,' thus turning them into the equivalent of proper names, also points to an Assyrian prototype; see note on i. 24. The sentence, 'In the day when the Lord God made earth and heavens' is parallel to the beginning of the Epic: 'At the time when above unnamed were the heavens.'

Jahweh.—Yau or Yahu as the name of a West Semitic deity was already known in Babylonia in the Khammu-rabi age, when we find in a contract tablet the name of Yaum-ilu (the later Jo-el), 'Yahu is God' (see THE EXPOSITORY TIMES, ix. (1898), p. 522). The name continued to be used there throughout the Kassite period (1780–1200 B.C.), since legal documents discovered at Nippur contain the names Yaû-bani, 'Yahu has created me,' Yaua or Jehu, Yaû-irtsitu, 'Yahu is the Earth-goddess,' Yavu, Ya-â-û, Ya-a-u, and Ya-e-a, as well as the feminine Yaûtum, corresponding with the Hebrew יהוה, *Yahweh*, as Yaû does with יהו and יה (see A. T. Clay, *Documents from the Temple of Nippur*, xv. (1906), Series A). Yaûtum, though feminine in form, is used as a masculine as well as a feminine name, thus explaining how יהוה while continuing feminine in form could yet denote a male deity. Cp. also the Ashtar-Chemosh of the Moabite Stone, where the goddess Ashtar or Istar has been identified with the god Chemosh, the supreme divinity of the Moabites.

The union of 'Yahweh' and 'Elohim' in this chapter and the next has long been a puzzle. The usual explanation that it is an editorial combination intended to identify the Elohim of the first chapter with the Yahweh of the succeeding ones does not explain why it should have been employed more than once, or if it were employed more than once why it should be suddenly discarded at the end of the third chapter. Assyrian, however, is read from left to right instead of from right to left like Hebrew, and since in an Assyrian text the name of Yahu must have been preceded by the ideograph of 'God,' which in Canaan was pronounced *ilâni* (see note on i. 1), it is possible that the combination Yahweh-Elohim is due to reading the original cuneiform text in the Hebrew direction (from right to left). If Dr. Lindl's explanation of the Hebrew form (Amraphel) of the name of Khammu-rabi is right, it would have resulted from the same cause, *ilu* Ammurapi being read Ammurapi-ilu.

It must also be remembered that Yau is made the equivalent of Ilu, not only in the name of the Hamathite king, which is written indifferently Yau-bihdi and Ilu-bihdi by Sargon, but also in the lexical tablets (83, 1–18, 1332, *Obv.* ii. 1), where *ilu* is explained by Yau. Yau, in fact, was so well known to the Babylonians as to have received a native etymology from *yau*, 'myself' (*ibid.* and K 2040, 17–22, where the divine names [Bâ-]ru and Bîru are given as the equivalents not only of 'the god Yau,' but also of the pronoun *yau*).

5. 'And no plant of the field had as yet been in the earth,' etc. The 'and' has no construction, there being nothing in the previous verse, which is merely the title of a cosmogony, that can be connected by a copulative conjunction with what follows. After the title we ought to have an account of the generative process to which the title relates. It is obvious, therefore, that this account has been omitted, though the conjunction which originally bound v.[5] to it has been allowed to remain. The reason of the omission is also obvious. It was opposed to the whole teaching of chapter 1, according to which there was no evolutionary generation but a series of special acts of creation. It was not opposed, however, to the statement of the title that Yahweh-Elohim 'made earth and heavens' any more than the Sumerian poem of the Creation, which similarly ascribed the creation to Merodach (or Ea), was opposed to it. The present creation alone was the work of the personal Creator, but this had been preceded by an evolutionary process, described in the Introduction to the Epic, which represented the 'generations' of the existing heaven and earth, and to which the Creator Himself owed His origin. Between the title, 'These are the generations of the heavens and the earth when they were created,' with the introductory statement, 'On the day when Yahweh-Elohim made earth and heavens,' and the beginning of the fifth verse, the whole story of the 'generations' has dropped out.

The reeds and marsh plants of the Epic are here

replaced by the 'plant' and 'herb of the field,' since the earlier history of the generating process has been passed over and we are now at the point where the existing earth has already appeared and is fit for cultivation by man. The Heb. שדה is the Babylonian *siddu*, the technical name of the 'bank' of the Tigris and Euphrates, which, like the bank of the Nile in Egypt, originally constituted the cultivated part of Babylonia. Thence it was extended to denote the whole of the cultivated 'field' or *tsêru*, called *edinna* or *edin* in Sumerian. The Hebrew phrase is translated from a Babylonian *u gimir sammê sa siddi la yutsâ ina irtsiti û gimir isbi sa siddi la isîkha* (or, perhaps, *û sammu sa siddi kalama*, etc.). *Yutsâ ina irtsiti* here has the idiomatic meaning 'sprang from the earth'; the Hebrew writer, however, has given *ina* its more usual signification of 'in,' the earth, as in Gn 1^{11}, being conceived of as a fruitful mother in whose womb lay the seeds of vegetation. This misapprehension of the meaning of the Assyrian idiom (which would be natural in Palestine, where the rain alone caused the vegetation to spring out of the ground) has destroyed the sense of the words that follow, since, as the 'inundation' took the place of rain, the want of rain was no reason why 'the plant of the field' should not have been already 'in the earth.' But it could not spring 'out of the earth' until the flood-waters had been drained away from the surface and the soil made fit for the reception of rain and cultivation. *Isîkha* is the verb to which שיח is the corresponding substantive.

The Heb. הִמְטִיר, *himṭir*, 'had caused (it) to rain,' answers to *yusaznanû* (*samûtu*), '(Samas) will cause (the clouds) to rain' in the Babylonian Deluge story. The Babylonian original of the line would have been *ki Yaû ilâni la yusaznina* (*samûtu*) *eli irtsita û adamu yânu ana kharâri* (?) *qaqqara*. 'The earth' or 'land' will be the land of Babylonia which was irrigated by the inundation of the Tigris and Euphrates, the winter rains not coming until the most important part of the agricultural work of the year had been performed.

6. Mist.—This 'inundation' (E.V. 'mist') was called *êdû*, which was borrowed from the Sumerian *ede*, 'flood,' and is here transliterated אֵד, *'êd*. *Saqû* was the technical term for 'irrigating' the Babylonian plain; we have the causative of it in one of Sargon's inscriptions, *ki gibis êdê . . . susqî*, 'irrigate with plenty of flood-water.' The Babylonian original of the verse was *û êdû ina irtsiti itelâ-ma yusasqî kullat* (or *kal*) *pân qaqqari*, where the Hebrew translator has misunderstood the preposition *ina*, which after *elû*, 'to ascend,' means 'from,' not 'in.' The waters of the annual inundation mounted up from above the land and irrigated the whole of it, without rain being necessary, as in Palestine.

7. The Heb. יָצַר, *yâṣar*, is the same word as the Assyrian *êtsêru*, which signifies 'to mould' an image or bas-relief. A fragmentary Babylonian legend relating to the hero Atarpi (?) describes (col. iv. ll. 3–14) how at the bidding of the creator-god Ea, the goddess Mami took clay (*dhidhdhi*) and after kneading it moulded out of it seven figures of men and seven of women, laying a brick between them. Thus, the story adds, *utsurate sa nisi-ma yutsar Mami*, 'Mami moulded the forms of mankind,' where the goddess is transformed into a male deity, the masculine form of the verb being used throughout. Similarly, in the Epic of Gilgames, the goddess Aruru is said to have created Ea-bani by 'washing her hands, pinching off clay and throwing it upon the ground.' In the Sumerian poem of the Creation, Aruru is associated with Merodach (or Ea) in making 'the seed of mankind'; in the Hebrew narrative all trace of the goddess—the *alittu* or 'begetter,' as the Babylonians called her—has necessarily disappeared. Perhaps the Assyrian prototype of the Hebrew verse was *Yaû ilâni epira sa qaqqari itsbat-ma yutsar adama*.

Adamu has been found by M. Thureau-Dangin as a proper name in the legal tablets of the age of Sargon of Akkad (*Tablettes chaldéennes inédites*, p. 7, 1897), and the word is explained in the lexical tablets as the equivalent of *amelu* 'man.' It was borrowed from the Sumerian *adam*, 'mankind'; thus in the Sumerian poem of the Creation we have (l. 9) *eri nu-dim a-dam nu-mun-ya*, 'a city was not built, man (Ass. *nammassu*) stood not upright,' and a dating of King Rim-Anum, quoted by Scheil (*Rec. de Travaux*, xx. p. 65), is *mu Rim-Anum lugal . . . bi-ki u adam-bi*, 'the year when Rim-Anum (conquered) the land of . . bi and its inhabitants.' In the traditions of Eridu the first man, who had been created by Ea, was named Adamu. The name was at first read Ada-pa, but from a lexical tablet (*Z.A.* ix. p. 163. 6) which states that the character *pa* was pronounced *mu* when signifying 'man,' we learn that the true pronunciation was A-da-mu.

The Breath of Life corresponds with the Babylonian *baladh napisti*; *yuballidh napisti-su* is 'he gave life to his soul.' *Napistu* is used to denote 'a living creature' as well as 'life' or 'soul.'

The verse reminds us of the Egyptian representation of a god presenting the symbol of life to his worshipper. In the Tel el-Amarna pictures the rays of the solar disc, the visible symbol of the omnipresent deity, are frequently made to end in the symbol which descends to the nose of the king or queen. At Abydos it is Anubis and Horus who present the symbol to the nostrils of Ramses II.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xxiii. 34.

'And Jesus said, Father, forgive them; for they know not what they do.'—R.V.

Exposition.

These are the first of the seven words from the Cross, of which three (vv.[34. 43. 46.]) are recorded by St. Luke only, and three (Jn 19[27. 28. 30.]) by St. John only. The last cry also began with the word 'Father.' The seven words are—

Lk 23[34]. The prayer for the murderers.
Lk 23[43]. The promise to the penitent.
Jn 19[27]. The provision for the mother.
Mt 27[46], Mk 15[34]. Eli, Eli, lama sabachthani?
Jn 19[28]. The sole expression of human agony.
Jn 19[30]. 'It is finished.'
Lk 23[46]. 'Father, into thy hands I commend my spirit.'

Thus they refer to His enemies, to penitents, to His mother and disciple, to the agony of His soul, to the anguish of His body, to His work, and to His Heavenly Father.—Farrar.

'And Jesus said.'—The prayer of v.[34] is wanting in some MSS. This omission is probably the result of accident; for the oldest translations, as well as the great majority of MSS, guarantee its authenticity; and the appeal of the thief for the grace of Jesus, a few moments later, cannot be well explained, except by the impression produced on him by the hearing of this filial invocation.—Godet.

Few verses of the Gospels bear in themselves a surer witness to the truth of what they record than this first of the words from the Cross; but it need not, therefore, have belonged originally to the book in which it is now included. We cannot doubt that it comes from an extraneous source. Nevertheless, like 22[43f.], Mt 16[2f.], it has exceptional claims to be permanently retained, with the necessary safeguards, in its accustomed place.—Westcott and Hort.

'Father, forgive them.'—Is 53[12], 'He bare the sins of many, and made intercession for the trangressors.' These words were probably uttered at the terrible moment when the Sufferer was outstretched upon the cross and the nails were being driven through the palms of the hands.—Farrar.

'For they know not what they do.'—The persons for whom this prayer is offered cannot be the Roman soldiers, who are blindly executing the orders which they have received; it is certainly the Jews, who, by rejecting and slaying their Messiah, are smiting themselves with a mortal blow (Jn 2[19]). It is therefore literally true, that in acting thus *they know not what they do.* The prayer of Jesus was granted in the forty years' respite during which they were permitted, before perishing, to hear the apostolic preaching. The wrath of God might have been discharged upon them at the very moment.—Godet.

The Sermon.

Our Lord's Knowledge of Sin.

By the Rev. W. Robertson Nicoll, LL.D.

The dying Christ on His Cross ruled in the midst of His enemies. He was still Lord even when the darkest and most malignant passions were set free to do their worst. In His last agony His eyes were wide open. He saw all things as they really were. He saw beyond them and above them, and was kept in perfect peace.

His first thought even then was the ignorance of His enemies. When our love and pains are slighted, we think first of what the despisers know. We recall, and think they must recall, our deeds of patience and sacrifice. There is a double bitterness in our grief as these are remembered. Our Lord might well have thought of what His crucifiers knew, for assuredly they knew much. Judas knew that Christ was innocent. The high priests knew that they had compassed His murder by suborning perjury. The people knew that He had been their kindest and mightiest Friend. Pilate knew that he had found no fault in Him. They all knew, and yet they did not know; their ignorance was greater than their knowledge. When Stephen prayed for his murderers in the Spirit of Christ, he

did not plead their ignorance, because he could not. But the agents in the crucifixion did not know the solitariness and the horror of their crime.

Jesus asked the Father to forgive them not only because they were ignorant, but because He knew and the Father knew. His knowledge went beyond the crime, and embraced the world's redemption. Even to our human ignorance the very horror of great crimes reacts into hope. As one of our own writers said of a sharp grief, 'It must be God's doing; it is so painful and so strange.' This climax of the world's redemption was the occasion and minister of saving grace. It liberated and revealed the forces of Divine love. So Christ died in the blessedness and peace of perfect knowledge. He understood the measureless guilt of His murderers, but He saw His redeeming blood on them and on their children. In His heart there was light, and no darkness at all.

Mercy.

By the Rev. Walter Lowrie, M.A.

i. This word of Jesus, 'They know not what they do,' at once extenuates and condemns. Not know, when all their national history was a training for this sight? God had instructed them by all His prophets, 'rising up early and sending them,' as the striking Hebrew phrase puts it, and yet at this supreme moment, it may be said of them, 'they know not what they do.' Is not this condemnation?

They know not what they do? The Jewish rulers? They were in the act of accomplishing a long-cherished purpose, shrewdly planned, and ably executed. Not know what they did when Pilate himself put to them the question, 'Will ye crucify your king?' and they answered, 'We have no king but Cæsar'?

ii. Were there some of them who saw the vision of Divine holiness, and hated it because they loved the darkness? Then surely against them the word has gone forth, 'Whosoever shall speak against the Holy Ghost, it shall not be forgiven him.' But there were others, as Saul of Tarsus, lovers of righteousness, though not according to knowledge, from whose eyes the scales had not yet fallen. As yet even His brethren did not believe in Him. For the Jews as a people, does not our Lord's petition leave room for Browning's apology?—

Thou!
If thou wast he, who at mid-watch came,
By the starlight, naming a dubious name!
And if, too heavy with sleep—too rash
With fear—O thou, if that martyr-gash
Fell on thee coming to take thine own,
And we gave thee the Cross, when we owed thee the Throne—

Thou art the Judge. We are bruisèd thus.
But, the Judgment over, join sides with us!

iii. With this word of personal pardon Jesus seals with a solemn *Amen* some of His own hardest precepts. 'I say unto you, Love your enemies, and pray for them that persecute you.' We should begin with the *but*—'But I say unto you,' for it is a new note introduced into human life. 'Be ye merciful, even as your Father is merciful.' It is a new note, but it was taken up at once when Stephen cried, 'Lord, lay not this sin to their charge.'

Illustrations.

It is recorded of the painter Da Vinci, that while painting his famous picture representing the 'Last Supper' he quarrelled violently with a former friend. In order to injure this man in a lasting manner he painted for the face of Judas the face of his old friend with whom he had quarrelled. But when endeavouring to portray the face of the Saviour, Da Vinci utterly failed to do justice to the ideal face, and arose from every attempt with feelings of despair. When some time had passed by, Da Vinci relented in his harsh treatment of his friend and wiped out the face of Judas. And it is recorded that on the night following the day on which he did this outward act of forgiveness, he saw in vision Christ standing before him. Da Vinci saw the face of Christ more vividly than he ever saw it in his supreme moments of exalted inspiration, and so lasting was the impression that he was able on the next day to transfer to the picture that face of Christ which we see in that picture to-day.—Rev. C. White, Burgess Hill, Sussex.

Fisher Young was a lad who had been given by his parents to Bishop Patteson to help him in his work. When the missionary went to Santa Cruz, the natives of which were very wild and ferocious, Young went with him. They gave the people presents, and were well received on the whole, but just as they were stepping into the boat to leave, a storm of arrows came whizzing round them. Three of the rowers were struck, and Fisher Young was one of the wounded, but he kept to his oar bravely, regardless of pain, and as soon as the boat reached the ship the wound was attended to. In a few days, however, the first symptoms of lock-jaw showed themselves, and before long the brave lad was in terrible agony, his whole body stiff like a bar of iron.

And what was his cry as he lay dying by the hand of the savages he had meant to help and bless?

His cry was 'Poor Santa Cruz people!' 'His heart was

full,' wrote the Bishop afterwards, 'of love, and peace. "Oh, what love," he said.' And in the sunshine of that love he passed away, not marring by one complaining or vengeful word the likeness to his Lord.

F. WILFORD'S *Beneath the Cross.*

A STORY is told of General Robert E. Lee, that when at West Point there was a rival for honours who hated Lee, because he was his superior in scholarship. Years after, when both were in political life, Lee was asked his opinion of his former rival as a candidate for a certain post. He said, 'He is a man of fine qualities and large acquisitions; I think he will adorn the position.' 'Evidently you do not know what he has been saying against you,' was the rejoinder. He quietly answered, 'I was asked, not what was his opinion of me; but what is my opinion of him.' Such magnanimity is seldom shown except by those who have been touched by the transforming Spirit of Him who prayed on the cross, 'Father, forgive them; they know not what they do.'

DR. PIERSON, *God's Loving Oracles.*

Love's Profit.

WE had been wiser had we walked Love's way,
We had been happier had we tenderer been,
We had found sunlight in the cloudiest day
Had we but loved the souls that went astray,
And sought from shame their many faults to screen,
So, they and we
Had thus escaped Life's worst Gethsemane,
And found the Garden where the angels be.

W. J. DAWSON.

Father, forgive them.—A converted Chinaman thus quaintly tells the story of his conversion: 'I was lying in a deep, dark pit, with no hope of rescue, and ready to die. Confucius came by, and looking in said, "If you ever get out, be careful not to get in again." Next, a Buddhist priest came by, looked in and said, "Poor fellow, I am very much pained to see you there; if you only come up part of the way I might help you." At last there came one called Jesus, and His face was bright with kindness. He came right down into the pit where I lay helpless, lifted me clear out of it, washed away my uncleanness, clothed me in white raiment, and said, "Go, and sin no more."'

W. H. W. BOYLE'S *Footholds for Faith's Feet.*

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Contributions and Comments.

The Reed.

IN a recent issue of THE EXPOSITORY TIMES, the Rev. Leon Arpee quotes an Armenian poem, and a conversation between Rev. J. Tyler and a Zulu man, in both of which the origin of man, or perhaps of a demigod, seems to be traced to a reed. Mr. Arpee wonders if there is any ethnological explanation of this myth.

I know nothing of Armenian, but seriously doubt if the Zulu conversation, had it been correctly translated, supports the myth.

The word probably used by the Zulu was Uluhlanga, and the statement may even have been the common Zulu one of 'Unkulunkulu wadabula abantu ne zintu zonke e *luhlangeni*.'

Now *Ulu-hlanga* may mean a reed, but it far more frequently means a stalk of maize, etc., (and as a direct derivative) a stock or line of ancestry, the original stock from which a family, etc., sprang (cf. Döhne, Colenso, Bryant, etc.).

This being so, the above proverb would be correctly translated as—'The Great One scattered men and all things from one source (one original parental stock).' Or it might be paraphrased in the words of Paul—'God . . . hath made of one blood all nations' (Ac 17^{26}).

I may add that the native in this district sees

much likeness between the maize stalk and the mother. It is the giver of bread, carries its cob in the same way as a mother does her child (the same word is even used—'uku-papa'), and the female flower is modestly in subordination to the haughty male flower. So strong is the resemblance, that the same word ('-papa') is that usually used for bearing of children.

I, however, do not lose sight of two sources of error which may have misled Mr. Tyler. Unkulunkulu is also the name of an insect inhabiting reeds, and the Zulu, in common with, I think, all Bantu tribes, trace man's creation, and, indeed, the source of everything, to the sea. For 'the Spirit of God moved upon the face of the waters,' and from thence came all things.

W. Goran Robertson.

Kawimbe, North-Eastern Rhodesia.

1 Corinthians x. 9.

'And fell in one day three and twenty thousand.'

This statement of Paul has not found sufficient attention in the German commentaries which are at my disposal.

The most explicit (Heinrici) states that Nu 25^9, Philo (*de vita Mos.* i. 694*a*; *de fortit.* 742*d*), the Rabbis (quoted by Lightfoot, *Horæ*, 205), and Josephus (*Ant.* iv. vi. 12) agree in giving 24,000. A lapse of memory on the part of Paul, or a confusion of the figures Γ (= 3) and Δ (= 4) on the part of copyists, may be presupposed.

Now take the Latin Vulgate, and read there Ex 32, the story of the Golden Calf (to which the Apostle refers in v.[5]), and in it v.[28]:

Cecideruntque in die illa quasi *viginti tria millia* hominum.

Our Hebrew text has only 3000, and likewise the Septuagint; but the MS. 76 of the Septuagint has εἴκοσι τρεις χιλιαδες, and the same figure is given, according to Holmes, by the Coptic Version, the third Arabic Version, and by some MSS of the Armenian.

But besides these figures 3000 and 23,000, even others are found in Ex 32^{28}. The *editio Sixtina* of the Vulgate (1590) has had *triginta tria millia*. We find, further, (4) 20,000 in Alvarus of Cordova and Hónorius of Autun; (5) 30,000 with Atto of Vercelli; finally (6), 24,000 in Philo. Speaking of Ex 32, in *de spec. leg.* iii. (ii. 320, Mangey = v. 186, Cohn), he writes: καὶ βραχεῖ μέρει ἡμέρας τέσσαρες πρὸς ταῖς εἴκοσι χιλιάδες ἀνηρέθησαν. And this despite of the fact that he gives the correct figure,[1] 3000, in *de vit.* Mos. ii. § 172: ἀναιροῦσιν ἡβηδὸν εἰς τρισχιλίους.

Finally, we have 23,000 as the number of the Levites in Nu 26^{62}.

The figure 23,000 in 1 Co 10 is therefore to be explained by the blending of the 3000 in Ex 32 with the 24,000 of Nu 25 and the 23,000 of Nu 26.

In Nu 25^8 Latin MSS vary between 24,000, 12,000, 20,000, and 23,000.

The best attested Latin reading in Ex 32 is 23,000.

If the text of the poet Juvencus is to be trusted, as published by Pitra (*Spicil. Solesm.* i. 204), he wrote on Ex 32:

Circa tria millia cædunt;
Queis vicena simul studiosi millia iungunt.

The statements of Vercellone (*Variæ Lectiones*, 1) on Ex 32 and Nu 25 must not be overlooked for 1 Co 10^9.

Eb. Nestle.

Maulbronn.

'Another Gospel.'

Surely the word εὐαγγέλιον in the passage quoted by Rev. T. Mardy Rees (Gal 1^6) cannot mean a *written* gospel. Is there any trace of the word 'gospel' being given to a written account of the life of Christ earlier than the time of Marcion (*c.* 140 A.D.)? In St. Paul's time the word seems always to apply to the message of Jesus as preached by our Lord and His disciples. If we look at the passages in Romans, 1 and 2 Corinthians, and Galatians where the word is used, it always denotes the message—whether St. Paul talks of 'the gospel of God,' or 'the gospel of Christ,' or 'my gospel.' Perhaps the most striking instance in the present connexion is 2 Co 11^{14}, 'For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept,' etc. This seems parallel to Gal 1^6. The word can hardly mean 'written gospel' in the former passage, and this certainly tells against its being used in that sense in the latter.

G. K. Hibbert.

Nottingham.

[1] Again, in *de virtut.* (ii. 382 = v. 277), he gives correctly τέσσαρες πρὸς ταῖς εἴκοσι χιλιάδες for Nu 25^9.

In the Study.

Jerusalem.

Professor George Adam Smith's *Jerusalem* reaches us as we go to press. It is a book that will take time and study. We hope to review it next month, but we mention it at once for the information of those who have been waiting for it and cannot wait a month longer.

A Chair of Missions.

The University of Halle has established a Chair of Missions, the occupant of which is to take his place as one of the ordinary staff of the University. The first Professor is Missions-Inspector Haussleiter.

The Encyclopædia of Religion and Ethics.

The announcement last month of the ENCYCLOPÆDIA OF RELIGION AND ETHICS has brought out the fact that the topics which most deeply interest many preachers to-day are just those social, ethical, and religious topics of which it will contain an account. It has brought out the fact that men are not only interested in such subjects themselves, but that they find them the subjects most urgently demanded, and most intently listened to, by their hearers. So far as necessary those letters which deal with the contents of the Encyclopædia will be answered by the Editor. The publishers will answer letters which refer to its circulation.

To those who have decided at once to subscribe for the work and have said so, we wish here to tender our best thanks. Two things surprise us. Why is it that so great a majority are young men? But there are exceptions, like Professor Gwatkin, Dr. Wallace Williamson, and the Dean of Canterbury.

The other surprise is the number of scholars in the list of first subscribers who belong to the Church of Rome. They include some notable names, the Abbot of Downside, Baron Friedrich von Hügel, Bishop Casartelli of Salford, and Professor Paul Sabatier.

Daily Mail Year Book of the Churches.

We have not been ignorant that a *Daily Mail Year Book of the Churches* was coming. But we did not imagine that it would be such a book as that which has come.

It is divided into sections. In the first section certain men, who are described as 'Leaders,' discuss the spiritual condition of the Churches. Who are these leaders? The Dean of Canterbury, who properly begins by telling us what Christianity is; Professor Inge, who proceeds to tell us that the supreme end of the Churches and of all ecclesiastical machinery is to produce spirituality; Dr. Linklater next, who describes the spiritual condition of the Church of England; and, after him, Mr. F. B. Meyer, who reveals the spiritual condition of the Free Churches. Passing some leaders, we reach Dr. George Robson, who touches the spiritual pulse of Scotland, and says there is much activity there without resulting spirituality.

The second section is devoted to 'What Men are Thinking.' It begins with an article by the editor of THE EXPOSITORY TIMES on 'The Great Religious Books: A Survey of Twenty Years.' Then the Vicar of S. Mary the Virgin, Oxford, writes on 'The Thinkers of the Church of England,' and Professor Orr on 'Thinkers in the Nonconformist Churches.' After that Professor Peake explains the meaning of the Higher Criticism; Miss Gregory the meaning of Mysticism; and Mr. R. J. Campbell the meaning of the New Theology. A competent sketch of Archæological Research and the Bible is written by the Secretary of the S.P.C.K.; and then Professor Hull tells us that 'with a very few exceptions, such as Professor Haeckel in Germany, Christianity has no opponents among men of science.'

And this is only about a fourth of the book. The third section deals with 'Methods of the Churches.' The Rev. A. R. Buckland gives his opinion of present-day preaching, with hints for its improvement; and Mr. Harold Begbie gives his opinion from the pew, with further hints. But we must get to an end. The fourth section consists of 'Biographies of Prominent Religious

Leaders'; the fifth handles 'Certain Problems of the Churches'; the sixth contains official information; the seventh is devoted to 'Foreign Missions'; and the eighth to 'Coming Events,' such coming events as are already casting their shadow before, like the Pan-Anglican Conference. The last section is 'an ABC of Societies.' And all this is to be had for the sum of sixpence.

The Children's Sermon.

Mr. Israel Abrahams, Lecturer in Rabbinic Hebrew in the University of Cambridge, has edited in three volumes the literary remains of his father-in-law, the Rev. Simeon Singer. The first volume is entitled *Sermons and Memoir*, the second *Lectures and Addresses*, the third *Sermons to Children* (Routledge; 4s. 6d. net each). To the volume of Sermons Mr. Abrahams has prefixed a memoir, which the Gentile will appreciate even more than the Jew. For the world is wide and there are many men in it, and Mr. Singer lived his active and beneficent life without becoming so well known as he might have been. He was a scholar, though he got little education. He was a philanthropist, although he had little money to give. He was an enthusiastic lover of nature, although he lived his life in the throng and the smoke of London. But it is his literary remains that we have to do with now—his Sermons, his Lectures and Addresses, and especially his Sermons to Children.

Jews do not often publish their sermons. They do not seem so often to have an admiring congregation that makes that request. Or perhaps they understand better how likely the admiring congregation is to leave them to pay for it. But when they do publish (and we have had an occasional volume recently) the sermons are worth reading. These sermons of Mr. Singer's are worth reading. It is a surprise that we can read them with so little surprise. That is no doubt due to our modern method of studying the Old Testament. We refuse now to read Christ into it, either personally or ethically, as our fathers did. Roman Catholic preachers sometimes do so still, so that we may possibly find more in common with the sermons of this Jewish Rabbi than we do with the sermons of a popular Roman Catholic preacher. But, on the other hand, the difference between us, for there is a difference, makes the reading of these sermons intellectually stimulating. Sometimes also ethically heart-searching. For they often deal with matters of brotherhood, such as Gambling, Sweated Industries, the Deaf and Dumb, Religious Fellowship, Tolerance; and when they deal with them it is not at a distance.

The volume of Lectures and Addresses is more Jewish. Let us pass to the Sermons to Children. Mr. Singer was a preacher to children. That was his gift. He recognized it, and he exercised it. And if he is not so far removed from us in the ordinary sermon, in the children's sermon he is very close to us indeed. For do we not find the majority of our texts for the children in the Old Testament? And are we not for the most part content to preach a doctrine of works, telling the children to be good, as he does?

This was his gift, we say. Did its exercise cost him nothing? Did he not know what he was doing? The answer is found in the Preface. One day he delivered a lecture to the Homiletic Class at Jews' College. Some one took notes of the lecture. The notes are given in the Preface. Let us quote them:

'Sermons to children may serve two purposes. They affect the older members of the congregation, for grown-ups prefer to be exhorted *indirectly*; when they know that the sermon is not primarily intended for them, they are the more likely to take it to heart. Children, on the other hand, love to think that the sermon is meant for them. Unlike adults, children are best got at *directly*, they are put upon their mettle, they listen with all their ears, and they are most inspiring listeners. They sometimes answer your rhetorical questions; I like to hear them do so, but I never lay traps for this effect consciously.

'The subjects chosen must be simple, the text short if possible, and something they can easily remember. The preacher's language must, of course, be simple. It is absurd, however, to suppose that "simple" language is identical with "baby" language. Some classes of children naturally have read more than others, live in more cultured homes. But you can be quite unintelligible to *any* class of children, even though you

use the most easy words, if your ideas and treatment are hard. You will avoid certain hard words, but on the whole it is best to use the *right* words, sometimes long words; have no superstitious dread of them. You can interpret the words if necessary. Let your ideas be simply conceived; let the thought be within the child's compass; the language will more or less take care of itself. It is a fundamental mistake to do as some preachers do, and write as they would for adults, and then go through the manuscript and alter harder words into easier ones of one syllable. They have not thereby made themselves intelligible to children.

'Avoid metaphors, or rather translate them into parables. Story-telling is absolutely essential, but it is not enough in itself. You must always have a high religious object in view. Your anecdotes must have a pertinent application. You may make the children laugh, there is no harm in that, but you must turn the laugh to serious account.

'Do children like satire? I fear that I am sometimes too given to the sarcastic tone with them. Do not follow my example. Children are sensitive to ridicule, and are very uncomfortable when laughed at. It may be a good or a bad thing to make them uncomfortable. The question is, I take it, not, Do they like satire? but, Does satire profit them? It will not profit them if it be unjust. Never charge children with faults from which they are free. Never be bitter. Appeal to their sympathies, their affections, above all to their sense of honour. Touch their charity. Through their own happiness, get them to share their happiness with the less fortunate.

'Be concrete. Ask them for definite sacrifices, definite services. Send them home with some specific good intention. Cure a definite fault, encourage a definite virtue.

'Never be too long, and above all never *read* your sermons to children. They cannot follow you if you are looking at your paper. Prepare every word, write it all out, if you find that best, then make short notes and speak from them. Finally, take thrice as much time over writing a children's sermon as you take over one of your ordinary discourses.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. C. White, Sussex, to whom a copy of Bennett's *Post-Exilic Prophets* has been sent.

Illustrations for the Great Text for July must be received by the 1st of June. The text is Lk 23^{43}.

The Great Text for August is Dt 8^{2}—'And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.' A copy of Adams' *Sermons in Syntax* or of Gordon's *Early Traditions of Genesis* will be given for the best illustration. Illustrations must be received by the 1st of July.

The Great Text for September is Dt 22^{6}—'If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.' A copy of Bennett's *Post-Exilic Prophets* or of Astley's *Prehistoric Archæology and the Old Testament* will be given for the best illustration. Illustrations must be received by the 1st of August.

The Great Text for October is Dt 29^{29}—'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.' A copy of Macgregor's *Jesus Christ the Son of God* or of Burkitt's *Gospel History and its Transmission* will be given for the best illustration. Illustrations must be received by the 1st of September.

The Great Text for November is Dt 30^{19}—'I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.' A copy of any volume of the 'Scholar as Preacher' Series will be given for the best illustration. Illustrations must be received by the 1st of October.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is there a more beautiful verse in all the Bible than the seventh verse of the first chapter of the Apocalypse? Is there a verse more beautiful in thought or in expression? 'Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.' And yet how few of us have heard it taken as the text of a sermon.

Let us judge by the sermons that are published. There are only seven that we know of. There is one in Spurgeon's *Sermon Notes*, one in Mr. Francis Bourdillon's *Short Sermons*, one by Archbishop Thomson in the *Contemporary Pulpit*, one in Mr. H. W. Little's *Arrows for the King's Archers*, one in the *Church Pulpit Year Book for 1908*, one by Mr. Edwin Eland in the 64th volume of the *Christian World Pulpit*, and one in Archdeacon Wilberforce's recent volume entitled *New* (?) *Theology*. That is to say, there are only two recent sermons on this text worth reckoning with; and even Archdeacon Wilberforce's sermon was preached on behalf of the S.P.G.—not to expound the text, but to secure a good collection.

But Archdeacon Wilberforce has the courage to take the text in its proper meaning. He is the only preacher of them all who unhesitatingly and unflinchingly does so. To the rest the text is either a mere motto for a sermon on the Second Coming, in which the fact of the Advent is affirmed whatever the manner of it be, so that only the first and least part of the text is taken into account; or else, if the remainder of the text is made use of, it is used as if it spoke of 'a certain fearful expectation of judgment.'

This is not to be wondered at. The commentators have never been quite outspoken about the meaning of the verse. But now at last a commentary has been published which not only expounds the meaning of the Greek words in all its clauses (that was already done by Professor Swete), but which also shows its connexion with the context, and brings out without a moment's hesitation the blessedness of the gospel contained in it, and the limitless length to which that gospel goes.

It is a commentary by the late Professor Hort. Was there ever a man who published so little in his lifetime, and had so much published after his death? There is a feeling abroad, says Dr. Sanday, that injury is done to the reputation of the great men who are gone by publishing works, and still more fragments of works, which they had themselves in no sense prepared for publication. And he says it is doubtless true that there are not many scholars who would care to have such a

test applied to them; 'but Dr. Hort was just one of these few.'

It is to Dr. J. O. F. Murray we owe it that so many of Professor Hort's writings have been published. Great teacher never had more loyal pupil. It is to Dr. Murray we owe it also (although in this instance he has been assisted by Mr. P. H. L. Brereton) that there has now been published a commentary by Professor Hort on the first three chapters of *The Apocalypse of St. John* (Macmillan; 5s.).

Professor Sanday has written a preface to the book. 'I am not sure,' says Professor Sanday, 'that I know any example of Professor Hort's work that is more instructive than the fragment before us. It is no doubt scholarship in undress—utterly in undress, but perhaps on that account all the more impressive. It is all absolutely bare and severe; there is not a word of surplusage. One seems to see a living scholar actually at work; his mind moving calmly and deliberately from point to point, testing each as it comes up by the finest tests available, and recording the results by a system of measurements equally fine. To understand the patience, thoroughness, and searching quality of such judgments, is to understand what the highest scholarship really means.'

Does Dr. Sanday approve of all that has been published? Nearly all. 'With a single very small exception—the little volume *Ante-Nicene Fathers*, in which however there are a few sentences scattered through it that I value highly—I should fully endorse their decision to publish. We could not afford to lose the dry light and careful circumspect method of *Judaistic Christianity*, and *The Christian Ecclesia*. But in positive value for the student I should be inclined to place first of all the exegetical fragment on 1 St. Peter, and the present fragment very near it.'

Now when we turn to the seventh verse of the first chapter of the Apocalypse, with Professor Hort's Commentary in our hand, the first thing we notice is that it is preceded by a verse and half of doxology. The doxology is interjected. The seventh verse continues what was begun in the first half of the fifth verse. It is the story of the King who comes to take His throne.

He comes '*with* the clouds.' It is a curious preposition. It is translated literally from Daniel (7^{13}). It is translated from the Hebrew, for the Septuagint has the commoner word 'upon.' Whether St. John himself translated directly from the Hebrew, Professor Hort does not say. Professor Swete thinks that probably he did not. For the same quotation is made in the Gospel according to St. Matthew (24^{30}), and the same preposition is used. Professor Swete thinks that there may have been a collection of prophetic testimonies in a different Greek version from that of the Septuagint, to which both St. Matthew and St. John had access. However that may be, the statement is that He comes not *upon* the clouds, but *with* the clouds, and that means, says Professor Hort, 'not simply that he has a surrounding of clouds, but that He compels all the clouds into His retinue.' The figure does not lose in sublimity with the accurate rendering of the preposition. Professor Hort adds that the later Jews called Messiah 'the Son of the Cloud.'

The remainder of the verse is a quotation from Zechariah ($12^{10.\ 12}$). 'And every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him.' We said that Archdeacon Wilberforce had the courage to interpret the verse accurately. The test of the interpretation is in both clauses—in the word 'every' and in the words 'all the tribes of the earth.' Archdeacon Wilberforce says it is not the lamentation of despair. For is it not said that 'every eye shall see him'? And is it not said, further, that 'only the pure in heart shall see God'? But *every* eye? Archdeacon Wilberforce is not afraid of the taunt of 'universalist'; and he

emphasizes *every* eye. He repeats the words of the last clause, 'all the tribes of the earth.' He says it will be a blessed sight even for those who pierced Him, and for all kindreds of the earth when they wail over Him—a blessed time when the fountain of repentance is opened and a baptism of tears tempers the baptism of fire.

He might have been reading Professor Hort. Professor Hort is equally comforting and equally universal. It is not a wailing, he says, because of punishment on themselves; it is the wailing of sorrowing repentance. The prophecy is not of vengeance, but of conversion. And he adds that whereas in Zechariah the reference is to the house of David and the inhabitants of Jerusalem, here it is extended to all nations, the language commonly used of the families of the land being appropriated to the tribes of the whole earth.

The verse ends with two short separate exclamations (*ναί, ἀμήν*). One of these words, 'Amen,' has passed into every language on the face of the earth. It is said to signify 'truth.' And when it is translated it is usually translated by 'verily.' The other has so nearly the same meaning that some say they are synonymous, and that they are taken together here because the one is Greek and the other Hebrew, like 'Abba, Father' (*ἀββά, ὁ πατήρ*). Dr. Hort does not believe that they are synonymous. They occur together again in Rev 22^{20}, where they clearly have a separate force, and the one is translated 'Yea' and the other 'Amen.' They occur together once more in 2 Co 1^{20}. What is their meaning? Says Professor Hort, the *Yea* (or 'even so,' as it is translated here) is the divine affirmation; the *Amen* is the human response.

One of the most accomplished scholars in Oxford, a scholar who is at the same time one of the staunchest adherents of the Higher Criticism of the Old Testament, has come to the conclusion that the Decalogue is due to the authorship of Moses. He has published his conclusion and the reasons for it in the *Journal of Theological Studies* for April.

The article has the modest title of 'A Theory of the Development of Israelite Religion in Early Times.' But the editors have given it the first place in their journal, and more than thirty valuable pages. For they know that if the Decalogue can be shown to come from Moses, or from the age of Moses, the present critical position on the early religion of Israel will have to be abandoned. The author of the article is the Rev. Charles Fox Burney, M.A., Fellow of St. John Baptist's College.

Mr. Burney believes that he has made a discovery. But he did not make it in a day. 'It has grown up in my mind bit by bit during a long period.' He is aware that he stakes his reputation on the publication of it. But he publishes it now because recent discoveries, some of them trifling enough in themselves, have enabled him to see the bearing one upon another of the different lines of evidence which he has been pursuing, and to make the general conclusion appear irresistible.

What is that general conclusion? Mr. Burney does not attempt to overturn the 'documentary hypothesis' of the Pentateuch. Some one published a book a short while ago with the title 'What if Moses wrote the Pentateuch after all?' Mr. Burney is incapable of writing such a book or asking such a question. That the Pentateuch is made up of different documents which belong to different ages, and that in consequence the prophetic period of Old Testament History is, broadly speaking, of older date than the legal, 'may now be regarded as proved up to the hilt for any thinking and unprejudiced man who is capable of estimating the character and value of the evidence.' But all that refers to the religion of Israel *after* 750 B.C. What of the religion of Israel before the great prophets began to prophecy?

That is the period with which Mr. Burney has to do.

Mr. Burney believes that the character of the religion of Israel before the prophets began to write (that is to say, throughout all the period of Joshua, the Judges, and the early Kings) has been misunderstood. It has been supposed that the prophets were the creators of the religion of Israel. Before their day, that is before 750 B.C., the Israelites professed no religion that could properly be called ethical. Their ideas and practices scarcely differed from those of the Canaanites around them. And by the dominant school of criticism, 'animism,' 'fetishism,' and 'totemism' are expressions that are freely used to describe them. It is Mr. Burney's purpose to show that from the time of Moses the Israelites possessed a religion which is entitled to be called both ethical and spiritual; a religion which was in direct antagonism to that of the Canaanites who dwelt in the land; a religion upon which the prophets worked, not to overthrow it, but to restore it to its earlier purity and to develop it in its own direction.

He believes that this ethical religion dates from the time of the Exodus. He cannot carry it further back than that. He does not deny that the religion of Israel owes much to the religion of Babylonia. He distinctly says that we cannot study the religion of Israel rightly except in the light of a systematic comparative survey of the two religions. But he holds that the influence of Babylon upon Israel is so ancient as to be a matter for the student of archæology rather than for the student of religion. Before the days of Moses the ancestors of Israel should be spoken of, not as Israelites, but as Semites; and they should be regarded as sharing in the idolatrous unethical beliefs of the Semites, or, in Mr. Burney's graphic phrase, in 'the common Semitic savagery.'

The religion of Israel began with the Exodus. More than that, in Mr. Burney's belief it began with Moses. For Mr. Burney has great faith in the creative power of a personality. He is not the man, however, to neglect the evidence lest it should run counter to a fascinating theory. He believes that the true ethical religion of Israel, the very religion which Amos preached and Hosea practised, began with Moses, because along several different lines of evidence it can be traced back to Moses and no further. And if you ask him to say more definitely what he means by the religion of Israel, his answer is, the religion which is embodied in the Decalogue. The very reason why he assigns the Decalogue to Moses is that it embodies the religion which was practised by the Israelites whom Moses gathered into a nation and led through that great and terrible wilderness.

He is aware that there are objections and that he must meet them. There is the objection that the Decalogue breathes the spirit of a later age than that of Moses. But he has no great regard for objections which rely upon considerations that are purely subjective. That argument requires no special refutation.

More important is the objection that the thirty-fourth chapter of Exodus appears to contain a second decalogue, a decalogue of a ceremonial character, and therefore belonging to the legalistic period of Israel's religion, which, in common with all Higher Critics now, Mr. Burney believes to have succeeded and not preceded the prophetic period. Mr. Burney's answer is that the thirty-fourth chapter of Exodus, which contains this ceremonial decalogue, has no connexion with the twentieth chapter, which contains the ethical decalogue. In short, he believes that it is not a decalogue, but a summary from the hand of J of chapters 20–23, which are from the hand of E. These chapters contain both the Decalogue and also the Book of the Covenant. And this summary, if that may be called a summary which is no doubt a fragment of a quite independent

account, is all that J gives us of these two important documents.

The only serious objection is found in the historical narratives of the Old Testament itself, in the Books of Judges, Samuel, and Kings. From these books we gather that 'there existed in Israel during the greater part of the period of the residence in Canaan a kind of Jahweh worship, which found expression in the representation of Jahweh under the form of an image, and which was bound up with the practice of rites (whether of divination or of another character) in which the use of images played a prominent part.' That objection is so formidable that Mr. Burney uses two-thirds of his space in its removal. For it is evident that those who worshipped Jahweh under the form of an image, either did not know, or else disregarded, the second commandment.

It is now that Mr. Burney becomes most original and most interesting. He uses, we have said, two-thirds of his space in removing this objection. We need not use so much. But he has several lines of argument, which he works out independently before he brings them to a common conclusion, and we shall take them up separately also.

The first line of argument is that when the Israelites entered Canaan under Joshua, certain Israelite tribes were already settled there. We know the evidence for this. There is first of all the mention of Israel on the stele of the Egyptian king Merenptah. Merenptah, or his successor, was the Pharaoh of the Exodus. Yet on this stele he mentions Israelites as raided by him *in Palestine*. Then there is the evidence of the Tell el-Amarna letters. These letters speak of a people called the Habiri, who entered Canaan about 1400 B.C., that is to say, some 150 years or more before the entry of Israel under Joshua. Mr. Burney does not assert that the Habiri were Hebrews, but he thinks that that identification is as likely as any other that has been proposed. In any case, their mention in the Tell el-Amarna letters is evidence that there was a wave of immigration into Canaan from the East a century and a half before the Conquest, an immigration, moreover, of tribes who were in all probability closely allied to Israel.

Then Sety I., whose reign appears to fall towards the end of the fourteenth century B.C. mentions a State in Western Galilee, which he calls Asaru or Aseru. This name corresponds with the name of the Israelite tribe of Asher. Again, the word Gad, which is the name of another tribe, means 'fortune,' and is probably connected with the name of the deity Gad, the patron of fortune, who is mentioned in Is 65^{11}, and whose name frequently occurs in Phœnician and Aramaic inscriptions. It is found also as the name of a place, Baal-Gad, in the far north of Palestine, and of Migdal-Gad, a stronghold of Judah.

Now, Asher and Gad are the two tribes whose descent is traced, not from a wife of Jacob, but from a concubine, Leah's handmaid Zilpah. 'May we therefore infer,' says Mr. Burney, 'that the meaning of this tradition is that these two tribes were regarded as occupying in some way an inferior position among the tribes?' If so, then Dan and Naphtali, sons by another concubine, will occupy the same inferior position. Mr. Burney's conclusion regarding these four tribes is, not that they were Canaanites, as others (like Paton and Hogg) have said, but that they were members of the great Aramæan migration, possibly Habiri, who pressed into Canaan and settled there, perhaps some centuries before the Israelitish invasion under Joshua.

In any case, whatever their names were, Mr. Burney believes that there were tribes of Israelites in Canaan before Joshua. These tribes took no part in the Exodus, and they knew not Moses. If they worshipped Jahweh (and Mr. Burney believes that they did), they might worship Him

under the form of an image without being troubled by the second commandment.

Let us pass to another line of evidence. Let us consider the origin and antiquity of the Divine name Jahweh. The Divine *title*, Mr. Burney prefers to say. For he holds it conclusively proved that the title Jahweh or Jahu, so far from being peculiar to Israel, was well known to the Babylonians, and that with them it was not the name of any particular god, but a generic name for Deity, like El. The evidence is found in certain proper names which have been discovered on the monuments. There Ilu-bi'di and Iau-bi'di are interchangeable, just as in Hebrew the name El-nathan might interchange with Jeho-nathan.

That Jahweh was not originally a proper name is perhaps Mr. Burney's greatest discovery, and he takes some time to prove it. His best argument he owes to Mr. C. J. Ball, who is at present lecturing on Assyriology in Oxford. In the Epic of Gilgameš there is a passage in which the word *ja-u* occurs. The passage, because of the occurrence of that word, has hitherto baffled the interpreter. Gilgameš, smitten with grief at the death of his friend Eabani, and anxious to discover whether the common lot of humanity can be avoided, hears of a man, Nuaḫ-napištim by name, who dwells in the island of the blest. He reaches the land where Nuaḫ-napištim dwells 'afar off at the confluence of the streams.' As Gilgameš is making stupendous efforts to bring his ship to land, Nuaḫ-napištim views him in the distance, and says to himself—'He who comes (yonder) is he not a *ja-u* man, and has he not the right hand of a hero?' The expression, we say, has hitherto defied the expositor. Mr. Ball believes that a 'ja-u' man is a 'god'-man. In an earlier part of the Epic, Gilgameš is described in the words—'Two-thirds of him are god, and his third part is human.' So now in speaking of him as a *ja-u*-man, Nuaḫ-napištim is simply laying emphasis upon his nature as partly human and partly divine.

Well, if Jahweh was at first only the title of deity, when did it reach the position of a proper name? Not in the days of Abraham. Abraham dwelt in Ur of the Chaldees, the southern seat of the worship of the moon-god Sin. He removed to Harran, the northern seat of the worship of the same deity. To Abraham Jahweh would still be merely a title of divinity. Jahweh as a proper name, and as the name of their own proper God, was revealed to Israel in one day. This, Mr. Burney believes, is the revelation that is recorded in the third chapter of Exodus. This is the meaning of the words in Ex 6^3—'I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by my name Jahweh I was not known to them.'

We are now ready to gather the lines of evidence together. When the Israelites who came out of Egypt with Moses entered Canaan, they found that the land was already partly taken possession of by kinsmen of their own. These kinsmen may have been those who were afterwards known as the tribes of Dan and Naphtali, Gad and Asher. They knew the name of Jahweh, the God of Israel, though Jahweh may yet have been little more than a title of deity to them, as it had been to other Semites, like the Babylonians. But to the Israelites who entered Canaan under Joshua, Jahweh was more than a title for God. He was more than a common possession of the Semitic race. He had become the God of Israel. When Moses had gone down into Egypt to deliver them, he had gone down with the great name I AM, and I AM had become their deliverer. To their minds He stood distinct, not only from the gods of Egypt, but even from the great Semitic moon-god Sin. Through the wilderness of Sin He had guided them, and at Sinai, the very seat of the moon-god, He had proved Himself superior; so superior that Mt. Sinai in Arabia is now associated, and will be for ever associated, not with the Semitic moon-god Sin, but with the mighty power of Jahweh, the God of Israel.

And more than that, and very much more, the God who led the Israelites through the wilderness was a God of righteousness. Mr. Burney seems to think that a distinctly ethical quality attached to the name of Jahweh even before the days of Moses. But however that may be, it was the experience of the wilderness that made His righteousness unmistakable. The march through that great and terrible wilderness could never be other than a trying one. Without the sense of Jahweh's leadership it could not have been accomplished. But the one thing that above all other things was impressed upon the Israelites was the fact that when they were obedient they prospered, when they were disobedient disaster overtook them. And obedience did not mean the offering of bulls and of goats to appease a capricious deity. It was the obedience of the heart. It was the surrender of the will. It was perseverance in right doing between man and man.

With this conception of Jahweh as a God of righteousness, we say, the Israelites entered Canaan. Mr. Burney believes that the conception had already become embodied in the Decalogue. He believes that the hand which accomplished that master-stroke of national policy was the hand of a leader of men, the hand of a religious genius, such as appears only occasionally in the whole history of the world. He believes that the Decalogue came from the hand of Moses. But when the Israelites entered Canaan and settled down in the land there were two strong forces with which the ethical religion of Jahweh came into contact.

One of these was the religion of the Canaanites. The Canaanites still dwelt in the land, and although the whole evidence of the historical books seems to Mr. Burney to show that the Israelites never ceased to recognize the essential antagonism that lay between their own religion and the religion of the Canaanites, it is not to be wondered at if there were occasional lapses into idolatry.

The other force was the religion of the tribes of Israel who were already settled in the land. Being their kinsmen, the Israelites who had come out of Egypt at once associated with these tribes. And although we see, in the Book of Judges especially, that in the great national movement under Deborah three of them held aloof, showing that the amalgamation was yet far from complete, nevertheless they could not forget that they belonged to the same stock, that they worshipped the same God and had ultimately the same religious and ethical interests. But the Jahweh whom these tribes worshipped was not the great I AM who had been made known to Moses, nor had He led them through the wilderness. Is it to be wondered at that throughout the historical books there are not only occasional lapses into idolatry (which are admitted to be lapses and repented of), but that there is also a worship of Jahweh under the form of an image, like Jeroboam's bulls at Dan and Bethel, and that the high places, as long as they lasted, were a perpetual menace to the pure worship of Jahweh?

Mr. Burney has no desire to take away from the glory of the prophets of Israel of the eighth century B.C. It is a glory that cannot be matched throughout all the history of religion and of ethics. But the prophets of the eighth century B.C. never claim that they are making a new departure. Amos and Hosea, Isaiah and Micah, attack the social and religious abuses of their time, but they attack them *as abuses*. They regard themselves not as the founders of a new type of Jahweh religion, but as carrying a burden of reformation. They are sent to insist upon religious essentials which the people once knew and ought never to have forsaken.

In his *Commentary on the Book of Exodus*, noticed on another page, Mr. A. H. McNeile has an 'Additional Note' on the name 'Jahweh.' Mr. McNeile has no new theory to offer. But in his Additional Note he gives a competent

summary of all that is known at present about the name 'Jahweh.' And best of all, he exercises his judgment in accepting the best translation of the Name that has yet been offered.

Before looking at the meaning of the Name, however, let us look at the Name itself. Where did it come from? Mr. McNeile's Additional Note occurs at Ex 3^{14}. That is the place at which Moses says to God, 'Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?' And God answers, 'I AM THAT I AM'; and adds, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.'

Now when Moses went down into Egypt, and told the children of Israel that I AM had sent him unto them, it is improbable that that was the first time they had heard the Name. An entirely new name, says Mr. McNeile, would have meant to them an entirely new God. But if the name was in existence already, how long had it been in existence, and where had it come from? Mr. Burney thinks that it came from Babylon. Mr. McNeile does not believe that. He is not sure that the supposed traces of it in Babylonian literature are genuine. But even if they are, they only point to the introduction of foreign (that is, Western Semitic) cults.

Nor does Mr. McNeile believe that the Name is North Syrian. If the North Syrian name Iaubi'di really contains the name of Jahweh, as Ilubi'di contains the name of El, and if these two names can be compared with Jeho-iakim and Eliakim, that only implies after all that the name of Jahweh came to be known to other Semitic tribes besides the Israelites. But Mr. McNeile thinks it probable that Jahweh was the name of the God worshipped by a small number of tribes or clans in the region of Sinai, and that the Israelites already knew something of Him, so that Moses was able to bind them together by a common worship when he went down into Egypt with the name I AM.

The worth of Mr. McNeile's 'Additional Note' lies, however, in what it says about the meaning of the Name. The name Jahweh, whenever it occurs, is simply the third person singular of the imperfect tense of the verb *to be*. If we could translate the imperfect tense by the present, then we could translate the Name *He is*. When Jahweh is speaking of Himself, however, He of course uses the first person, which may therefore be translated I AM, as it is translated in Ex 3^{14}.

But it is not quite satisfactory to translate the imperfect tense as if it were a present. As Driver states in his *Hebrew Tenses*, and as Mr. McNeile quotes the statement from him, 'the Hebrew imperfect denotes either *habitual* action or *future* action.' Now, in his article on GOD in the *Dictionary of the Bible*, Professor A. B. Davidson argues that the form Jahweh is intended to represent *future* action. Mr. M'Neile accepts the argument. He believes that when we speak of Jahweh we are using a word which means 'He will be,' and when Jahweh spoke of Himself, He said not I AM, but I WILL BE. And when He repeated His name He said, I WILL BE THAT I WILL BE.

There is one thing more. The verb *to be* is not the verb of simple existence. As Davidson puts it, it does not mean *to be essentially* or ontologically, but *phenomenally*. In other words, it means not simply *to be*, but *to be something*. God says, 'I will be that I will be'—what He will be He does not say. He deliberately leaves that unexpressed. He leaves it to the future to discover that. He sends Moses down into Egypt with the message, 'Thus shalt thou say unto the children of Israel, I WILL BE hath sent me unto you.' It was a challenge to faith. If they knew Him in the past, they would know Him better in the future. But what He will be to them He does

not say. That will depend upon their faith in Him and their obedience.

What will He be to them? We have an advantage over the Israelites here. They could only look forward; we can look back. They could only walk by faith; we can walk by sight. What has He been to them?

He has been Creator and Preserver. But they knew that already, we may suppose. At least they knew that He was their Preserver. The suggestion has been made, and Mr. McNeile does not altogether reject it, that the verb which forms the name 'Jahweh,' and which we translate to *be*, originally meant to *fall*. And so Jahweh was He who causes rain or lightning to fall. But whether He was originally a so-called Nature-God or not, we may safely assume that, if the Israelites knew anything about Him at all, they knew that He was a God who made His sun to rise upon the evil as well as upon the good, and sent His rain upon the just and also upon the unjust.

What will their first discovery of Him now be? It will be that He is a Deliverer. It will be that He is a God who has pity. And that when He has pity He sends deliverance. We must not anticipate. But is it not said that He who came as the express image of God's person had compassion upon the multitude, and that His compassion at once translated itself into action—that He healed them and fed them, and delivered them out of their prison-house? The Israelites will discover immediately that God is a Deliverer. For Jahweh said, 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them.'

They never forgot their deliverance. We speak of the Exodus from Egypt as the moment of their birth as a nation. They spoke of it as their Deliverance. And the two things which impressed them about it were the 'high hand' with which Jahweh delivered them, and the 'provocation' with which, after their deliverance, the people provoked Him. All through their history they remembered the mighty works. All through their history they were amazed at the ingratitude of those in whose sight the mighty works had been wrought. When they told their children the story, they always ended with the words, 'And their carcases fell in the wilderness.' It was an awful fate for those to whom the land of the Amorites had been promised. It was a warning for the disobedient in all their generations. And yet, when Jahweh was ready to make His next great revelation to them, they missed it. They almost all missed it, through disobedience. For the next great discovery was Salvation.

Salvation is greater than deliverance. For sin is greater than sorrow. It is a great thing certainly to be delivered out of some deep distress. It is a great thing to realize that we are delivered by Jahweh. But the greatest of all things is the deliverance from sin, the deliverance which we call Salvation.

The Israelites did not know that Jahweh had come as a Saviour. They did not recognize Him. One of the reasons why they did not recognize Him was that they were thinking of their fathers' provocation, and not of their own sin. Another reason was that He did not come under the name of Jahweh. He came under the name of Jesus. It is true that Jesus means Saviour. It is true that when He came it was announced that He would save His people from their sins. But Jesus was supposed to be the son of Joseph. And just as their fathers said, 'As for this Moses we wot not what is become of him,' so they said, 'Is not this the carpenter, and are not his sisters here with us?' They were offended in Him. And when Jahweh was making His new revelation to them, they were crying out, 'Away with him! Crucify him!'

I WILL BE THAT I WILL BE. What will He be?

Already He has been Creator and Preserver, Deliverer and Saviour. We have made these discoveries. For the deliverance from the bondage of Egypt and the salvation from the bondage of sin are acts of history. They both belong to our past. In relation to them both we walk by sight. And how great is our astonishment, first at the provocation in the Wilderness, and next at the crucifixion on Calvary. Is it possible that, in our astonishment at the blindness of the Israelites, we are in the same condemnation through disobedience?

It is possible. For Jahweh has not yet made the last revelation of Himself. To us still He says, I WILL BE. It is not given to any generation of men to walk entirely by sight. In the last book of the Bible there is a hint that when the new revelation comes it will come with a new name. But to whom will it come? It will come to him that overcometh. 'He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name' (Rev 3^{12}).

The Self-Consciousness of Jesus and the Servant of the Lord.

By Professor the Rev. H. A. A. Kennedy, M.A., D.Sc., Toronto.

III.

The Influence of Isaiah.

When did Jesus become conscious that His Messianic career must issue in death? Is any light attainable on the problem? How is this conviction related to His Messianic consciousness as a whole? How is it related to His consciousness of Sonship? We will attempt to discuss these far-reaching questions, not with the view of reaching definite, far less, final answers, for that is impossible, but in order, at least, to indicate that much remains to be done in this direction; that hints may be collected from the Gospels which, in any case, suggest possible solutions; that many scholars have made rash assertions because they have not clearly realized the situation. Take, for example, such a statement as that of Schwartzkopff, by no means a hasty investigator (*Prophecies of Jesus Christ concerning His death*, etc., Eng. tr. p. 26): 'No doubt he must have clearly seen from the beginning that suffering awaited him in his Messianic mission. . . . But that did not necessarily mean that the struggle would end in death. . . . [Old Testament] predictions made no reference to a death of the Messiah. No doubt Is 53 foreshadowed the death of the Servant of the Lord, but this was explained away by the exposition of the Rabbis.' This paragraph implies that Is 53 had no special importance for the consciousness of Jesus, who would, Schwartzkopff supposes, be guided by the interpretations current in His time. We may narrow down our inquiry, then, to this: Did Jesus identify Himself with the O.T. figure of the Servant of Jehovah, and at what stage in His consciousness of Messiahship did this identification take place?

Even a cursory study of the Gospels reveals most clearly the extraordinary influence of O.T. Scripture on the mind of Jesus. It is not too much to say that His thought is steeped in O.T. religious conceptions. This can be in no sense surprising. The converse would have been quite inexplicable. If His human nature were to undergo any development at all (and, of course, a real humanity presupposes this, as the N.T. explicitly recognizes), a supremely powerful influence

must have been that of the piety which He found existing, and the sources from which that piety received its nurture. The purer the piety, the more ardently must it have turned to the prophets and psalmists, who had surpassed the other O.T. writers in loftiness of spiritual vision. Obviously the circle in which Jesus was brought up belonged to the most devout in the land. They 'waited for the consolation of Israel,' and this expectancy was mainly based on the wonderful prophetic pictures of the future. No doubt, as we discover from the mental history of the Twelve, the national idea must still have been very prominent in their Messianic hopes. Probably for that reason, the mysterious figure of the Servant of Jehovah would scarcely appeal to them. We have already seen how small a place it took in Jewish theology. It is of interest to note in passing that the translators of the O.T. into Greek, to a large extent failed to understand the conception, a fact which can be discovered from various portions of their translation of Is 53.

From His earliest years, the O.T. must have been peculiarly prized by Jesus. His soul would respond to the revelation of God which had come to illumine the world, even before He had reached that stage of intellectual growth and experience of life at which the Divine purpose, in all its grandeur, took ever more definite shape for His consciousness, and at which He felt, with deepening insight, the central meaning of His own place in the history of redemption.

Many interpreters of the Gospels have attempted to discuss the beginnings, in the spiritual experience of Jesus, of that wonderful process whose issue is disclosed in the narratives of His Baptism and Temptation. At best, this must be a precarious endeavour. For we dare not estimate the potentialities of the religious consciousness of Jesus by the standards of our own spiritual development. Thus, to say, with Holtzmann (*N.T. Theologie*, i. p. 270): 'The consciousness of being Son of God is the simplest and purest expression of attained religious perfection,' is to leave the matter precisely where it was. For it is just this 'attained religious perfection' which constitutes the problem. How did this 'attaining' relate itself to His mental and spiritual growth? How did His consciousness of Sonship emerge into the full light of mental recognition? Was there possible, in His case, any spiritual attitude towards God, without this filial consciousness? It seems to us that only a preconceived view of history can doubt the authenticity of the beautiful incident recorded in Lk 2^{41-50}. There is not a trace of the legendary apparent in it. It is one of these recollections, traceable to Mary herself, which give their special character and colour to the earlier narratives of Luke. The interest of the scene culminates in the words of the boy Jesus: 'Knew ye not that I must be about my Father's business (or, in my Father's house)?' Here already is the consciousness of a special relationship to God.

It is plainly beyond the range of our conception to attempt to formulate the form of thought or feeling in which this consciousness emerged on the mental horizon of Jesus. Some scholars, *e.g.* H. J. Holtzmann, believe that Jesus 'referred the name "Son of God" to Himself as the Chosen of the Divine love, so that God as Father formed the correlative conception thereto' (*op. cit.* i. p. 267). Here, again, the problem really still remains. By means of what kind of experience did Jesus realize this Divine 'choice' of Himself? Others, *e.g.* Baldensperger (*op. cit.* p. 221), hold that this feeling of Sonship was 'no earlier and no later than his consciousness of Messiahship.' Such an hypothesis can be nothing else than arbitrary. The only approach towards any apprehension of the situation is from the known facts of Jesus' experience. These are only recorded fragmentarily, but the nature of them is sufficiently clear from such passages as Mt 11^{27}, 'All things were delivered to me by my Father: and no one fully knoweth (ἐπιγινώσκει) the Son, except the Father; nor doth any one fully know the Father, but the Son, and he to whomsoever the Son is willing to reveal him.' Complete mutual knowledge is the foundation of the relationship between the Father and the Son. The very use of the names Father and Son implies that that knowledge is *love*. Pure and unalloyed love toward God—that is the basis of the filial consciousness of Jesus. This love, which is the fundamental element in His personality, instinctively craves for fellowship and finds it. The love of God in unstinted measure meets His love. In that wonderful relationship He finds Himself. At what point in His developing consciousness that became clearly manifest is, after all, of secondary importance. We believe it is presupposed by the incident quoted above.

The momentous question is: How will this all-

absorbing fellowship, which is the heart and centre of His life, affect His outlook on the world? Necessarily as boundless love for men, taking the highest form which the highest love can take, the desire that they should attain to the likeness of God. This attitude was no doubt fully developed by the time of which it could be said: 'Jesus progressed in wisdom and age, and in favour with God and men' (Lk 2^{52}). But a love like this, which was the core of Jesus' self-consciousness, must, from the outset, work in His nature with tremendous motive power. It is impossible to conceive of it as a mere satisfying emotion. It must, of necessity, prompt to activity. And only one kind of activity can be associated with it as effect: that of definitely bringing men under the sway of God.

Now, as an integral part of the whole Divine saving purpose, as the next step in the self-revelation of God, one particular order of functions connected itself by a fundamental fitness with the whole bent of Jesus' thought and feeling. It was the Messiahship. The most vital element in the piety of the godliest people He knew was involved in their Messianic hopes. The authoritative ground for these hopes lay in the great forecasts of the prophets and psalmists. Jesus went to the sources. His delight in the earlier revelation was unalloyed. He searched the Scriptures for Himself. And for Him their meaning shone forth with a brightness which no other had discovered. The Divine intention took shape before the gaze of His soul. He saw the wisdom of God preparing the way for a final issue of salvation. And these ultimate operations, which were to usher in a splendid new order, were found constantly to attach themselves to an ideal person, the anointed King, who should be God's vicegerent upon earth. This was the expectation which stirred in the hearts of His devoutest friends. The picture was a glorious one: God triumphing over the oppressors of His people; God vindicating the chosen race through His kingly representative. In the Book of Daniel, which He knew, a book of extraordinary influence in that period, there was a remarkable picture of a Kingdom of the Saints which should overpower the brutal world-kingdoms, symbolized by the four beasts (Dn $7^{2\text{-}27}$). In this kingdom dominion was given to 'one like unto a Son of man' (v.^{13}). In one important apocalyptic writing (En 37–71) this mysterious Figure was identified with Messiah.[1] We know what significant use Jesus made of these conceptions.

But the most wonderful picture of all lay aside from the beaten track of expectation. It was the picture in the second part of Isaiah of the *Servant of Jehovah*. As we have seen, it was scarcely, by any Jewish scholars, associated with the person of Messiah. For it seemed to lack the characteristically Messianic features. And yet it must have arrested the attention of Jesus, as soon as He began to read and study the prophets. We cannot tell, of course, whether our Lord interpreted the description as belonging to a personification or to a person. The question is not of importance. The crucial matter consists in the qualities here portrayed. He is the chosen of God, in whom the heart of God delights (42^{1}). Yet there is nothing of pomp or fame in his aspect. He is gentle, self-restrained, quiet (42^{2}). He deals tenderly with the weak and wavering (42^{3}). He grows up without any ostentation (53^{2}). There is nothing at the outset to attract men's attention (*ibid.*). As his career progresses, there is a strange blending of loftiness and lowliness. He is 'called in righteousness' to 'open the blind eyes.' He is to bring forth judgment (*i.e.* the true religion) to the nations. And yet his course is one of trial and suffering. He gives his back to the smiters: he hides not his face from shame and spitting (50^{6}). He is despised and rejected of men (53^{3}). It pleases the Lord to bruise him (53^{10}). He is wounded for the transgressions of his brethren, bruised for their iniquities: by his stripes they are healed (53^{5}). His soul is made a guilt-offering. But as the issue, he shall see a seed, he shall lengthen his days, as God's righteous Servant he shall win righteousness for many ($53^{10.11}$). It is not surprising that this conception seemed to the scribes to contradict the traditional Messianic pictures. Here was a figure wholly different from the powerful King who should maintain the traditions of David's victorious throne. Yet nowhere else in the O.T. is the idea of a Saviour so expressly delineated. The two pictures stand before the mind of Jesus: the Anointed King; the Suffering Servant. Must He not have reflected upon them long and earnestly? Must He not have weighed and estimated their meaning and value in the light of His own consciousness of an unsullied vision of the heart of God? Need there be a contradiction between their functions? Might

[1] Compare the Psalms of Solomon.

not the kingliest vocation of God's Anointed be that of gracious and tender service? Nay, must not self-forgetting service be the most perfect outcome of the heart of God, which He had discovered in His own experience to be pure and unmixed love? But this is *His* discovery. His most pious friends are barely able to understand Him; indeed, many are utterly bewildered. Even in the Scriptures of the O.T. there are only dim foreshadowings of this profoundest of all spiritual truths. For His soul alone it is clear as noon-day. Is not this discovery a signal mark of the Divine purpose? Is not this saving purpose interwoven with His experience? Is not He the chosen of the most High? Are these features of the Servant the lineaments of His life as consecrated to this supreme vocation? Is He to be 'despised and rejected of men': to 'bear the sins of many and make intercession for the transgressors': to 'make his soul a guilt-offering': as God's righteous Servant 'to win righteousness for many'?

The high probability that in the silent years at Nazareth He should arrive at this identification is surely by this time apparent. We believe that it almost passes into a certainty in the light of His baptism-experience. This crisis in His career is the first opportunity which the Gospels afford us of estimating the actual situation as it existed for the self-consciousness of Jesus. Numerous interpretations have been given of Jesus' resolution to be baptized by John in Jordan. We do not propose to discuss these. But let us assume, for the moment, that He had begun to associate His own vocation with the mysterious and yet so appealing Figure of the Servant, an assumption which we have already shown to be thoroughly reasonable. An epoch has arisen in the popular religion. The Baptist has sounded the note of repentance. Crowds are flocking to the Jordan, confessing their sins, and through the symbolic act of baptism indicating their desire to enter upon a new life. This new life is to be a preparation for, if not an entrance into, the approaching kingdom of God. The movement must appeal with peculiar solemnity to Jesus. It is the kind of spiritual crisis, no doubt, for which He has been waiting. If the news reaches Him, as doubtless it must, of the actual terms in which John proclaims his message, telling of One mightier than he, who is to come, the burden of men's need which lies upon His heart, the yearning love which constrains Him to devote Himself to the service of His fellows—these influences will bring Him forth to associate Himself with the crucial opportunity which has arisen. What shall be His attitude towards this religious upheaval, this extraordinary demonstration of penitence?

If Jesus, by this time, had begun to interpret His own divinely appointed vocation in the light of the experiences of the Servant, one conviction must have taken a central place in His consciousness: the conviction that His career was to be *vicarious*. For no element was so unique, so impressive in the prophet's delineation as this. Yet what element would so directly appeal to Him? The controlling power in His being was the compassion of His boundless love seeking an outlet for its expression in self-forgetting service. To make Himself one with that erring humanity which He had learned to know, in its burdens, its sorrows, and its sins, was an aim truly befitting Him who felt that through His experience the living God was drawing near to man. Surely it was this vicarious impulse which urged Him to the banks of the Jordan. He had no personal sin to confess: in His consciousness there was no place for personal penitence. But how could He more effectively dedicate Himself to that vocation, whose vicarious character was shaping itself, or had already shaped itself for thought and feeling, than by taking His place beside the penitents and identifying His pure will with their confessions? 'Suffer it to be so now,' He urged, when John hesitated, 'for thus it becometh us to fulfil all righteousness' (*πληρῶσαι πᾶσαν δικαιοσύνην*).

We wish to guard against exaggeration of evidence, but this remarkable saying seems full of illumination.[1] Various colourless explanations of the arresting word *δικαιοσύνην* have been given by commentators. When it is viewed in its intimate connexion with the step which Jesus was about to take, the step of consecration to what He knew was His Divine calling, by an act of self-identification with sinners, it is at least natural to look for light upon the word in that context in which Jesus must have felt Himself so

[1] Since these articles were written, Principal Garvie's most suggestive *Studies in the Inner Life of Jesus* has come into my hands. I find that he has interpreted this saying on precisely the same lines as I have followed. More than once he has strongly emphasized, from the same standpoint, the high importance of the Servant conception for the consciousness of Jesus.

completely at home. Now the idea of δίκαιος is prominent throughout the Songs of the Servant. That is one of his most characteristic epithets. And its intimate bearing on the passage before us is discernible in Is 53, 'My Servant the righteous, righteousness wins He for many, and their guilt He takes for his load' (so G. A. Smith, *Isaiah*, vol. ii. p. 345).

The outcome of this act of self-dedication for Jesus was of incomparable significance. It embraced a clear assurance of His Sonship and a fresh equipment with the Spirit. Let us attempt to realize what that implied. While these experiences, from the psychological standpoint, might be regarded as two aspects of the one spiritual fact, and while, in any case, they were necessarily inseparable from each other, it is legitimate to isolate them, in seeking to analyse their meaning. The assurance of the Sonship is the seal of God set upon that maturing experience of Jesus which culminated in His step of self-consecration to His mission. Here He reaches certainty as to the infallibility of His discernment in finding Himself in the crowning personification of the earlier revelation. He *is* the righteous Servant: He is God's chosen in whom He delights. Jehovah has called Him, and will hold His hand (Is 42^6). But in union with this marvellous consciousness, which, in its ripest form, is the climax of His spiritual growth, comes the sense of a new and unparalleled endowment with the Divine Spirit. From the result of this endowment, as recorded in the Gospels, which describe Jesus as being led or driven into the wilderness by the Spirit, we may gather that its main effect was to urge Him forward to His vocation, strong in the might of God. Here, too, He would find a corroboration of His earlier discovery. For one of the most typical features of the Servant is that God has put His Spirit upon Him (42^2; cf. 61^1).

The renewed consciousness of His equipment is the signal for decisive activity. And immediately the reaction supervenes. The intensity of His eagerness to be up and doing creates a crisis in His inner life. As He confronts the stupendous task of establishing the kingdom of God, doubts press in upon His soul. 'If thou be the Son of God'—the point of gravity lies there. How shall He assure Himself that His conviction is true? Is it safe to set out on this enterprise with no further guarantee? His temptation is to test the situation by employing the superhuman powers, of which He is conscious, for material ends ends which, at the same time, will procure His acknowledgment as Messiah. But the *nature* of His Messiahship is itself involved in such tests. If He yields, He is committing Himself to earthly and political ideals. To be greeted as Messiah on these conditions has nothing spiritual about it. It is simply to adopt the rôle expected by the national party. Jesus thrusts the suggestion away from Him in horror. In each instance He repels the temptation by casting Himself directly upon God. Of remarkable significance is Mt 4^4, 'Not by bread only shall man live, but by every word proceeding through the mouth of God.' This reminds us of His dependence on the earlier revelation. And there can be little doubt that when He had to choose between competing Messianic ideals, there stood clearly before His mind the figure of the Suffering Servant with which He had already identified Himself. For that was what His decision in the wilderness meant: the casting aside of the attractions of political authority and exaltation, and the deliberate choice of attainment through service, a service which essentially involved suffering.

Modern Positive Theology.

By the Rev. John Dickie, M.A., Minister of the Church of Scotland, Tarland, Aberdeenshire.

German theologians are at present much interested in the rise of a new Theological School, which claims to be at once modern and positive—the legitimate heir of the orthodox dogmatic tradition. The leaders of this movement are Superintendent Theodor Kaftan, of Kiel, and Professor Reinhold Seeberg, of Berlin. They are agreed, however, not so much in matters of detail as in principle and intention, and neither can be regarded as in any way responsible for the other. The younger men,

on the other hand, seem to be for the most part pupils of Seeberg, and stand to him in a relation of conscious and acknowledged discipleship, with more or less independence according to their individuality. Of these may be mentioned Karl Girgensohn, of Dorpat; R. H. Grützmacher, of Rostock; and Karl Beth, of the Protestant Faculty at Vienna, whose book, *The Moderns and the Principles of Theology*, published a little over a year ago, is admirable both as an historical account of the movement and as an exposition of its aims, and is, perhaps, the most distinctive contribution which it has yet made to theology.

So far, Modern Positive Theology is an aspiration rather than a system. We have programmes and statements of needs and principles, but no detailed application to the whole circle of Christian truth, like Julius Kaftan's, Haering's, and Wendt's, from the Ritschlian standpoint. But, of course, the earliest of the Ritschlian dogmatic systems belongs to a much later stage in the history of the school than the Modern Positive Theology has yet reached. The fullest exhibition of the Modern Positive doctrinal standpoint is Professor Seeberg's *Fundamental Truths of the Christian Religion*, a course of sixteen lectures delivered before students of all faculties in the University of Berlin during the winter session, 1901–1902 (4th edition, 1906). Of this, Messrs. Williams & Norgate announce an English translation. These lectures are fresh, vigorous, clear, and earnest. They are interesting and stimulating where they are least convincing. In my opinion there are few more admirable statements of what the Church is than we find in the fourteenth lecture. Of a like origin and somewhat similar character is Girgensohn's 'Attempt to proclaim the Old Truth to Modern Men'—*Twelve Addresses on the Christian Religion* (Munich, 1906). Work of this nature is perhaps more required in our day than treatises addressed to the professional theologian, and all the German schools in one way or another are endeavouring to meet the need. I think we ought to give them all credit for being actuated not by mere party motives, but by a real interest in religious truth as they understand it. As the interpreter of the 'Old Truth' to 'the modern man,' Modern Positive Theology naturally takes this part of its mission with special seriousness. But important as the work of popular statement is, such a treatment of the great problems of theology inevitably glosses over many leading questions, and leaves others altogether unanswered.

A 'Modern Positive Theology' is exposed to attack from two opposite directions. Many 'Moderns' will find it not sufficiently 'Modern'; while the other camp will think that the citadel has been betrayed to the enemy. For years the Ritschlian theology has been popularly known as 'the modern.' The Germans never apply the term to the counterpart of our pantheistic 'New Theology.' Besides articles by Herrmann and Traub, which I have not seen, dealing with Theodor Kaftan's *Modern Theology of the Old Faith*, the movement, as a whole, has been subjected to at least two detailed and searching criticisms from the Ritschlian side. From the standpoint of the Ritschlian Left—the so-called *Religionsgeschichtliche Schule*—Bousset in the *Theologische Rundschau* (August 1906 to January 1907) finds that Kaftan's 'Old Faith' is a mixture of old and new which have not yet assimilated one another, while his 'Modern Theology' has the same fault of placing discordant elements side by side without welding them together into one consistent whole. Seeberg's is throughout a theology of compromise, dominated by the endeavour to carry over as much as possible of the old dogma into the modern world. 'He loves to paint in indistinct colours, the definite lines varnish, and in this magical enchanted twilight the forms of the old dogmas are lost, and cease to offend the eye.' Others more at home in such matters are welcome to determine how far such ideas are 'positive,' but this mediating theology of Seeberg's certainly marks no real advance, and promises no fresh light. Grützmacher is little more than an echo—a less liberal and more polemical Seeberg. 'By his own admission his work is patchwork, and, in the situation in which we are placed, patchwork is of no use.'

Bousset, like Beth, deals separately with Theodor Kaftan, Seeberg, and Grützmacher. Schian follows a different method. His articles, just reprinted in a small volume of 121 pages, bear the titles, 'The Principles of the Modern Positive Theology,' 'The Christology of the Modern Positive Theology,' 'How does the Modern Positive Theology reach its Christological Affirmations?' 'Reinbold Seeberg's *Fundamental Truths* and the Ecclesiastical Situation.'

These articles of Schian's seem to me quite as able as Bousset's, and more instructive. They are,

besides, much more friendly in tone, but I do not know that in judgment there is any substantial difference. So far as I can infer Schian's general standpoint, he represents the older Ritschlianism.

The criticisms directed against 'Modern Positive Theology' from the 'Positive' side I know only at second hand. The strict orthodoxy of Greifswald finds Seeberg grievously in error in reference to his doctrine of Scripture, his Christology, and his view of the Atonement. But for some points of minor importance, according to Hermann Cremer, he would pass for a pupil of (Julius) Kaftan's. 'His views are not Lutheran, or Reformed, or Pietistic. They represent a modern sentimentalism, and furnish not a counterpart to Harnack's *Essence of Christianity*, but a companion piece.' One notable and learned representative of this school, however, the late Professor Zöckler, in his posthumous history of Apologetics, lets Seeberg down gently, finding that, at any rate, the heterodox is less in evidence than what is sound and Scriptural.

Such, then, has been the reception accorded to 'Modern Positive Theology' in the land of its birth. I think it must be admitted that Seeberg is neither a Schleiermacher nor a Ritschl. But he is a theologian of vast learning and great literary power, thoroughly in earnest in his desire to be both modern and true in the fullest measure to the faith received from the men of old. He is, moreover, the direct theological heir of Thomasius and Frank, and as such his views are likely to find admittance where the great constructive spirits of modern theology would knock in vain. In view of its origin as the work of a 'positive' theologian, compelled by stress of circumstances to become, in some measure at least, 'modern,' and of its theological significance as a movement towards Modernism from within the citadels of tradition, I think that some profit may accrue to the readers of THE EXPOSITORY TIMES from an examination of 'Modern Positive Theology.' So with the editor's indulgence I hope to deal in a short series of articles with Modern Positive Theology in its attitude to Scripture and ecclesiastical dogma, in its Christology, and in its relation to the general theological movement and the practical needs of our day.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XXIII. 43.

'And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.'—R.V.

EXPOSITION.

'And he said unto him.'—This is our Lord's second word from the Cross, and it is recorded only by St. Luke.

'Verily I say unto thee.'—As usual, this introduces something of special importance, or beyond expectation, cf. Lk 4^{24} 12^{37} $18^{17.\ 29}$ 21^{32}.—PLUMMER.

'To-day.'—Without an intermediate (1) state of unconsciousness, or (2) Purgatory.—ADENEY.

AN unexpected boon,—for the crucified often lingered in agony for more than two days.—FARRAR.

'Shalt thou be with me.'—Not merely in My company (σὺν ἐμοί), but sharing with Me (μετ' ἐμοῦ). The promise implies the continuance of consciousness after death. If the dead are unconscious, the assurance to the robber that he will be with Christ after death would be empty of consolation.—PLUMMER.

'In Paradise.'—The word, said to be of Persian origin, is used in various senses in Scripture: (1) a park or pleasure-ground (Neh 2^{8}, Cant 4^{13}, Ec 2^{5}); (2) the garden of Eden (Gn $2^{8\text{-}10.\ 15.\ 16}$ $3^{1\text{-}3.\ 8\text{-}10}$ etc.); (3) Abraham's bosom, *i.e.* the resting-place of the souls of the just until the resurrection (the meaning here); (4) a region in heaven, perhaps identical with 'the third heaven' (2 Co 12^{4}). It is doubtful whether 'the paradise of God' (Rev 2^{7}) is the same as (3) or (4) or is yet a fifth use. By His use of the word, Jesus neither confirms nor corrects Jewish beliefs on the subject. He assures the penitent that He will do far more than remember him at some unknown time in the future: this very day He will have him in His company in a place of security and bliss.—PLUMMER.

THE SERMON.

Jesus and the Individual.

By the Rev. W. M. Clow, B.D.

It is true that Jesus loved the whole world and died for it; it is true that He came to found His kingdom and build His Church, but His supreme

interest was always in the individual. It was only through a moral and spiritual change in the individual that His ideal of His kingdom and Church could ever be realized. So we find that individuals absorb Him all through life; and even in the midst of His passion He speaks those words to the first believer in His cross, 'To-day shalt *thou* be with *me*.'

1. Let us consider this supreme interest in the individual; first, as *a revelation of the mind and heart of God*. In the Old Testament it is not the individual but 'the people of God' as a concrete unity whom God leads and teaches, with whom He made His covenant. Now and again some privileged soul beheld the face of God, but the ordinary man did not dare to think that he was of consequence to God. We know that in Old Testament times God did care for the humblest soul, but it is plain that the Israelites found it inconceivable. With the New Testament in our hands, do we believe that He cares for us with our obscure lives and petty passions? Who has not felt prayer to be beset with difficulty when we consider the transcendence and almightiness of God? But the difficulty is one of imagination rather than of reason. God is a personality and therefore a thinking and devising will. He is thought of most surely as love—love which is not weakened by exercise and which is always individual. Then it becomes sweet reasonableness to believe that God cares for every soul. Illustrations of this truth, that only greatness can individualize, abound. Is not the power to master and manage details the test of a great mind? Take a great mind—like Kepler's, looking up into the myriad multitude of stars, or like Shakespeare's, making every servitor in his drama maintain his place—and you find it moving with an easy mastery over bewildering details.

2. Notice, secondly, that the supreme care of Jesus for the individual is *a revelation of the value of each human life*. That man has a spiritual and immortal life consciously within him—that is what gives value to his life. Bring this home in the simplest way. In the early hours of this morning an obscure man surrendered his energy and passed into death. The years of toil and drudgery and desire are all spent. He will be carried to a grave as obscure as was his life. But that man is of infinite value to God, and his life is intimately known to God. And this obscurity is changed into glory.

3. In the third place, notice that the supreme care of Jesus for the individual is *a revelation of the most imperative duty of the individual soul*. Duty is response to God. If God so loves the individual, the imperative business of life is to love God in return. In the old evangelical language the only certain duty of life is to save the soul. And that, not for the sake of the individual only, but for the sake of the commonweal. One by one we are born again, and one by one enter the kingdom, which is built up of individuals who have made response to God.

The Second Word from the Cross.

By the Rev. A. G. Mortimer, D.D.

The first word from the Cross showed us love manifesting itself in *prayer* for the souls of others; this second word shows us love manifesting itself in *works* for the souls of others. Our Lord was asked by the thief for remembrance in His kingdom, but He at once gives him a share in that kingdom for eternity—the kingdom which He was to win at so great a cost.

Our Lord by His attitude to this thief draws a clear distinction between philanthropy and charity—the love of men's bodies and the love of their souls. To-day the philanthropists are an increasingly large class. This being so, should not Christians leave the task of caring for men's bodies to them, and confine themselves to ministering to men's souls—ministering to their bodies only as a means of reaching their souls? When the robber said, 'Lord, remember me,' he was suffering intense agony. What, then, ought our Lord to have done according to the views of philanthropy? Surely He ought to have taken him down from the cross, staunched his wounds and deadened his pain. In that sense our Lord was no philanthropist. He allowed the thief to suffer because suffering is one of the greatest blessings of life—when it is borne as the penitent thief bore his, as the due reward of sin. He left him on the cross to die, but He saved his soul. His method was not temporal alleviation of pain, but the eternal redemption of the soul—not philanthropy, but charity.

Let me now make a few practical suggestions of ways in which we can follow our Lord's example in manifesting our love by works for others. It is clear that our Lord, by sharing His kingdom with

a robber, set before us the duty of sharing with others our kingdom—that over which we have rule, our time, our money, our talents.

To what extent must we do this? Oh, let us be generous. With regard to time let us consider how much time we spend selfishly on ourselves, and how much we waste. With regard to money, a tenth God required of the Jew, and this proportion at least the Church requires of her children. Indeed, this is a *debt* due to God. Our *gifts* do not begin until after that debt has been paid. With regard to the direction which our giving takes, let us not be like those who give large fortunes to the Society for the Prevention of Cruelty to Animals, or to found a home for cats, but will not give anything to prevent the ruin and loss of souls. Let us remember our Lord's principle—not philanthropy, but charity.

Illustrations.

The miraculous thing is not the pardon, but the ripeness, of the malefactor. There are flowers in the American prairies that spring up in a single night. When they do spring up, they are entitled to all the *benefits* of a flower; it is no *miracle* that they drink the sunshine. The whole wonder lies in this quick springing, in the acceleration of this development. So it is with this malefactor. The marvel is the ripeness of his faith. You say he received a quicker reward than Peter. He deserved it. He displayed exactly that kind of faith which Peter in the garden had failed to reach—faith in Christ's power on the *Cross*. His spiritual life was *born* on Calvary; he was the first leaf of that winter tree. He came to Jesus in His human poverty. He came to Him when, to the eye of sense, He was a dying man. He came to Him when He had been divested of every robe which meant royalty; denuded of every badge which declared Him to be a King. And yet, in that hour he perceived His royalty. He detected the gold beneath the dust; he recognized the kingdom through the cloud. In the absence of all visible glory, in the presence of all that suggested humiliation, this man discerned a regal majesty, a power to which in death a human soul might pray. And Jesus discerned in *him* the presage of His coming kingdom—the first-fruits of a great communion in which the voices of a responsive multitude should break the solitude of the Son of man.—Matheson's *Studies of the Portrait of Christ*.

'I have said farewell to everything in this life,' answered the stranger stoutly. 'I have given up my former name, family, everything. I have no idea what to do, if I live, unless I can work here.'

''Pears ter me thet depends entirely on yer own state o' mind,' replied Pa Gladden. 'If ye hain't got any hanker arter yerself in the past, it strikes me thet ye air jes erbout in the state o' thet thief that war hangin' on the cross next ter God's Son. Don't ye remember them solemn words: "Ter-night thou shalt be with me in Paradise"? God has p'intedly saved ye by redeemin' love fer a good life. Ye've been hung on your cross of affliction an' sufferin' ontil the old Adam orter be plumb dead in ye this minute.' A look of incredulity crossed the pallid face.

'Is there any life left for me?'

'A life o' right-doin',' spoke Pa Gladden strongly. 'It air plain ter see thet ye've hed oncommon chances, an' ye ain't done one thing with them. Now thet ye ain't got any chance at all, mebbe yer speerit wull rise an' climb out o' its encumberin' shell.'—*Pa Gladden*, by Elizabeth Cherry Waltz.

At length
The pale, glad lips have breathed the trembling prayer,
'O Lord, remember me!' The hosts of God,
With wistful angel-faces, bending low
Above their dying King, were surely stirred
To wonder at the cry. Not one of all
The shining host had dared to speak to Him
In that dread hour of woe, when Heaven and Earth
Stood trembling and amazed; yet, lo! the voice
Of one who speaks to Him, who dares to pray,
'O Lord, remember me!' A sinful man
May make his pitiful appeal to Christ,
The Sinner's Friend, where angels dare not speak;
And sweetly from the dying lips that day
The answer came.
Oh, strange and solemn joy
Which broke upon the fading face of him
Who there received the promise: 'Thou shalt be
In Paradise this night, this night with Me.'
And thus the Lord fulfilled His word. He spake
Of giving rest, and on the bitter Cross
He gave the promised rest. O Christ, the King!
We also wander on the desert hills,
Though haunted by Thy call, returning sweet
At morn and eve: we will not come to Thee
Till Thou hast nailed us to some bitter cross,
And *made* us look on Thine: and driven at last
To call on Thee with trembling and with tears—
Thou lookest down in love, upbraiding not
And promising the kingdom!
Thus it was
That day on Calvary.

'Ezekiel, and other Poems,' by Barbara Miller Macandrew.

'With me in Paradise.' It was a Sabbath afternoon. I had taken my little boy of four summers for a walk to our village cemetery to see the grave of an infant recently buried there.

We were walking homeward hand in hand, and had been silent for some minutes, when the little lad said, 'Papa, when you die and go to heaven, will you take me too?' Somewhat in wonder at his artless question, I replied, 'Why, my son?' He gripped my hand more closely as he looked up with the light of love in his eye, and said tenderly, ''Cause I want to go *with you*.'

What answer could I make him? To go with me! Then he would not fear. There would be no darkness or mystery where I was. Heaven would be home for him if I

were there. There flashed upon my mind the Saviour's words, 'Thou shalt be *with me* in Paradise.' Ah, little son, what a lesson you have taught me! what a flood of light you have thrown upon my faith and hope and love in Him who says to all His sons, 'Thou shalt be with me in Paradise!' Where thou art, O Christ, there is heaven for me. Why should I shrink from death or fear the power of its darkness?—W. M'Donald.

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Recent Foreign Theology.

The New Study of Gnosticism.[1]

The data for a scientific study of Gnosticism have been vastly increased within recent years. Thanks to the industry of many able scholars, it has become possible to estimate the various patristic sources in something like their true relative value. New fragments of Gnostic documents have come to light, and the Pistis Sophia and Books of Jêu have been thoroughly edited. Above all, modern research has thrown a flood of light on the whole subject of religious syncretism in the first century. The different elements which entered into Gnosticism can now in some measure be analysed; and the process whereby they were fused together and connected with Christianity has ceased to be wholly unintelligible.

Professor Bousset has many qualifications for attempting a solution of the outstanding problems of Gnosticism, in the light of the new data. His previous studies in Oriental mythology and speculation have given him an almost unrivalled command of the relevant material. He possesses in a high degree the faculties of judgment and insight, without which it is perilous to wander in the Gnostic labyrinth. The lucidity of thought and language, which is so marked a feature in all his writings, is peculiarly welcome in the present book. The subject of Gnosticism has obscurities enough of its own; and we cannot afford to study it in a hazy or confused exposition. Bousset is always clear. He often succeeds in removing a difficulty by nothing else than a plain, orderly statement of the facts.

The book is divided into eight chapters, each of them dealing with some problem of Gnosticism which has hitherto baffled inquiry. Bousset looks for a solution by regarding Gnosticism as only one phase in a much wider movement. Instead of confining himself to a single period or a single class of sources, he takes account of the whole movement, from its beginnings in pre-Christian times to its final outcome in Manichæanism and Mandæanism. His investigation leads him to the general result that there was no intrinsic relation between Gnosticism and Christianity. Gnostic speculation had its origin in the attempt to graft one religious system on an earlier one; but these two religions were not Christianity and Greek or Oriental Paganism. The earlier religion was that of Babylonia, and the later one that of Persia. About the time of Alexander, the Persian religion began to displace the Babylonian, and what had hitherto been the supreme divinities suffered a process of degradation. The seven planetary gods

[1] *Hauptprobleme der Gnosis.* Von Wilhelm Bousset. (Göttingen: Vandenhoeck & Ruprecht, 1907. Glasgow: F. Bauermeister.)

(headed by Ialdabaoth or Saturn) became the Archons of the lower, material world; while over against them was the Zoroastrian world of Light, the Pleroma of later theory. In its origin, therefore, Gnosticism was purely dualistic, and this was its essential character all through its history, as we can see from its final outcome in the Manichæan system. But in the West the influence of Greek philosophy reacted on the original dualism. Basilides, and in a more marked degree Valentinus, sought to deduce the lower world from the higher, in the interests of a philosophical monism. The doctrine of emanations, however, was a later accretion, and had no organic relation to Gnosticism proper.

Bousset passes in review the various Gnostic conceptions which seem to be borrowed from Christianity; and endeavours to prove, in each instance, that a Christian colouring was imparted to ideas which really belonged to some much earlier faith. Thus the Gnostic 'Saviour' was simply the hero who appears in many Oriental myths as conquering the powers of darkness; this mythical figure, perhaps originally the sun-god, was artificially combined with the historical Jesus. The strange rôle which Gnosticism assigns to the Spirit is likewise to be explained from the survival of traditions relating possibly to Mithra, the god of the middle air. Even the anti-Jewish attitude of Gnosticism may have originated in a time before the contact with Christianity. Bousset is inclined to connect it with the rivalry of Jews and Phœnicians in the days of Judas Maccabæus. He maintains that, in any case, the doctrine of an inferior malign Power had already been fully developed before there was any thought of associating it with the God of the Old Testament.

A large part of the investigation is occupied with the mysterious figure of Sophia, around whose fall and redemption all the Gnostic theories revolve. Bousset concludes that Sophia is ultimately identical with the Μήτηρ—the queen of heaven or mother of the gods. The myth of this divinity became fused with that of the primordial man (the Gayo-mard of Persian speculation), who takes a central place in Manichæanism, although in Gnosticism he falls out of sight, owing to his absorption into Sophia. It is due to this double derivation that the figure of Sophia is in some Gnostic systems duplicated—one Sophia retaining her rank in the Plerôma, while the other falls. Originally the Μήτηρ had absolutely no place in the world of Jewish or Christian thought; but an analogy to her was found in the Wisdom of the Old Testament, whose name she henceforth assumed.

In a brief review it is only possible to indicate two or three of the more important suggestions in Bousset's book, omitting altogether the weighty arguments by which they are supported. No doubt, in his explanation of many of the details of Gnostic theory, there is much that is conjectural; but it is difficult to avoid the conclusion that Bousset has proved his main thesis. He has shown that the origins of Gnosticism are to be sought in a mingling of Oriental mythologies which had taken place before the Christian era, and that the speculations thus derived were not essentially modified by Christianity. The book lies open to criticism on the side of its omissions rather than of its contents. Some notice, for instance, might have been taken of de Faye's argument, based on a detailed examination of the sources, that the earlier Christian Gnosticism was of a simple and semi-orthodox type, and gave place very gradually to the full-blown mythological systems. It seems to us, also, that Bousset has passed over too lightly the influence of Greek speculation on Gnosticism. Admitting everything he says about the origin of the Gnostic movement, we may still maintain that it entirely changed its character when a philosophical value came to be impressed on the crude mythological figures. A still more serious defect is the absence of all appreciation of the religious significance of Gnosticism. The Gnostic thinkers may have succeeded very imperfectly in their attempt to combine Oriental tradition with the principles of Christianity. But we cannot believe that the whole movement was merely artificial. It must have been created by the sense of needs and aspirations which were not wholly satisfied by the orthodox creed. We know, even by the admissions of their adversaries, that there was a genuine and sometimes an intense religious life among the Gnostic Christians. Bousset has told us nothing about this inward spirit of the Gnostic movement, as distinguished from its fantastic external forms. Doubtless it was his object to confine his inquiry to a few debated points concerning Gnostic origins; but we leave his book with the desire that he would supplement it with

another in which he would explain the essential motive and import of Gnosticism.

E. F. Scott.

Prestwick.

Tobit and Aḥikar.[1]

The two essays named below are brought into one Beiheft zur *Z.A.T.W.* because each of them has something to say concerning the Achiacharos of Tobit (1[21f.] 2[10] 11[18] 14[10f.]). Dr. Müller does not write at great length on this point, his chief concern being with other questions. Professor Smend agrees in the main with his treatment of the Achiacharos passages, and devotes himself chiefly to certain investigations suggested by that story of Aḥikar which of late years has excited so much interest.

In the first essay we find a useful discussion of the various recensions of the Greek text of Tobit. These are divided into three classes, a shorter, represented by the uncials A and B, Ven 1 and most cursives, a longer, given in the Sinai MS., and an intermediate one, found in 44, 106, 107. Müller concludes that, so far as the subject-matter is concerned, the longer recension stands farthest from the primary Greek translation, but that the language of the shorter recension has sustained more alterations. A good illustration of the use made of the comparison of the texts is supplied by To 6[12]. From the shorter text Müller shows that *ἀνὴρ ἕτερος*, and not, as is commonly supposed, Raguel, is the subject of *ὀφειλήσει θάνατον*. As to the contents of the book, the essayist holds that it is based on an earlier one, of non-Jewish origin, nearer in form and substance to the widely diffused folk-tales which treat of 'The Grateful Dead Man,' who, rising again, secures for his benefactor a rich wife, after her former bridegrooms have been destroyed by a demon. 'It is a striking fact that in the Book of Tobit the reward is given in the first instance, not to the man who has buried the dead, but to his son. The pious custom of the father leads at first to the loss of his eyesight, which, however, is eventually restored. Moreover, the close similarity of the names Tobit and Tobias suggests the idea that father and son were originally one person, and were divided into two so as to place a Jewish Tobias alongside the probably foreign Tobit. And it is possible that the blind Tobit had at first nothing to do with the Tobit who buried the dead. For Tobit's blindness is brought into connexion with these interments in a peculiarly artificial fashion.'[2] The Persian name Asmodeus and the dog of Tobias also compel us to think of a foreign source. And the same would have to be said of the Achiacharos passages were it not that these are interpolations. The reference to Achiacharos in the dying speech of Tobit (14[10f.]) is altogether inappropriate, and this, with the other passages in which the name appears, can be removed from the text without creating a gap. Müller explains the differences betwixt those passages and the now extant Aḥikar story by supposing that the interpolator had another form of the legend before him.[3] He dates Tobit shortly before the Maccabean struggle, because it contains no teaching as to a future life, and no evidence of fanatical hatred of the heathen, as also on account of its literary characteristics. He locates the author in Palestine, and maintains that he wrote in Hebrew or Aramaic.

Until now it seems to have almost escaped notice that there is a remarkable similarity between the fables at the end of the Aḥikar story and the fables concerning animals, amongst those which go by the name of Æsop. Smend takes great pains to demonstrate the priority of the former. But the reader has the opportunity of judging for himself, as the parallel pairs are in each case given. Certainly in the one case[4] on which most stress is laid, the form in Æsop might be derived from the other, but the one in Aḥikar cannot be explained from the Greek. The way, too, in which the material is arranged in the combined Life and Fables of Æsop shows conclusively that the Greek editor had the Aḥikar legend to work on. A Greek version of it must have been current in the first century of our era. It and all the subsequent translations, Arabic, Armenian, Ethiopic, Slavic, rest ultimately on an Aramaic form. But there are so many allusions to the Old Testament, especially to the Wisdom Literature, as to compel the conclusion that the work is of Jewish origin, dating from about 200 B.C. And further still, the theme, which is the rivalry of two viziers; the

[1] Beiheft zur *Z.A.T.W.* 'Beiträge zur Erklärung und Kritik des Buches Tobit,' von Johannes Müller. 'Alter und Herkunft des Achikar-Romans und seine Verhältniss zu Æsop,' von Rudolf Smend. Giessen: Töpelmann, 1908.

[2] P. 10. [3] But cf. Smend, on p. 119. [4] P. 81.

names Aḥikar and Nadan; with other tokens, imply a still earlier narrative of non-Jewish character.

The above summary will show that some of the positions taken up by our two authors are opposed to those which have been held by previous writers. The new ground is fortified by a considerable mass of fresh material, which is disposed in such a way as to challenge attention and interest.

JOHN TAYLOR.

Winchcombe.

Harnack on the Acts of the Apostles.[1]

THIS monograph assumes and applies the critical principles laid down in the author's previous study of Luke the Physician. It is characterized by the same independent research into details, the same power of historical appreciation, and the same robust contempt for recent vagaries of criticism upon the Lucan writings. Too many essays on Acts are steps aside. Harnack's is a step forward. His direction at any rate is right.

The first chapter, on the chronological data, substantially reproduces the essay which has been already noticed in the pages of this magazine (pp. 250–252). The second chapter, on the geographical and local data (pp. 54–100), which is crowded with exegetical material, incidentally denies that Luke supports the South Galatian hypothesis (pp. 60, 90), divides Paul's missions into two (13–14, 15^{36}–21^{7}, so von Dobschütz), not into three phases (p. 87), calls attention to Luke's interest in the houses where Paul stayed (pp. 95 f.), and sums up afresh in favour of the we-sections and the whole book being due to the same author. The third chapter (pp. 101–110), on Luke's treatment of persons, is followed by a fourth upon the miracles and ecstatic phenomena of the history (pp. 111–130), which comes to close quarters with the real problems of the book. Luke's repetition of popular tales in the first fifteen chapters is ascribed to the fact that he had authorities for that period who were less critical than himself, but whom he respected too much to ignore. Harnack, as usual, will not have recourse, except on the direst compulsion, to any source-criticism in order to explain these legends of the primitive Palestinian Church. Luke must have got them from people like Philip and his daughters. The story of Ananias and Sapphira may have been modelled on passages like Lv 10 and Jos 7, but it is not, as Pfleiderer thinks, 'an allegorical fable.' The account of the Ascension (pp. 126 f.) in 1^{1-12} represents a third stage of the legend which Luke picked up after he had written the third Gospel, where its second stage or phase is reproduced. When compared with the Acts of Paul or of John, however, Luke's history is remarkably reserved in its predilection for supernatural tales; only three miracles are associated with Jerusalem in Ac 1–15, and in the we-source, where Luke is writing independently of tradition, the character of the miracles rises.

The heart of the volume is in the fifth and sixth chapters, where Harnack develops his own theory of the composition of Acts. Local tradition is its keynote. The second part contains practically no source, beyond the we-journal of Luke himself, but the first half is analysed into A (3^{1}–5^{16} 8^{5-40} 9^{31}–11^{18} 12^{1-23}), and B (2. 5^{17-42}), with AJ an Antioch-Jerusalem source in 6^{1}–8^{4} 11^{19-30} 12^{25}–15^{35}. A goes back possibly to Philip, B (an inferior source) need not have lain before Luke in written form at all, while Silas may be conjectured to stand behind the contents of AJ. The first chapter of the book Harnack leaves out of account as one of the latest and least reliable sections (p. 148 note, pp. 182 f.). Where Luke is best, in the earlier part, is in his reproduction of traditions connected with Syrian Antioch and Cæsarea, for which, as his own acquaintance with Palestine was small, he was indebted to one or two primitive Christians.

The main features of the essay are thus twofold. (i.) Harnack tries to account for the differences of historical level in Acts by going behind Luke to his sources, or rather his authorities. This process sometimes throws a disc of light upon dark corners, but it is not always convincing. It implies that Luke sometimes accepted, against his better judgment, tales consecrated by primitive Palestinian tradition, and Harnack's psychological explanation of the historian's mind fails to satisfy the reader at this point. He has handicapped himself further by (ii.) an undue scepticism of written sources. As a protest against the extrava-

[1] *Die Apostelgeschichte.* Untersuchungen von A. Harnack. Beiträge zur Einleitung in das Neue Testament, Heft 3. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1908. M.5.

gance of much analytic criticism of Acts, his method is timely and valuable. But he has plied it to excess. Thus the problem of the Pentecost story is at least as explicable, on some source-hypothesis, as upon the rather vague theory of Harnack (p. 125) that Luke used his own freedom here. The ordinary sources postulated by critics are as sadly reduced by Harnack as King Lear's returns of knights, but reduction in this direction may be carried too far.

On matters of detail, one significant change of opinion is to be noted. With charming candour, Harnack admits that G. Resch has now converted him to believe that the original form of the decree in Ac 15 lacked πνικτῶν, and was a moral set of regulations (pp. 188 f.). He gives detailed, if not persuasive, reasons for his new faith.

The monograph, it is needless to say, starts a dozen questions for every one, which it solves, but its sane, vigorous pages will help to dominate the criticism of Acts for years to come. Their penetration and first-hand results are a perpetual stimulus to the reader. JAMES MOFFATT.

Broughty Ferry.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

The Escape from Doubting Castle.

IF elsewhere John Bunyan is indebted for adventurous suggestions to Sir Bevis of Southampton, here, at least, he invents his own story. Nothing in the earlier romance is more racy than the story of Bevis' escape from his prison in Damascus. He watches for the descent of a man with his food, kills him, climbs up the rope, and, killing the two jailers, rushes forth shouting that Bevis had escaped, and putting every one in such a panic that Bevis actually does escape! It is a characteristic and tempting adventure. But Bunyan's genius is at once simpler and more subtle. And we find in this one more effect of writing with his 'eye on the object'—true, point for point, to experience. There is another story, of a prisoner who lay languishing for long in his dungeon, watching the spiders and scratching inscriptions on the walls in the most approved fashion, until one day—well, he just opened the door and walked out! That is the true story of the escape of souls from their imprisonment, and John Bunyan's variant upon it only adds the Christian's secret of deliverance — prayer and promise, which reveal to the soul its freedom.

First there comes *Prayer*, yet not until the Saturday night. It would be interesting to know how far this touch is intentional, 'on Saturday about midnight they *began* to pray.' If it is implied that they had not prayed earlier, no one familiar with *Grace Abounding*, or, indeed, with his own heart, will be surprised. 'But oh!' says Bunyan, ''twas hard work for me now to have the face to pray to this Christ for mercy, against whom I had thus vilely sinned: 'twas hard work, I say, to offer to look Him in the face, against whom I had so vilely sinned; and, indeed, I have found it as difficult to come to God by prayer, after backsliding from Him, as to do any other thing.'

Then comes *Promise*, and in close connexion with the prayer. For, as one commentator (MacGuire) says, 'Every prayer is founded on a promise, and every true prayer discovers this foundation.' This prayer is promptly answered by a quickened memory and the discovery of the appropriate promise. The metaphor here is of a key, as formerly it had been of stepping-stones. And, as the stepping-stones were sometimes slippery with the mire of the slough, so here the key does not turn every lock easily. In our nicer modern editions we read that the lock of the iron gate went 'desperately hard.' That is not the word which John Bunyan wrote, but 'damnable hard'—and the expression, too strong for modern ears, was not at all stronger than the experiences of which it was a reminiscence. This backsliding had touched the very promises of God with rust. Well for them that Giant Despair had not stolen the key altogether. Had sceptical distrust left them without any assurance that God had spoken, it would indeed have been all over with their souls. For secular attempts to escape

from that dungeon are but leaden keys, and in these rusty locks they will not turn at all.

Here, then, we have another rescript from much experience, the record of which may be found in all John Bunyan's writings. His *Pilgrim's Progress* begins with the Man with a book, and that book is never out of evidence on any page of it. His *Grace Abounding* is just one long record of thrust and parry between devils' thoughts and texts of Scripture. Dr. Whyte, in his chapter on Giant Despair, gives a fine selection of the promises that helped him most. It is an exercise that will richly repay its trouble, for any one to complete the list for himself from that extraordinary little book. Such a list of promises may stand us all in good stead in some of those undevotional and desperate times when our own Bible gets out of print, and we can find nothing in it for ourselves.

So, on the Sunday morning, all was changed. It was in strong contrast from the mornings of late days, which brought the Giant with his club to them. They 'had endorsed Despair's accusation, but it was a forged bill.' Despair is powerless against a Sunday morning heart. It was with a thought similar to this that Goethe brought in the chorus of disciples while Faust gloomed apart in his study on Easter morning. Had he been out among them, entering into the common gladness of the day, his story would have been very different. Yet is this 'glorious morning face,' of which Stevenson sings so beautifully in his *Celestial Surgeon*, not wholly out of the reach of will. With the promises of God in his bosom, it only needs energy, and such energy as any man may exert, to achieve it.

But there is here also a delicate word spoken in honour of the Sunday. The passage reminds us of Herbert's familiar and beautiful lines, 'How fresh, O Lord, how sweet and clean, Are thy returns,' and of his still more famous Sunday hymn:

> O Day, most calm, most bright, . . .
> The week were dark but for thy light.

We are reminded, too, that it was a sermon on the observance of the Sabbath day that formed the earliest and perhaps the most critical of all Bunyan's own spiritual turning-points. The Puritan Sabbath has been subjected to much ridicule, and Watts' line about that heaven where 'sabbaths have no end' has provoked some rather obvious merriment. But there was something in those Sundays of an earlier generation which our emancipated times will find it hard to match. When,

> In dwellings of the righteous
> Is heard the melody
> Of joy and health,

that 'grave sweet melody' will sing its tune for ever to the heart that once has heard it.

The Sequel.

Doubting Castle was demolished by Christiana's troop, and an old picture in Bagster's edition shows it coming down with a vengeance, the artist having caught the spirit of the book more than the principles of engineering. As a matter of historic fact, this demolition has actually taken place. The Doubting Castle of Puritan days is almost as much a thing of the past as the *Mysteries of Udolpho*. Except for a small percentage of neurotic persons, within and without our lunatic asylums, such instances of violent religious depression are rare.

That is very good and natural, the result of happier times and a healthier habit of thought corresponding to them. Yet unquestionably it is not well that so many of our generation find it difficult or impossible to form any adequate conception, or to feel any adequate shame, of sin. It has been finely said that 'The sin of a soul that is conscious of God is the wrong done by that soul to all which it reveres.' It cannot be safe to lose the realization of the enormity of such wrong. The life of one who values and needs the companionship of that nearest of friends, a good conscience, must ever be a vastly nobler thing than that of one who can reconcile himself to do without it and still not be miserable. In his clever parody, Nathaniel Hawthorne has spoken but the truth when he described the renovated castle, slight and dangerous, which our Flimsy-faith has erected on the site of the ancient fortress. In every way, despair was better than the insensate silliness which has replaced it. If there be some who have been tormented with an evil spirit of hopeless sorrow for their sins, they may take comfort in the answer of an old German theologian to a child. The child had asked him, 'Why does not God slay the devil?' and the answer was, 'From love to thee.'

In the pillar which the Pilgrims set up, with its

warning to those that followed, we see Christian's incurable, undiscourageable need and impulse to evangelize. Neither the shame of his own late fall, nor the joy of regaining the highway, can hinder him from preaching to others and warning them. For deep in the man's heart there is a great compassion. It is a dangerous world, and he remembers other travellers in it, and sets up his pillar. Of lighthouses it has been finely said, 'It is compassion that lights their lanterns round our coast, the nation's sense of danger.' And the spiritual lighthouses also—the confessions and warnings of good men—are due to the same source.

The author of Part III., forgetful of the text about removing his neighbour's landmark, has appropriated this pillar for his own uses, in that Pillar named History, hard by the cave of Pope and Pagan, which is looked after by the middle-aged man Reformation. It must be confessed that the passage is a striking one, and Bunyan would hardly have grudged it even to so shameless a successor.

The Delectable Mountains.

It would be an interesting exercise to draw, from what materials the book affords, a contour line showing the elevations of the various points of this journey—its valleys and plains, hills and mountains. Such a line would, we may presume, show a broken but yet in the main persistent ascent. From each point, some higher and further point is visible, luring on the eye and foot. These mountains, for instance, were visible from the Palace Beautiful; and what the eye then saw, the foot now gains.

Thus, as in *Paracelsus*, the way is shortened by the assuring vision of future truth and experience. So the long journey is broken up into manageable stages—a great secret in wise pilgrimage. It will be noted that Heaven is not visible from the Palace, but from the Delectable Mountains. It is later life rather than earlier which has heaven for its normal vision. The youth who dreams of heaven, and takes 'O Paradise, O Paradise, I greatly long for rest,' for his favourite hymn, is effeminate. Surely in a world like this there is much for young vitality to do before it talks of rest; earth has claims on it which it were better to fulfil than to dream of heaven. Yet, on the other hand, the progress on this journey is measured by the visibility of the heavenly light. At first seen faintly, it has now become a vision of clear outlines of a city gate. This is that path of the just that shineth more and more unto the perfect day. And, though in youth the heavenly light is but a far-off point of guidance, yet even then it has its effect, like star-light, on the pilgrim spirit.

These Mountains, like the Palace, are an allegorical representation of the Church, though now in another aspect. The former was elementary and preparatory, this is advanced enlightenment and guidance among spiritual heights. It is the place of Contemplation such as is possible only after ripe experience. Part III., which habitually transfers to another stage of the journey the incidents which it borrows, puts the place of Contemplation in the middle of the Hill Difficulty—surely an unfortunate exchange. Such contemplation, which rests and looks peacefully out upon the facts of this world and the next, is meant to mark a high level of spiritual experience. Froude, writing of ordinary, respectable, right-minded persons, admits that they may be 'amiable in private life, good neighbours, and useful citizens,' but he adds with much insight that they could not 'ever reach the Delectable Mountains, or even be conscious that such mountains exist.' But John Bunyan's holy women of Bedford knew the place; 'I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold.' Such experience generally comes with age, if it comes at all. It is not, like the Palace, what the Church can do for one in the moment just after overcoming some great difficulty in a single burst of heroic toil. Its heights are gained after a lifetime's progress with its many varieties of experiences. It is, transferred to the Church, the mood of *Rabbi ben Ezra*, rather than that of the *Grammarian's Funeral*. Both are high, but this is a restful elevation. Readers will recall that singularly beautiful passage in *The Everlasting Yea* of *Sartor Resartus*: 'To me also, entangled in the enchanted forests, demon-peopled, doleful of sight and sound, it was given, after weariest wanderings, to work out my way into the higher sunlit slopes—of that Mountain which has no summit, or whose summit is in Heaven only.' The passage recalls some fine

lines of Mr. Alfred Austin's, in which he describes the Mountains of Carrara, and which seem ever to remind one of Goethe's words, 'Over all the hills is rest.' But by far the finest and most suggestive thing to read along with this description of the Delectable Mountains, is the last study in Professor George Adam Smith's *Four Psalms* (Psalm 121), in which the physical elevation of hilltops is made to reveal its secret of moral and spiritual elevation to all whose hearts are pure enough to know that secret.

The Shepherds.

Here, as in other passages concerning the Church, ministers are introduced, and a view of the ministry is presented. This aspect is in keeping with the aspect of the Church which the Mountains offer. The Shepherds are feeding their flocks on lofty ground, dealing with high things on the heights above the world. It is an exalted view of the Church and its life—far above all pettiness and gossip of the valley. The air is pure and bracing, and the horizons sweep out wide and free from all narrowness of sectarian or theological exclusiveness.

The conversation is opened by Christian in a series of sharp, short, pertinent questions, which show how fully his late sufferings have recalled him to his alert and keen self again. In their answers the Shepherds show a reserve which at first almost amounts to taciturnity. In Part III. their speech is prosy, and strikes the reader as something between a dull sermon and the advertisement of a watering-place. Here, the answers are enigmatic, throwing back upon the Pilgrims all the responsibilities of the journey, and insisting that all such matters as its length and its safety depend upon themselves. Very different this from the conversation of the people of the Palace, for which there may be several reasons. The Palace dwellers were women, these are men; and the difference between the affectionate tenderness and the earnest truth is characteristic. Again, the Pilgrims are now further on their way, and no longer need such stirrup-cups of comfortable encouragement as they needed earlier. And then, they have sinned lately and very grievously, and are still, in a sense, upon probation—a circumstance borne out further by the fact that warning predominates over any other element contributed by their stay on these mountains.

The whole description is graphic. Such a casual touch as 'leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way)' is a curious and unconscious touch of artistry, possible only to one who in his imagination followed his story with his eyes. Similarly the gradual melting from the first austerity to a gentler mood in the Shepherds is a fine achievement in narrative. From answering they turn to questioning, yet not as confessors but as fellow-Christians only. Their very questions are gracious, and convey a compliment on the perseverance of the travellers. Here as elsewhere the important question is, How they had got into the way. But this last question shows the tenderness of the hearts that beat beneath the apparent austerity. In it there is the sad consciousness, so inevitable in any minister's mind, of the small number of those whose pilgrimage fulfils the early promise of its outset. Along with the following paragraphs it would be well to read Professor G. A. Smith's description of the Shepherds' Tents in Psalm 23.

The Three Hills.

Each of the three hills which they now ascend stands for a particular view of life to be had at this ripe stage of Christian experience. Two of the three indicate danger, the third the brilliant spectacle of Heaven—a proportion significant of the grave and serious view of life held by the author, and so often illustrated in his book.

1. Error.

This seems to stand for the moral element in faith or unbelief, which we have already discussed in connexion with Doubting Castle. The hill slopes upward innocently enough, but its further side is a precipice. Men climb that hill to get a wide view of earth and heaven, and the fate of the climbers is a terrible commentary upon a certain kind of wide view. The New Testament instance is of two who had erred out of curiosity as to an apparently trivial, or at least non-vital question—a mere side issue of the faith at best. The doctrine of the Resurrection is a great doctrine, but it lends itself more, perhaps, than most, to over-curious speculation, in which there is always a serious danger to faith. Who does not know of some who have spent their spiritual strength upon such researches, until they have lost touch with

the central matters of the Christian life, and eventually (it may be) have repudiated all faith whatsoever? Once again we are reminded of Bunyan's *Solomon's Temple Spiritualized*—'You have some men who cannot be content to worship in the temple, but must be aloft; no place will serve them but pinnacles, pinnacles; that they may be speaking in and to the air, that they may be promoting their heady notions instead of solid truth; not considering that now they are where the Devil would have them be: they strut upon their points, their pinnacles; but let them look to it, there is difficult standing upon pinnacles; their neck, their soul is in danger. We read, God is in His temple, not upon these pinnacles.' 'What is God doing?' asked such a curious one of an old divine. 'Preparing rods for them that ask such questions,' was his reply.

2. Caution.

There is as little uniformity of method in the naming of these hills as in that of the geographical names of actual mountains. The first and third are named from their own characteristics, the second is named rather from the effect it is meant to produce in the climber. In such matters John Bunyan is too much in earnest about the lessons he has to teach, to take much pains over the niceties of consistent nomenclature. Caution is both a vice and a virtue for Christian men. The venture of faith forbids it, while the dangers of life demand it. No one, *e.g.*, is further from the road to heaven than the calculating, cautious person who has a scheme of his own for making the best of both worlds. Yet here we have passed from dangers of intellect to those of conduct, and the moral life is unquestionably beset with dangers. Describing a rash time of his own life, when he 'was not conscious of the danger and evil of sin,' Bunyan in *Grace Abounding* adds, 'Thus man, while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God.'

This passage, with its double horror of blindness and death, is described vividly in Dr. Kerr Bain's second volume—a passage which reminds one in parts of Maeterlinck's *Les Aveugles*. Hawthorne rather infelicitously runs his railway through this graveyard, and nearly has an accident owing to a tombstone maliciously placed upon the rails—an incident whose grotesqueness does not appear to be justified by any very obvious significance.

Who, then, are these victims of rashness, whose fate is this blind and aimless wandering in the precincts of the grave? Surely it was an inspiration that suggested to John Bunyan the device of making the Shepherds describe their own late adventure to the Pilgrims. These victims were Christian and Hopeful, as they might well have been that day, but for the grace of God. It is no wonder they said nothing, but looked through tears upon each other's faces, when they saw others going to perdition by the very same sins and follies from whose consequences God had rescued themselves just before it was too late.

This blindness is often the work rather of Diffidence than of Despair. It is a subtler form of cruelty than the heavy-witted Giant is capable of conceiving. But, if we have read his wife's character aright, we can detect her handiwork in it. Doubt that rises from a deliberate act of sin against conscience, sometimes ends in this. That modern chronic diffidence of any faith, that irrational but mastering habit of unbelief, leads many to just this fate. Lacking the exhilaration of former faith, they wander aimlessly about, in sympathy rather with decay and dead things than with the clean and bright calls of life for useful labour. Hope and result die within them. In helpless cynicism they see nothing, go nowhere, do no useful thing. The *macabre* element inseparable from such decadence is indicated with sure insight in the introduction of the tombs. These are they who 'have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.'

The Argument from Experience.

By Professor the Rev. J. S. Banks, D.D., Headingley College, Leeds.

A great change has taken place in the use made of personal experience as evidence in religion. It has been raised from a subordinate to a principal, almost an exclusive, place. The argument has always been used in some form. It is the old argument, 'One thing I know, that whereas I was blind, now I see.' The phrase used at the Reformation was 'The Witness of the Holy Spirit.' The work of the Spirit in the heart, answering to the Christian experience described in Scripture, attested the truth of Scripture. Protestant Churches especially, in the stress they have laid on the personal element, have always given the argument a high place.

It is a question, however, whether the emphasis given in some schools to this line of argument is not excessive. Formerly the evidence of experience was regarded as the supplement and crown of other witnesses, historical, rational, moral. A living experience is the common characteristic of all Christians, lettered or unlettered, and in the case of multitudes it is the chief, if not the only ground of faith they know. But in our days it is set forth as the only trustworthy ground for all, superseding the evidences which have played so large a part in the past; historical and philosophical defences are discounted. Natural theology is discarded altogether, 'theoretic' reasoning is out of court. It would seem as if great numbers of Christian men, tired of elaborate arguments and casting about for a short and easy method of getting rid of doubt, were disposed to rely entirely on subjective experience. 'That only is true which you have verified in your own heart and life, and that *is* true. Here is rock, all else is sand.' Far be it from us to undervalue the force of the argument, or to suggest doubt to minds at rest. Still it is right to prove all things and to beware of building on too narrow a basis.

The argument is put somewhat as follows: 'I come into the presence of Jesus Christ, seek to understand His secret, open my heart to the influence of His life. As I do so I become conscious of a transforming power at work on me, which I can only regard as divine. God has met me in Christ. Slowly but surely I become a new man and live a new life, Christ's own spirit takes possession of me.' Then one who has passed through this experience begins to draw inferences. 'This experience is its own verification. I need no other attestation. Reason and history can add nothing to my certainty. I need no doctrine of justification or Christology.' It is obvious that the position, thus briefly sketched, implies much that is not expressed, implies, in fact, much that is disclaimed in words. It is assumed that the picture of Jesus Christ seen in the Gospels is substantially true, indeed historical. Anything that would materially alter the lines of the picture would preclude the possibility of faith and of the experience just described. Change in details might not have this effect, but material change would. We are thus committed to the substantial truth of the evangelical history. And if so, investigation of the ground and environment of the history becomes inevitable. Dr. Dale, in his *Living Christ and the Four Gospels*, puts the case of one who has found a new life in Christ falling into doubt respecting the Gospel history and yet in virtue of his wonderful experience retaining his faith. It is not difficult to understand this. The question which Dr. Dale does not discuss is how any one who began with such doubts could ever arrive at the experience.

Observe also the extraordinary influence ascribed to Jesus Christ. He has become the medium of a moral transformation in me. He has done what God only can do, as God has done it through Him. Then who or what is Christ? What is His relation to God and to man? It is no use forbidding me to ask such questions or to say that these are theoretical matters which are of no practical concern. Intelligent men will not rest in blind faith. They will persist in asking, 'Why should faith in Christ have such unique effects? Like effect, like cause.'

Again, we have been told the effect upon us of steadfast contemplation of the image of Jesus Christ. But other effects are conceivable. What about the impression made on me by the vision of moral perfection? What about the contrast between that lofty ideal seen in realized fact and

my sense of weakness and failure? The teaching of Christ convicts me of sin, but the life of Christ covers me with shame and confusion. In the case of countless multitudes the first effect is to call forth the confession, 'Depart from me, for I am a sinful man, O Lord.' The whole story of sin and the need of forgiveness is raised with a force not to be gainsaid. Before the figure of Jesus Christ can have the consoling, elevating influence described, my personal relations to God and law must be put right; in other words, the whole subject of sin and redemption is raised and claims the first consideration. This is the side of religious experience which is ignored or lightly treated by influential schools of thought in our day. Yet it is too serious and fundamental to be swept aside as illusion and exaggeration. When the significance of sin, forgiveness, atonement, and the new birth is minimized, the doctrine of Scripture is mutilated and a new gospel is set up. Justice cannot be done either to Scripture or to the facts of life, if this side of experience is underestimated. If it is included, much more drastic means of amendment are called for. We can think of no more effective means of producing conviction of sin, and the conviction that forgiveness is the first though not the only need of man than the holding up of the life of Jesus Christ before the eyes of men. The Holy Spirit convicts men of sin, righteousness, and judgment in this way. And the result is not a meagre but a rich experience of moral transformation such as is not too strongly described in Paul's Epistles.

One attraction of the new mode of argument is that it is supposed to furnish a simple, unassailable ground of certainty, independent of historical and other difficulties. As we have seen, it does nothing of the kind. We cannot ignore criticism of the historical truth of the Gospels. Our faith grows out of their assumed historicity. To shut our eyes to questions does not settle them. What becomes of the image of Christ, if the history in which it is embodied is unreal or doubtful? We may also point out how heavy a burden is laid by the new method on the individual judgment. It is not easy to see how we could meet the cross-examination brought to bear by scepticism on individual experience. If my faith in God and my whole spiritual life stand or fall with my subjective perceptions and judgments, what becomes of Christian certainty?

The new position also seems to undervalue the claims and authority of reason in the religious life. However reason may have been unduly exalted in some schools of thought, this does not justify its supersession. Faith, if it is to be worthy of God and man, must be rational. The intellect has indefeasible rights. Any doctrine essentially contrary to reason is out of harmony with human nature and the world, and is doomed to failure. While the great Christian teachers of the past have no doubt often gone astray, their record as a whole is a glorious one. The powers of man's intellect have never been more splendidly illustrated than in the service rendered to religion. The long succession of thinkers from Origen to Butler stands in the front rank of the world's benefactors. To abandon the defence of religion in the field of intellect would be an unworthy counsel of despair and a course fatal to man's highest interests. If we were compelled to choose between simple practical faith and a reasoned creed, we should keep the practical and let reason go. But we are shut up to no such choice. We distinguish the one from the other, we keep each in its appropriate place and season, but we hold both. Each would suffer from the absence of the other.

The new method proposed does good service in calling attention to the insufficiency of intellectual grounds of religious faith. That faith can never be matter of demonstration, nor is it desirable that it should be. We do not believe in God as we believe in arithmetic and facts of sense. It is well that scope is left to reason and trust, to personal character and inclination. God desires free, not forced faith. Religion is a practical matter, and in practical matters we are bound to act on the balance of evidence instead of waiting for absolute certainty. Despite all the Hegelians in the world, 'probability is the very guide of life' to such a being as man. At the best, moral certainty is the highest ground we can reach. If we go down to the roots of things, we find that knowledge of every kind starts from faith, mathematical truth from axioms, scientific truth from trust in the senses and the fixed order of the world. Our faith in the laws of nature rests only in part on induction; induction has to be supplemented by faith. In short, human certainty is conditioned and limited. The difference in this respect between religious and other truth is only one of degree. In difficult questions, or where evidence

is evenly balanced, experience gives the casting vote. In the agelong controversy between necessity and freedom speculative reasoning leaves one in doubt, but practical experience speaks with no uncertain voice. The most convinced believer in necessity or determinism never acts upon it. The same may be said of the debate between Protestantism and Romanism. The conflict of argument is interminable. The evidence of history is far easier to appreciate.

A mischievous error is committed when individual experience is made to supersede definition and exact statement. If this only meant that theological and philosophical argument is not needed by the vast majority of believers, good. Or, if the meaning were that only fundamentals need definition, and that secondary questions may be left open, good. But much more is said. Exact statements and even exact ideas of what lies behind the acts and words of Jesus Christ are ruled out as useless. We may not ask, Who and what is Christ Himself? Yet men will ask, and will not be content with a confession of ignorance. We cannot help asking further, If the Church had proceeded from the first on the new basis proposed, what would have been its history? The old theology is cast aside because of its philosophical associations. Those associations only affect the outward form. Early believers always asserted that the substance of their faith was taken from Scripture, and modern negative teachers endorse the statement. The modern aversion to the association of religion and philosophy is a strange phenomenon, reminding us of the fierce Montanist Tertullian, who cursed philosophy in the name of religion. The general mind of the Church was very different. Witness Origen and Augustine and Aquinas, who loved to trace the analogy between the different departments of the divine working, and who believed that truth in one sphere could not contradict truth in another sphere. I will trust my soul in their company. 'Malo cum Platone errare quam cum istis recte sentire.' English Christianity has no reason to be ashamed on this score. Our best divines have never despised reason. The names of Cudworth, Berkeley, Butler, Martineau would honour any country or age. The Christian apology of our day compares favourably with the best of former times. Best of all, there was never an age when Christianity was more earnest in carrying out its mission of mercy and truth, righteousness and peace among the sons of men.

Literature.

THE HISTORY OF THE WEST.

General History of Western Nations. By Emil Reich. I. Antiquity. (*Macmillan.* Two Vols. 15s. net.) Also Atlas Antiquus. By Emil Reich. (*Macmillan.*)

It is the day of great undertakings in literature. Little books are suffering an eclipse. Among the rest it is the day of great histories. Already more than one history of the whole world has been published, or at least more than one attempt at a history of the whole world. Now comes Dr. Emil Reich with a history, not of the whole world, but of the Western Nations, enough and more than enough for one man to accomplish creditably.

Dr. Reich limits himself. Not in time. In time he deliberately says from 5000 B.C. to 1900 A.D. But in space and character. He limits himself to the Western world and to a broad characterization, not entering into details.

What qualifications has he? Great confidence first of all. Great confidence in his own ability to write this history. And that confidence will carry him a very long way towards the writing of it. He has also style. Though of foreign birth, he writes the English language like a Max Müller. But the qualifications which he himself claims are patient industry, and careful preparation by extensive travelling. Above all else he claims to be a traveller. And he claims that no man can be a historian who has not been a traveller. 'The untravelled historian,' he says, 'is like a chemist who has no laboratory. Travel and sojourn in countries of different types of civilization can alone give those object-

impressions of the forces of history, without which the related *facts* can be neither interpreted nor co-ordinated.'

This leads to the method of his history. It is the comparative method. He is to write the history of the Western nations, and he must take them separately — first the Greeks, next the Romans. But he does not take them separately in the old way. He has Rome in mind when he writes about Greece. And not only Rome, but Scandinavia. And not only the Western nations, but the Eastern nations also. For he is thoroughly convinced that 'the comparative method, which in the study of Myths, Religions, Customs, Languages, or Laws, has proved to be the greatest achievement of the last century, must needs be applied to history too.'

Two volumes are already published. The rest are yet to come.

The Atlas belongs to the History. But not so much as the History belongs to the Atlas. This is one of the things that travel has done for Dr. Reich. It has shown him that history cannot be read without geography. It has furnished him with the maps. For it is not simply that we must follow the march of an army, or the disposition of forces in a battle. The geography often makes the history, and we see this with our own eyes when the Atlas is open before us. Every map, and there are many of them, seems to have been prepared with that same patient industry which the author claims for the writing of his history. And the publishers deserve the greatest credit for their share in the work. Indeed, the publishers deserve much thanks for their enterprise in undertaking the risk of the whole history. But just because they have not grudged enterprise or expense, they are the more likely to be well rewarded.

HERBERT SPENCER.

Life and Letters of Herbert Spencer. By David Duncan, LL.D. With Seventeen Illustrations. (*Methuen.* 15s.)

It is well that Herbert Spencer cannot read his own *Life and Letters*. For there never lived a man more sensitive to criticism, and (with the possible exception of Purcell's *Manning*) a franker biography never was written. We are not concerned at present with the ethics of the writing of biography, or even with its æsthetics. But we cannot help wondering what led the biographer of Herbert Spencer to refer to the rumours which once were current that Spencer had been in love with George Eliot. The rumours were never more than occasionally heard in this country, and it is long since they had passed into the land of forgetfulness. The biographer of George Eliot thought it better not to refer to them, even although he had been urged by Herbert Spencer himself to contradict them. If Spencer had been in love with George Eliot, it might have been necessary for a faithful biographer to say so, in order to describe his life completely. But when he never was in love, when it was only an absurd rumour, neither his life nor his character seemed to demand the recalling of it.

That is an extreme example of the frankness of the book. But all through the book there is an unreserved revelation of Spencer's littlenesses. His touchiness especially is frequently referred to; innumerable letters springing from it are quoted; and whole episodes entirely due to it, such as the quarrels with Professor Huxley and Mr. Frederic Harrison, are described in detail. If we may use the proverb about the difficulty of seeing the wood for the trees, we may say that it is difficult in the biography of Herbert Spencer to see the man for his skin.

The truth is that, with the best will in the world, we cannot possibly say from this biography that Herbert Spencer was a man who deserved to have his biography written. It would be easy to write out a catalogue of weaknesses from its pages. But the only things that were strong in him seem to have been industry and obstinacy. Perhaps we ought to add dislike of the religion of the Churches. But the biographer does not make too much of that. It appears only incidentally, though unmistakably, in the letters.

And yet it is a book of extraordinary interest. If the man had his weaknesses, and was the less a man, this certainly does not detract from the interest which other men feel in him. It is not that we are introduced to so many notable men of the time. The interest always belongs to Spencer himself. For we read the biography as we should read a novel with a hero of doubtful personality, wondering whether he ought to claim our admiration or not. And the wonder keeps up our interest to the end.

Among the Books of the Month.

The series of volumes which goes by the name of 'The World's Epoch-Makers' is not simply another series of short biographies. The volume which has been most recently added is entitled *Cardinal Newman and his Influence on Religious Life and Thought* (T. & T. Clark; 3s.). That title carries out the idea of the series. The men whose biographies are written are men who have done something appreciable to affect the life or thought of the world. And each volume recalls the position of things when its hero arrived on the scene, follows him throughout the work he did, and then shows the difference that his coming made.

Cardinal Newman has been done by Dr. Charles Sarolea, of the University of Edinburgh. It is an estimate of an ecclesiastic by an ecclesiastical outsider. It is an estimate of a man of religion by a philosopher. The surprise of the book, accordingly, is not the worth that is found in Newman as a motive power in the world. For the man would be blind indeed who could miss that. It is the intimate acquaintance which the author possesses with the issues that coloured Newman's life, and the appreciation of the influence even of the smallest of them in forming Newman's character and in shaping subsequent history. Dr. Sarolea could scarcely be a whole-hearted advocate of Newmanism. What is more to the purpose, he is not an advocate of anti-Newmanism. But just because he is outside both parties and sometimes misunderstands both, and yet is so full of knowledge, his book has a distinct and instructive place in the long row of Newman biography.

The Rev. W. L. Walker, in his unassuming retirement, has had a remarkable influence upon the religious thinkers of his generation. But the best of all his books, though published more than three years ago, is almost unknown yet. For it was published in a way that scarcely gave it a chance. Now, however, it has been undertaken by Messrs. T. & T. Clark, and in spite of the commonness of its title, its very unusual merit will soon be discovered.

The title is *The Teaching of Christ* (2s. 6d. net). The full title is *The Teaching of Christ in its Present Appeal.* For its distinctiveness lies in the way in which Mr. Walker's wonderful gift of expository writing is turned to practical account on behalf of Christian life and doctrine. The teaching of Christ has too often been treated academically. With Mr. Walker also it is a subject of study; but not for the sake of the study. He is not content to understand it; he must see it enter into life. It is evident that he does not believe we can even understand it until we allow it the opportunity of forming Christ within us.

'The history of the world is the biography of great men.' And so the Rev. W. Beveridge, M.A., who recently wrote a *Short History of the Westminster Assembly*, which brought him into touch with several great men, has now made a study of the ecclesiastical leaders in Scotland throughout its history, and has published his volume under the title of *Makers of the Scottish Church* (T. & T. Clark; 2s.). The volume begins with Columba, and ends with Robert Rainy. Mr. Beveridge is one of the very few men in Scotland who make a special study of Church History. And he does make a special study of it. Confining himself to Scotland, he has come to know its ecclesiastical history intimately. We said that his new book begins with Columba. There is a chapter before that on 'The Pioneers of the Scottish Church.' That chapter is enough to show that there is room for another History of Scotland, which should begin at the very beginning, and that Mr. Beveridge is the man to write it.

We have had the official statement of Socialism. We have now the official statement against it. We have had more than one official account of it and they are not all in agreement. The greatest difficulty about Socialism is to know what Socialism is. But there is one statement against Socialism, and there is no doubt about its being both official and authoritative. Its title is *The Case against Socialism* (Allen; 5s. net). It is further described as 'A Handbook for Speakers and Candidates.' It has been prepared by the London Municipal Society, and it has received the imprimatur of the Right Hon. A. J. Balfour, M.P.

In the chapter on 'Socialism and Religion' there are subdivisions. The first subdivision is 'Atheism the Aim of Socialism.' Another is 'Socialism its own Religion,' and another 'Christian Socialism.' And how is the Christian Socialist

handled? He is handled with an array of quotations from the writings of Socialists who are not Christian, in which the idea of a Socialist being a Christian, or a Christian a Socialist, is held up to scorn. Is that all that is said about Christian Socialism? That is all.

The Gifford lecturer before the University of Aberdeen in the year 1907 was Professor Hans Driesch, of Heidelberg. And Professor Driesch set a new example to Gifford lecturers. It is generally understood that Lord Gifford did not want too much religion in the lectures. It is possible that some have contained too much. Professor Driesch's Lectures have none at all. They contain an exposition of analytical biology, and religion is not once in sight. Their title, as published, is *The Science and Philosophy of the Organism* (A. & C. Black; 10s. 6d. net).

How did Aberdeen enjoy the lectures? In the book they are divided up into short chapters and shorter sections. But, after all, for the non-expert in biology they are a little difficult. When the new words, which are numerous, are mastered, sense can be obtained from the sentences. And it is good sense, and no doubt sound biology. The question, however, which cannot be dismissed from the mind is what it has to do with Natural Religion. And then the question arises, Is Natural Religion henceforth to be looked upon as non-existent, and are the Gifford lecturers of the future to deal either with revelation or else with physical science?

The Baird Lecture for 1907 was delivered by the Rev. Thomas Nicol, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. Professor Nicol wisely chose the subject he was working upon, the external evidence for the Gospels. And he showed that he was working upon it to some purpose. The Lectures are now published under the title of *The Four Gospels in the Earliest Church History* (Blackwood; 7s. 6d. net). Professor Nicol has no opportunity for originality; and he has not to win his spurs, like a young German theologian, by being original at the expense of probability. What we have in the volume is a summary of the evidence for the credibility of the Gospels, as that is now available in the articles in the recent Dictionaries of the Bible, and in the writings of Sanday, Zahn, Harnack, Drummond, Allen, and others. It is true that all we find in the book is to be found in the article on the Gospels by Dr. Newport White in the DICTIONARY OF CHRIST AND THE GOSPELS. But the lecture form and Professor Nicol's skill in popular exposition will bring the evidence home to minds which are not reached by Dictionary articles. And there is nothing of any external kind that is more vital in the interests of the propagation of the gospel in these days than a true apprehension of the external evidence for the credibility of the Gospels.

If students of Church History have not been plentiful in Scotland for some time, even the few have had difficulty in finding their subject. There is at present even something like a determination to forget the past, as if in that way the efforts towards Church union might more easily be successful. We shall return to the history of the Church in Scotland, and then the great historian of its history will come. Meantime men like the Rev. George Christie, B.D., keep alive such interest as we have. And he has been most successful in avoiding controversy. For the subject of his book is *The Influence of Letters on the Scottish Reformation* (Blackwood; 6s. net). Mr. Christie has written that he may be read. He has written pleasantly and quotes freely. But every page of the book contains evidence of patient search and verification. It ends with a glossary and an Index of Writers and Writings.

The Vicar of St. Judes', Hull, does not think that his sermons deserve the honours of print. He prints them in deference to the opinion of those who heard them preached. And for once we agree with those who heard them preached. These sermons seem to retain on the printed page the directness and simplicity of their delivery; and eloquence is not essential to a great sermon. The title of the first sermon is given to the book, *Some Moral Proofs of the Resurrection* (Brown; 2s. 6d. net).

Mr. Edward Grubb, M.A., has written a book on *Authority and the Light Within* (Clarke; 2s. net). He begins by asking where authority is to be found—in a Church, in a Book, in Human Reason, or in a Spiritual Intuition? In a Spiritual Intuition, he says. For Mr. Grubb is a Quaker. But he

has written his book, not to prove to those who are not Quakers that authority is found in intuition, though he may do that as he goes, and it will make him happy. He has written to prove to his fellow Quakers that the way in which they express their doctrine of a spiritual intuition is antiquated and incredible. What is the matter with it? First, it has no answer to the charge that it makes the individual infallible; and next, it has no answer to the charge that, being wholly supernatural and non-human, it involves the depreciation of human faculties. The fundamental error of the early Quakers was to refer the Light Within to a separable faculty instead of letting it act upon our personality as a whole. If properly guarded in its expression, Mr. Grubb has no doubt whatever that the doctrine of the Light Within is the only refuge for a troubled conscience.

The Rev. J. F. Bethune-Baker, B.D., the author of our best general History of Early Christian Doctrine, has given himself to the special study of one great early heresy and heretic, and through the Cambridge Press has published *Nestorius and his Teaching* (4s. 6d. net). Mr. Bethune-Baker believes that such a study is likely to be more profitable in our day than ever before. For, he says, 'we are able to-day to read the past history of the Church with less prejudice than was possible in former times. We can see that the "heretic" and the "schismatic" often had scant justice done them, and that free enough play for differences of temperament and individual and racial environment was not allowed in the Church.' But Mr. Bethune-Baker is not the man to follow the fashion of making heresy orthodoxy, and orthodoxy heresy. He has studied the whole of the evidence for and against the heresy of Nestorius, and the result is that some of our traditional inheritances are disputed, and some of them disproved. But he has never allowed himself to become an advocate for Nestorianism, or even for Nestorius.

Commercially-minded men and boys are putting the question, 'What should I learn Latin for?' Give them this answer—'That you may be able to read the Confessions of Augustine in the original.' For a translation of the Confessions of Augustine is not the same. Principal Dods tells us that felicity in phraseology is one of Augustine's three great gifts; and no man is able to turn his felicitous phrases into English, preserving their felicity. Therefore those who know Latin will read Augustine in the original. And those who do not may be advised to learn it for that end.

A critical edition of *The Confessions of Augustine* has been published at the Cambridge University Press (7s. 6d. net). It is edited by Professor John Gibb, of Westminster College, and the Rev. W. Montgomery, B.D. It belongs to the series of 'Cambridge Patristic Texts.' And that enables us to understand that it has an Introduction, a Table of Dates, a History of the Text, Explanatory Footnotes, and three most valuable Indexes—an Index of Subjects, an Index of Texts, and an Index of Latin Words. The editors curiously apologize for the notes. They fear that readers may think them intrusive. In certain passages they themselves believe that they would be intrusive, and so 'the present editors have endeavoured to maintain silence on those occasions when it seemed more fitting than speech.'

Three Teachers of Alexandria, by the Rev. L. B. Radford, M.A. (Cambridge Press; 2s. 6d. net), is a study in the early history of Origenism and Anti-Origenism. The three teachers are Theognostus, Pierius, and Peter the Martyr.

The new volumes of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d. net each) contain his sermons on the texts of the Book of Psalms. Dr. Maclaren has preached the contents of two handsome volumes on the Book of Psalms. But there are Psalms in which he has never found a text. This leads one to wonder if he selects his texts on any principle, and if so, what that principle is. Some men made the discovery of their lives when they discovered that without sacrificing variety, which is so necessary to the interest of the sermon, they could lead their people systematically through the Bible, and make it known to them as a book of systematic though developed doctrine.

Private Prayers and Devotions, by the Rev. J. E. Roberts, M.A., B.D., Manchester (Thomas Law; 2s. 6d. net), is not a collection of prayers simply, although there are some fine and some famous prayers in it. It is a guide to the devotional life. There is no prayer that we have greater need for uttering than the prayer, 'Lord, teach us to pray.'

The man who reads this book prayerfully will be taught to pray.

Take note of *The Free Church Year Book for 1908* (Thomas Law; 2s. 6d. net). It includes the Official Report of the Thirteenth National Council of the Evangelical Free Churches.

The editors of the Oxford Library of Practical Theology have induced the Bishop of Gloucester to write a volume on *The Three Creeds* (Longmans; 5s.). It is a most suitable subject for a volume, and Dr. Gibson was the very man to write it. His book on the Thirty-nine Articles gave him this right and appropriateness. The temptation to a writer upon such a subject is always to overbalance the book with footnotes. Dr. Gibson has only an occasional reference to literature. For he has written, not to uphold his own opinion of disputed points, but to furnish the ordinary reader with a fair account of the history and character of the three Creeds of Christianity.

The new volume of the Eversley edition of Tennyson is entitled *Ballads and Other Poems* (Macmillan; 4s. net). It contains an Appendix which gives a translation of the Sixth Book of the *Iliad* in rhythmical prose. The translation was made by Tennyson at the suggestion of his father, and revised by Professor Lushington.

Messrs. Macmillan have published another volume of Mr. Frederic Harrison's Collected Essays. In the first volume, entitled *The Creed of a Layman*, Mr. Harrison traced the growth of his own convictions 'from a Theologic to a Scientific Faith.' In the second volume, *The Philosophy of Common Sense*, he dealt with 'the intellectual grounds on which a human religion must be based.' The present volume is the natural complement of these treatises. Its object is to show Mr. Harrison's system of philosophic religion in action. Its title is *National and Social Problems* (7s. 6d. net).

'Let us observe,' says Mr. Harrison, 'the practical effect of religion—of philosophic religion—in moulding opinion on the great questions of Nations and of Society: on patriotism, international justice, government; and again on problems of Wealth, of Labour, of Socialism.' Why *philosophic* religion? Because 'theology, absorbed in matters of Worship and hopes of Heaven, has no call to meddle with earthly politics, to offer counsel to secular rulers, or to propound any scheme for reorganizing society. Its kingdom is not of this world.' So says Mr. Harrison. And, in saying so, he reveals that fundamental misunderstanding of Christianity which runs through all his writings. It is not to be denied that theologians have been guilty of the same misunderstanding. But not recently. Mr. Harrison writes to-day in the introduction to his new volume what he might have written with some point five-and-twenty years ago. The theologian has learned something from the positivist. Let the positivist learn that modern 'theologic' Christianity includes an application of the Sermon on the Mount.

The contents of the volume are National Problems and Social Problems. The national problems begin with 'Bismarckism, or the Policy of Blood and Iron,' and end with 'Empire and Humanity.' The social problems deal with the limits of Political Economy, Trades-Unionism, Industrial Co-operation, Social Remedies, Socialist Unionism, and Moral and Religious Socialism.

In Principal Garvie's Westminster New Testament, *The Gospel according to St. Matthew* has been done by the Rev. David Smith, D.D. (Melrose; 2s. net). Dr. Smith's manner is well known now and much appreciated. But he has, of course, very little room here for originality. We are glad to notice an improvement on the outward appearance of this volume; it is now all that can be desired.

It is still the humanness of our Lord that we most emphasize. Not His humanity. Not a theological something that we oppose to His Divinity. It is His humanness that is emphasized by the Rev. W. W. Sidey in that Study of the Life of Jesus and His Twelve Disciples which he calls *The First Christian Fellowship* (Melrose; 2s. net). 'This do in remembrance of me,' said Jesus, and Mr. Sidey recalls the pathetic words of Keats, 'I think I shall be among the immortals when I die.' He refers also to the aged mother, plying her needle and thread that her children may remember her.

Another volume has been added to the West-

minster Commentaries edited by Professor Lock, and it is one of the volumes we are most in need of. It is Mr. McNeile's commentary on *The Book of Exodus* (Methuen; 10s. 6d.).

In the end of his Preface Mr. McNeile says: 'Since Exodus follows Genesis, this volume is destined to stand next on the shelf to Professor Driver's work; so near—and yet so far from the strong balance of judgment and wide learning which have always been to me both curb and spur.' This attitude and this accomplishment are characteristic. As readers of THE EXPOSITORY TIMES, we are not ignorant of Mr. McNeile's work. We know that his interest is not in the minutiæ of distant scholarship, but in making the Old Testament of practical use in the ministrations of the Church and the daily life of the Christian. But we also know that no desire for immediate edification tempts him to build otherwise than on a foundation of exact modern scholarship.

The Introduction contains eight sections, and ends with a list of passages of Scripture illustrated in it. These sections are: (1) The Component Parts of the Book of Exodus; (2) Analysis; (3) The Laws in Exodus; (4) The Priesthood; (5) The Tabernacle (with Illustrations); (6) The Geography of Exodus (with Map); (7) The Historical Value of the Book of Exodus; (8) The Religious Value of the Book of Exodus. The eighth is a new section in commentaries, but in that also Driver has led the way. In the section on the Tabernacle this note occurs: 'Many attempts have been made to elucidate the details specified in xxvi., xxvii. 9–18, and to produce from them a coherent description; and it would be of little use to enter into a prolonged discussion of their various merits. The commentaries of Dillmann, Baentsch, and Holzinger; the archæologies of Keil and Nowack; the dictionary articles of Riehm, Riggenbach, and Benzinger; and the monographs by Bähr, Popper, Brown, and Caldecott, present a bewildering abundance of conflicting opinions. The work, however, which appears to the present writer to leave the fewest problems unsolved is Kennedy's article TABERNACLE in *D.B.* iv. He strikes out, on some points, an independent and successful line of his own, which he will doubtless present more fully in his forthcoming commentary.'

Besides the commentary, which we cannot illustrate in a review, there are some detached notes. One of them is on the name Jahweh. To know what is in the name Jahweh is to know the Old Testament. But we have referred to this note on another page.

Messrs. Mowbray have published a selection of sermons preached by the late Bishop Wilkinson of St. Andrews. The title is *The Invisible Glory* (5s. net). The Bishop of London has written a Preface to the volume. How difficult it is to describe a man in a few sentences. How difficult to convey to others the impression which the personality of a man makes upon us. How difficult when the impression is simply the impression of goodness. Yet the Bishop of London, in a Preface of four and a half pages, succeeds. He contradicts himself. He contradicts himself more than once. But that does not hinder his success; that makes him successful. He mentions Bishop Wilkinson's faith. 'If ever there was a man,' he says, 'who had his head above the mists it was the Bishop of S. Andrews.' And then on the next page, 'I remember well one day when I was walking with him in Scotland, I said to him, "I often think of your lesson of *the law of day by day as one of the laws of the kingdom*." He looked quickly at me and said, "Did I say that?" "Why, of course you did," I said in surprise, "there is a whole chapter on it in the book entitled *The Laws of the Kingdom*." He said nothing more at the time, but next day he said to me, "It was curious your saying yesterday about the law of day by day. I *wanted* it said to me yesterday, I was worrying dreadfully about something."

The sermons belong to the personality. There is no doubt that they lose enormously in the loss of the living voice. But it is not impossible for the reader, after studying the personality of Bishop Wilkinson if he did not know him, to think himself back into it as he reads the sermons, and hear the voice that said, 'I beseech you, even with tears.' What were the things that came first with such a man? In an address to Church Workers he sums up the teaching of thirteen years at St. Peter's, Eaton Square. There are thirteen heads of it, one for each of the years, as he quaintly and characteristically puts it. The first is the completeness of redemption, next the headship of Christ over the Church, then the Prayer-Book as guide, with the Ordinary as its interpretation;

after that, regeneration through baptism, to be followed by conversion. We are regenerated, he says, in order that we may be converted. But the whole list is given in a short paragraph at the end. 'Redemption; the Church; the Prayer-Book our guide; Regeneration; Conversion; Progress; the Personality of the Holy Ghost; the Value of the Bible; of the two Sacraments; of Prayer; Worship; Paradise and the Advent.'

On future retribution the controversialists are at present quiet, but there is nothing that more sorely agitates the conscience of the Christian. And the book on *The Doctrine of the Last Things*, which has been written by the Rev. J. G. Greenhough, M.A., and published by the National Free Church Council (2s. 6d. net), will be welcomed in all the Churches. It will be welcomed neither for its orthodoxy nor for its heterodoxy—these being, on this subject, extremes and much discredited—but for its reticence. It is the reticence of the Bible and of Christ. On the things we do know, such as the fact of future retribution, Mr. Greenhough is emphatic enough. But on the things which we do not know (and there is more concealed than all that has been revealed), he makes no pretence of knowledge.

The Full Blessing of Pentecost, by the Rev. Andrew Murray, D.D. (Nisbet; 2s. 6d.), is a volume of sermons. And the sermons are so arranged that we gradually learn what the full blessing of Pentecost is, gradually come to desire it, and at last obtain it if we will. It is the clearest exposition that Dr. Murray has yet given us of the great doctrine which his whole life has been spent in commending.

We have innumerable studies of 'The Imitation of Christ,' but there is room for another study of à Kempis himself. The Rev. D. Butler, D.D., of Galashiels, has prepared it. His title is *Thomas à Kempis: A Religious Study* (Oliphant; 2s. 6d. net). The fascination of the *De Imitatione* is too strong upon Dr. Butler to allow him to deal exclusively with the author of it. And as he writes for a popular audience there is no harm in that. But the discoveries which he has made are about Thomas himself. And for these discoveries, especially for the discovery of his author's relationship to the reformed faith, his book will be read by the educated.

Professor John Adams and Sir Joshua Fitch are the great exponents of the art of teaching in our time. A cheap edition of Sir Joshua Fitch's *The Art of Teaching* (1s. net) has been published by the Sunday School Union.

Mr. Allen Upward has told the story of certain famous *Secrets of the Past* (Owen; 6s.). The title promises some sensation, and the promise is repeated in the titles of the chapters—'A Secret of the Tower,' 'The Tragedy of Kirk-a-Field,' 'The Galley of Nero,' and the like. But Mr. Upward scarcely rises to his opportunity. How Mr. Andrew Lang would have revelled in it and made our blood curdle.

We shall soon have a complete History of the Church written from the Anglican point of view, and in volumes convenient to handle. Published by Messrs. Rivington, its title is 'The Church Universal.' The latest issue is *The Age of Revolution, 1648–1815* (4s. 6d. net). The author is the Rev. W. H. Hutton, B.D. Mr. Hutton is also the general editor of the series. The period is a long one for so small a book, but Mr. Hutton has the gift, not of condensing, which is not required, but of selecting the essential events, and vividly characterizing them.

An Apostle of the North is the title which has been given to the Memoirs of the Right Rev. William Carpenter Bompas, D.D., First Bishop of Athabasca, First Bishop of Mackenzie River, First Bishop of Selkirk (Seeley; 7s. 6d. net). The biography has been prepared by the Rev. H. A. Cody, B.A., of Whitehorse, Y.T., with the assistance of Mrs. Bompas, Judge Bompas, and others, and the book has been commended by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land.

It is a biography which has many subsidiary matters of interest. There is adventure enough to satisfy the appetite of a public school boy. There is much reliable information for the student of religion, and there is even much direct light thrown upon the interpretation of the Old Testament. For we know that Bishop Bompas was early struck with the parallels between the customs of the Crees and other Indian tribes and

the customs of the Tribes of Israel, and even published a book about it, some portions of which are reproduced here. But the value of the biography lies, as it ought to lie, in the exposition of the man's character. And to know such a man, as this book enables us to know him, is to add to the arguments in favour of the ultimate universality of the Gospel. For the character of Bishop Bompas could not have been the product of any other religion than Christianity, and it is the only character that one would entrust the dominion of the earth to.

Under the editorship of Professor Edward Arber, Mr. Elliot Stock has undertaken the issue of 'A Christian Library.' The first volume is *A Brief Discourse of the Troubles at Frankfort 1554 to 1558, Attributed to Whittingham* (5s. net). Why does Professor Arber begin with 'A Brief Discourse'? Because his purpose in the whole series is to 'implant and cherish in the hearts of all his readers a perfect detestation and execration of Compulsion in Religion and of Persecution for Religious Opinions.' He contributes an Introduction to the book. He also reprints the Life of Whittingham, written by a Student of the Temple about 1603, and he works through the whole of the Brief Discourse, adding notes in brackets.

Mr. Stock has also published *Short and Simple Family Prayers, with Bible Readings*, by an Englishwoman (2s. 6d. net).

The Rev. Samuel M. Zwemer is a missionary to Muslims. And more than that, he is a missionary to other Muslim missionaries. He does his work as a missionary, and report says he does it well; and he writes books that others may know what Muhammadanism is. The title of his latest book is *Islam: A Challenge to Faith.* It is published at the Office of the Student Volunteer Movement in New York, and it is on sale in England at the Office of the Student Christian Movement, 95 Chancery Lane, W.C. The chief value of the book, for missionaries as for all others, lies in the fair and well-informed account it gives, first of the faith of Islam, and then of its ethics. Concentrate attention on its ethics. All men are directing their attention to ethics now. By its ethics Islam will stand or fall. And Islam can never rid itself of its ethics, or even greatly improve them.

Messrs. Watts have published a very cheap edition of Mr. P. Vivian's book *The Churches and Modern Thought.* What are the arguments that are now most relied upon by the open opponent of Christianity? They are, in Mr. Vivian's phraseology, 'the grave suspicions aroused by the study of ancient beliefs,' and 'irreconcilable difficulties connected with evolution.' The difficulties connected with evolution are apparently summed up in the phrase 'nature red in tooth and claw.' But that phrase has been discredited of late. The suspicions aroused by the study of ancient beliefs are another matter. But something depends upon their student.

The Archaeology of the Book of Genesis.

By Professor the Rev. A. H. Sayce, D.D., Litt.D., Oxford.

The Garden of Eden (Gn 2^{8-14}).

8. Eden.—Edina or Edin, 'the plain,' was the Sumerian name of the cultivated part of Babylonia; the Semites borrowed the word under the form of *edinu*. גן is the Babylonian *ganû*, which also appears as *ginu* and *gannatu*, and is explained as meaning 'a planted field' (*meristum, C.T.* xii. 17. 37). *Ganû* itself is borrowed from the Sumerian *gan*. Babylonia was the original home of the enclosed garden or plantation; the early legal documents are full of references to it, and it is represented by one of the primitive hieroglyphics which developed into the cuneiform characters.

The Heb. מִקֶּדֶם, *miḳḳedem*, may represent the Babylonian *qudmis*, 'at the beginning,' but it more probably describes the position of 'the garden' as on the eastern side of the Babylonian plain. 'The man,' it will be noted, had already been formed before he was placed in the garden; indeed,

the *waw consecutivum* at the beginning of the verse implies that the garden was made subsequently to his creation. See v.[15].

9. The Tree of Life.—The Babylonian 'garden' was primarily a plantation of trees; vegetables were grown in the open fields. The 'tree of life' belongs to the first beginnings of Babylonian art, whence it made its way to Elam on the east, and to Palestine and Asia Minor on the west. In Assyria it assumed a curiously conventionalized form with knots and leaves, a winged genius being frequently represented on either side of it with a cone-like object in his hand. Whether the Babylonian tree of life was originally the vine or the palm is still doubtful: the Sumerian *gis ges-tin*, 'the tree of the drink of life,' usually signified 'the vine,' *ges-tin* being 'grape wine,' but it may have primarily denoted 'palm wine.' The Babylonians believed eating certain food would secure for them immortality and youth; Adamu, the first man, lost the gift of immortality by refusing to taste 'the food of life' (*akal baladhi*) and 'the water of life' (*mê baladhi*) when they were offered him by the supreme god Anu, and a snake stole away 'the plant' gathered by Gilgames, which 'made the old man young again.'

The tree of knowledge was called *kiskanû* by the Babylonians, from the Sumerian *gis-kin*, 'the tree of the oracle.' The fragment of a legend preserved in an exorcism tells us how it grew in Eridu, 'the good city':

In Eridu the dark *kiskanû* grew, created in the holy place,
its appearance was as brilliant *lapis lazuli*, planted beside the Deep,
which is the path of Ea, filling Eridu with fertility.
Its[1] seat is the centre of the land,
its habitation the couch of the (primeval) goddess Nammu.
To the holy house like a forest does its shadow stretch
into the midst whereof no man entereth.
Within it are the Sun-god and Tammuz;
between the mouths of the rivers which are on either side
have the gods Ka-khegal and Si-tur-gal planted this *gis-kin* tree.

The *gis-kin* (with a slightly different spelling) is mentioned in several early Babylonian inscriptions. Eri-Aku or Arioch states that he had 'fulfilled the oracle of the *gis-kin* of Eridu,' Bur-Sin that he had 'restored to its place the *gis-kin* of Eridu,' and Sin-idinnam of Larśa that he had 'restored the oracle of the *gis-kin* of the Anunnaki,' or 'spirits of Earth.' One of the Semitic equivalents of *kin* was *tirtu*, the Heb. *thôrâh* (*W.A.I.* ii. 29. 44).[2]

[1] Not 'his,' *i.e.* Ea's, as has been suggested.

The oracle tree seems to have been the cedar, since the exorcism in which the fragment relating to it has been embedded orders recourse to be had to 'the cedar tree, which destroys the power of the incubus and on whose core the name of Ea is inscribed,' in order to deliver a man who had been possessed by 'seven evil spirits.' Dr. Pinches (*The Old Testament*, p. 77) quotes a text in which we read: 'To the place of Ea, Samas, Merodach, and the Lady of Eden, which is the hidden place (?) of heaven and earth, the band of companions must not approach in order to decide the oracle; the message of the oracle they shall not reveal; their hands (must not touch?) the cedar tree beloved of the great gods.'

The 'good and evil' of which the oracle tree originally gave knowledge would have been good and evil fortune. A moral sense came afterwards to be attached to the words, and the Hebrew writer knows no other.

In the Babylonian poem translated above the tree is described as being in 'the eye' or 'centre of the earth.' In Gn 3[3] the tree of knowledge is similarly described as 'in the middle of the garden.' Here, however, it is the tree of life that is 'in the middle of the garden,' the mention of the other tree being somewhat awkwardly appended to it as if it were an afterthought. But if we turn the verse back into Assyrian, we find that the Hebrew בְּתוֹךְ, *bĕthôk*, is merely a literal rendering of the Assyrian *ina libbi*, which really signifies simply 'within.' The original text would have been *ina libbi-sa* GIS GESTIN *û kiskanû*, 'within it were the tree of life and the tree of knowledge'; cp. line 8 of the Babylonian poem.

[2] In a good many instances what has been supposed to be a representation of the tree of life on the Assyro-Babylonian monuments is really a representation of the tree of knowledge. Thus, on a seal-cylinder figured in Layard's *Nineveh and Babylon* (p. 292), Ea, the god of wisdom, clad in the fish-skin of Oannes, stands beside the tree, while the winged solar disc is above it; and on a monument discovered by M. de Morgan at Susa, the tree is grasped by the hands of a human-headed fish. On a monument from Northern Syria, now in the Louvre, the tree is associated with a serpent, as it is on the famous seal-cylinder, first noticed by George Smith, which has been supposed to be a Babylonian representation of the Fall. At Taanach Dr. Sellin found an altar, on one side of which is the sacred tree, and on another a youth strangling a serpent (*Tell Ta'annek*, pp. 76, 77).

10. The River that 'flowed out of Eden' was the *Nâr Marrati*, or 'Salt River,' which, after passing through the marshes formed by the silt, became the Persian Gulf. In early times the Tigris and Euphrates, as well as the Kerkhah and Karûn, entered the 'Salt River' by different mouths. The 'Salt River' was itself a part of the ocean which surrounded the world, and into which the Tigris and Euphrates were supposed to flow in the distant north. Hence the mouths by which they entered the Gulf could also be described as 'heads,' the 'Salt River' with its flowing tide being regarded as the source of them.[1] The original mouths of the Tigris and Euphrates were a little to the east of the site of Eridu; in the Babylonian poem, therefore, the tree of knowledge is stated to have been planted between them. A *nâr Edinna*, or 'River of Eden,' is mentioned by Gudea and Khammu-rabi, but it was probably a canal in the neighbourhood of Tello.

The Assyrian form of the latter part of the verse may have been *ippariś-ma ana irbit rêsi saknu.*

11. Pison is the Ass. *pišannu*, 'an artificial watercourse,' and more specifically 'a shadûf.' Since Havilah was the northern desert of Arabia to the west of Babylonia, the river would seem to have been the Pallacopas canal, the Palukkâtu of the inscriptions, corresponding with the Nahr Hindîya, Shatt el-Khusif, and Shatt Atshân of to-day. I have shown in THE EXPOSITORY TIMES, xviii. p. 234, that the part of Arabia immediately adjoining Babylonia was known as Tilmun in the early Babylonian epoch. The Hebrew Havilah, however, also included the western portion of the district, which extended to the frontier of Egypt and was called Melukhkha ('the Salt Desert') by the Babylonians.

12. It was from Melukhkha that Gudea imported gold. Meissner has pointed out that בְּדֹלַח, *bĕdôlaḥ*, 'bdellium,' is the Babylonian *budulkhu* (*C.T.* xiv. 33. 10), which is probably the resin of a tree. The *shohem* stone is the *śâmtu*, or 'blue-stone,' of the Babylonians, from *śiamu*, 'blue,' which is described as the characteristic product of Melukhkha, and is perhaps the turquoise of Sinai.

13. I have explained the name of the Gihon (which has been assimilated to the Hebrew גִּיחוֹן) in THE EXPOSITORY TIMES, xvii. pp. 470–471. Śakhan, which is given as a synonym of the Euphrates (*W.A.I.* ii. 35–36), should be read Gi-khan according to 93042, *Bb.* 28, *gikhan* being a Sumerian word for 'fishing-net,' which was borrowed by Semitic Babylonian in the form of *gikhinnu.*

Kush should be Kash, as in Gn 10^8, *i.e.* the land of the Kassites. Whether this means their original home in Elam, or that portion of Babylonia which took its name from them after their conquest of the country, is doubtful.

14. Hiddekhel is the Sumerian Idigla, a dialectal form of Idigna, which in later Semitic Babylonian became Idiglat, with ה for the initial vowel, as in הִיכָל, *hêkhâl*, for *ekallu*, 'palace.' The Hebrew form, it will be noticed, has been taken from the Sumerian, which perhaps implies that the name was written ideographically in the cuneiform text which the Hebrew writer had before him.

Ashshur must be here the city of Assur (now Qala't Sherghât), not Assyria, since the Tigris is described as being on its east side. Hence the geography takes us back to a time before the rise of Nineveh. As it is necessary to define the course of the Tigris, it is further plain that the writer to whom the geographical description is due wrote for those who lived in Western Babylonia and were familiar with the Euphrates, but not with the Tigris; in other words, that they were natives of Ur or Babylon or of some other city which was situated on the Euphrates.

The geographical paragraph (vv.$^{11\text{-}14}$) reads like an extract from one of the numerous Babylonian geographical tablets, the phraseology being similar, and some of the tablets relating to the rivers of Babylonia. In Babylonia, it must be remembered, the word *nâru* (נהר) signifies both 'river' and 'canal.'

[1] The nature of the Babylonian conception will be understood by a reference to the early Babylonian map which I have published in THE EXPOSITORY TIMES, xviii. p. 69, where the 'bird's beak' or inlet of the sea represents that part of the 'Salt River' which went out of Eden to water the garden. It is placed 'eastward in Eden,' and close to its head is a point which indicates the centre or *omphalos* of the world, and may correspond with the position assigned to the 'Garden.'

Contributions and Comments.

Four Biblical Names.

THE comparison of אבה with אוה and of אבוי with אוי suggests that ב may sometimes be weakened to ו, and then become absorbed. Accordingly, we may explain איזבל 'Jezebel' as meaning *Father of Honour* (?); a 'hypocoristic' abridgment of the Phœnician בעלאזבל 'Baal-'Izèbel,' *Baal is the Father of Honour* (?), *Cis.* i. 158. The process of contraction may be supposed to have been אִי = אֱוִי = אֱבִי. Similarly, another woman's name, Abi-gail, Abi-gêl, may be (*Baal is*) *the Father of Mirth*; cf. Bealiah, *Baal is Jah*, and Beeliada, *Baal knows* (1 Ch 12^5 14^7), a son of David, as Abigail was his wife. A more difficult name is איוב 'Iyyôb or 'Job.' The author of the book may have chosen it from the great storehouse of ancient legend, because it seemed to signify *Father of Outcry* or *Lamentation*, as though it were derived from יוב+אבי (√יבב Pi. *cry shrilly*; NH *lament*). It thus seemed to express the most obvious characteristic of his hero—complaint or protest against the apparent injustice of Heaven. The real second element, however, may be אוב, *to speak in a deep hollow voice, like a ghost*; cf. Job 4^{16}. This old legendary name would then mean *Father of Divination* (by Necromancy: 1 S 28^7). The form is easily explicable as follows: 'Abîy-'ôb becomes 'Abîyyôb by Regressive Assimilation; and this, by contraction of the first element, 'Iyyôb. (It is, of course, tempting to compare names of the First Dynasty, like *Ayabu-waqar* and *Achchu-ayabi*, as Dr. Ranke has already done; but can *ayabu* in these names mean 'enemy,' as he supposes?)

An old Babylonian tablet in the library of St. John's College, Oxford, sets at rest the question of the origin of the curious name Achiacharus (To 1^{21} etc.). Here we find among the witnesses to a deed of sale, executed in the reign of Apil-Sin, the fourth king of the First Dynasty (*circ.* 2100 B.C.), a certain *Achu-waqar* (A-chu-waqar), the *kamarum* (perhaps *priest*; cf. Heb. כמרים, Zeph 1^4). This confirms the אחיקר of the Heb. and Aram. versions of Tobit, and proves that the name is not Persian, but pure Semitic. Other tablets in the same collection give us *Abum-waqar* and *Ili-waqar*.

C. J. BALL.

Oxford.

Notes on Isaiah.

Is 28^{16}, לֹא יָחִישׁ, *shall not make haste*, A.V. and R.V. This seems a meaningless description of the stone which Yahveh laid in Zion, 'a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.' Read לוֹ יָחִישׁ, *shall hasten to it* (*i.e.* the sure foundation), or *trust in it*, and the passage becomes luminous. For interchange of לא and לו, cf. Is 9^3 and elsewhere. The Hiphil of חוּשׁ, which is used of excitement or fear in Job 20^2 and Ec 2^{25}, is used of making haste *to*, not *away*, in Ps 71^{12}. לְעֶזְרָתִי חִישָׁה, *hasten to my help*, and also in Ps 55^9. For a similar sentiment, cf. Is 14^{32}. וּבָהּ יֶחֱסוּ עֲנִיֵּי עַמִּי, Yahveh hath founded Zion, and the poor of His people *shall trust in it*, or *shall betake themselves to it* (margin, A.V.), or *shall take refuge in her* (R.V.). The two last renderings throw a light on the meaning of the passage under discussion, and give us a picture of the 'great rock in a weary land' (Ps 32^2), 'the rock of thy strength' (Is 17^{10}), and the rock on which the wise man builds his house (Mt 7^{24}).

Is 52^{13}, הִנֵּה יַשְׂכִּיל עַבְדִּי, *Behold, my servant shall deal wisely* (R.V.), *deal prudently* (A.V.), *prosper* (margin of A.V. and R.V.). The prophet, however, seems to refer to the understanding of the Servant, who 'by his knowledge (בְּדַעְתּוֹ) shall justify many' (53^{11}), rather than to any prudent or wise dealing. The LXX correctly gives in the first passage συνήσει (Vulg. *intelliget*), and in the second συνέσει. The newly discovered Apostolic Preaching of Irenæus has the passive here, the German having *wird anerkannt*. The rendering, 'Behold, my servant shall understand,' *i.e.* these things, would also bring the passage more into line with such passages as Mt 11^{27}, 'All things have been delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.' It would also show a similar connexion between the knowledge and self-sacrifice of the Servant as that described in Jn 10^{15}, 'As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.' The exaltation described in the following

words, 'He shall be exalted and extolled and be very high' (52[13]), would therefore mark the spiritual ascendency of a teacher, a מַשְׂכִּיל (both priest and instructor), which was possessed in an eminent degree by the Son of Man, who 'used to teach as one with authority (ἐξουσίαν), and not as the scribes,' and who if He be lifted up (נִשָּׂא, Is 52[13] = ὑψωθῶ, Jn 12[32]) will draw all men unto Himself. For the thought, cf. Is 40[14].

Is 53[5], *The chastisement of our peace was upon Him.* מוּסָר originally meant 'belt' (Job 12[18], *He looseth the belt of kings*), or 'bond' from יָסַר. The secondary sense is of chastisement. But it is questionable if this is the significance here. Why should we not render 'the bond of our peace was upon him,' comparing ἔδησαν αὐτὸν of Jn 18[12]?

Is 53[7], נִגַּשׂ נהוּא נַעֲנָה, *He was oppressed, yet he humbled himself* (R.V.). We have nothing new to add on this passage except to notice the manifest superiority of the R.V. to the A.V. rendering, 'He was oppressed, and he was afflicted.' The New Testament teaches that the suffering and humiliation of our Lord were purely voluntary, self-chosen, and self-determined. Regarding this very thing, St. Paul (Ph 2[7]) wrote ἑαυτὸν ἐκένωσε—ἐταπείνωσεν ἑαυτόν. It would have been well if the Translators of the A.V. had adhered to the reflexive meaning of נַעֲנָה (Niph. of עָנָה), which they correctly rendered in Ex 10[3], 'How long wilt thou refuse to humble thyself' (לֵעָנֹת)—a passage which proves the free agency of Pharaoh. The Revisers bring this description of the Servant of Yahveh into line with the Gospels of St. John and St. Paul by keeping before us the voluntary nature of the trials, the perfect autonomy of the Sufferer, and the gentle submissiveness with which He suffered.

Is 53[11], מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבַּע, *He shall see of the travail of his soul, and shall be satisfied* (R.V. and A.V.); or, *He shall see and be satisfied with the travail of his soul* (margin of R.V.). Why could not this passage be rendered, 'Free from the suffering of his soul, he shall see and shall be satisfied'? What is it the Servant shall see? Is it His own agony? That was something to be felt rather than seen. Moreover, the word עָמָל, which originally meant 'labour,' had acquired the significance of sorrow, and was used in Is 10[1] with a distinctly sinister meaning, and could hardly have given satisfaction to the Righteous Servant of Yahveh. Cf. also Jn 16[11]. מֵעֲמַל seems rather to be interpreted after מִבְּשָׂרִי (Job 19[26]), 'without my flesh,' and other examples of מִן in sense of 'free from,' and to mean 'Delivered from the sorrow of his soul, he shall see . . . and shall be satisfied.' The object of his vision is most probably 'his seed.' *Vide* v.[10], 'He shall see his seed.' The birth of a vast spiritual progeny is the issue of the travail; a great harvest is the outcome of the sowing of the seed-corn. This sight gives satisfaction. שָׂבַע (of fulness) is often used in connexion with eyes and sight; cf. Pr 27[20], 'Sheol and destruction are not; so *the eyes of man are never satisfied*'; and Ec 1[8], *the eye is not satisfied with seeing.* The meaning of the writer would therefore be something like this, 'Free from the suffering of his soul, he shall see his seed, and his eye shall be satisfied.'

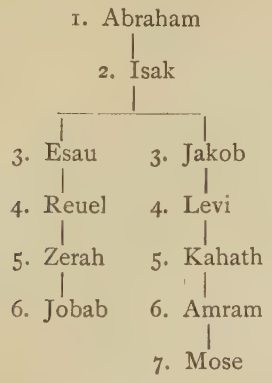
F. R. Montgomery Hitchcock.

Job the Fifth, and Moses the Seventh, from Abraham.

The Septuagint has at the end of the Book of Job a genealogical notice, to show that Job was identical with Jobab (Gn 36[13. 33]); that his father was Zerah (Ζάρε), who was a son of the sons of Esau (ἐκ τῶν Ἡσαὺ υἱῶν υἱός), so that he was *the fifth from Abraham* (ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Ἀβραάμ).

This genealogical relation of Job to Abraham was generally accepted in the Early Church; it is most decidedly insisted upon by Eusebius in his *Demonstratio Evangelica*, who ranks Job (with Enoch, Noah, Melchisedek, Abraham) among those, who before Moses and Christ were Christians, as being neither Jews nor Heathen. Eusebius says: Job did not keep the Sabbath nor any other Jewish institution; why not? he was older than Moses and his legislation: 'for Moses was the seventh from Abraham, but he the fifth, therefore two generations earlier than Moses' (ὁ μὲν γὰρ Μωσῆς ἕβδομος ἐξ Ἀβραὰμ γενεαλογεῖται, οὗτοσὶ δὲ πέμπτος, δυσὶ προτέραις τὸν Μωσέα γενεαῖς προάγων, i. 6. 13). Here a little mistake seems to have occurred, caused by the difference of counting, still in use in

genealogy (Roman system). For the relations are these:



Mose is counted 7th (Abraham including), as Henoch (Jude 14) 'seventh from Adam' (1 Adam, 2 Seth, 3 Enos, 4 Kenan, 5 Mahalalel, 6 Jared, 7 Henoch), Job *fifth* (without Abraham). He, Job, is therefore but one generation older than Mose. On the ground of this belief on the time of Job, in Syriac Bibles the Book of Job follows immediately after the five books of Moses.

EB. NESTLE.

Maulbronn.

Remarks.

IN the last number of THE EXPOSITORY TIMES, there are several statements and points which call forth a remark.

1. That besides the Literature on the Detroit Gospels mentioned on p. 386, there was no other writing on the subject. In No. 7 of the *Theologisches Literaturblatt* (as early as 14th February), Professor C. R. Gregory gave the whole text of the new paragraph; and in No. 9 of the same journal, Professor J. Kunze published a very clever conjecture, that we must read (τὰ) ἀληθινά instead of ἀλλὰ δινὰ in the MS.: '*the truth* is nigh at hand' instead of 'other dangers.'

2. On p. 406, col. *a*, the text has got into disorder; the last line but one of the text must come up three lines higher. This might serve as a nice example, how in copying manuscripts of the Bible confusion may have crept into the text. Take a similar example, I hit quite recently. In Wetstein's famous edition of the Greek Testament (1752), five words have fallen out in Jn 14 f. (και απ' αρτι εωρακατε αυτον), the eye of the compositor falling on the wrong και. The fault seems to have escaped the editor's notice, as it is not corrected at the end of the first or of the second volume. If it had been the case that another edition were derived from Wetstein, probably we would find it there too, just as the misprint ἐτέλησαν in the edition of Bishop Fell (Oxford, 1675) wandered through 150 years from one edition into another till Basle, 1825 (Ac 13^{29}).

3. But now comes the most startling statement. On p. 424 Professor Sayce mentions Yaûtum, feminine in form, but used in both genders, and 'thus explaining how יהוה, *while continuing feminine in form*, could yet denote a male deity.' I mistrusted my eyes and understanding 'יהוה, feminine in form'! I have read much about יהוה for forty years, but I never remember that any one declared the name to be feminine, nor can I see how this might be. I know that the Septuagint writes ἡ βααλ, but that presupposes the replacing of Baal by *Boshet*, αἰσχύνη, and does not mark a male and female deity; but 'Jahveh' 'continuing feminine in form'! The very first letter of the name, if we accept the etymology of Ex 3, protests against this statement.

As to the rest, the explanation how Yahweh and Elohim stand side by side in Gn 2 is very ingenuous, like Dr. Lindl's explanation of the name Amraphel, and has a parallel in the names του Ρησα του Ζοροβαβελ (Lk 3^{27}), if the explanation is true that Zerubbabel *Rhesa*, *i.e.* Z. the prince, has been made into Zerubbabel (begat) Rhesa (see Plummer, *ad loc.*). Nevertheless, I am not in the least convinced. Please ask Professor Sayce to explain his statement as soon as possible.

EB. NESTLE.

Maulbronn.

P.S.—If I may add a word on my own contribution to the last number, I call attention to the fact that Tertullian, in speaking of Ex 32, names 'tria milia' (*Scorpiace*, 2), but in the best manuscript ten or eleven letters before *tria* are lost; thus he, too, may have had 'viginti tria.' For Nu 25 the latest edition of Tertullian gives 'viginti tria,' but the best manuscript has xxiv.; this being correct.

Did Theology Create Christ?

By the Rev. John Wright Buckham, D.D., Professor of Theology, Pacific Theological Seminary, Berkeley, California.

It is a striking and significant fact that the most recent and radical school of New Testament criticism has ceased to recognize that discord and discrepancy among the New Testament writings which not long since were heralded as their chief defect, and has discovered, instead, a harmony even more fatal to the generally accepted view of the Church.

Instead of a Synoptic *versus* a Johannine Christology, a Petrine *versus* a Pauline doctrine, we are pointed to the disconcerting fact that a single suspicious doctrine dominates and harmonizes the entire New Testament literature. It is no less than the speculative doctrine of the divinity of Jesus Christ. The Synoptic Gospels, formerly regarded as artless and innocent narratives, are, we are told, now perceived as wolves in sheep's clothing, theological treatises in the guise of history. A single purpose pervades all—to set forth the human Jesus as the divine Son of God.

The harmony which radical criticism has thus at length discovered in the New Testament, is that which conservative criticism has, from the very first, recognized and built upon. Only, a vast and irreconcilable difference exists between the two as to the cause and explanation of the harmony. The newer radical criticism assumes that it lies in an extraneous, unwarranted doctrinal theory attached to the life and person of the man Jesus as an apologetic. The more conservative criticism, in union with the theology of the Church, holds that this harmony of testimony to the divinity of Christ rises from the irresistible compulsion of His personality, leading the Church from the first, as a unit, to regard Him as divine.

The case of radical criticism would be far stronger were there agreement as to how this doctrine arose and who was responsible for it. Professor Wernle and others are convinced and emphatic in making Paul the inventor of it, and thus the real founder of apostolic and orthodox Christianity. 'The theology of the New Testament is Catholicized Paulinism. Paul is everywhere the starting-point. It is his gospel that now speaks to us out of the words of Jesus and the original apostles.' The Fourth Gospel is but an echo of the Pauline theology. 'John and Paul are not two theological factors, but one. Were we to accept that St. John formed his conception of Christianity either originally or directly from Jesus' teaching, we should have to refuse St. Paul all originality, for we should leave him scarcely a single independent thought. But it is St. Paul that is original; St. John is not' (*Beginnings of Christianity*, vol. ii. p. 294).

With this judgment of the relation of the author of the Fourth Gospel to Paul, Pfleiderer (who takes the same general position as Wernle with reference to the apologetic character of the New Testament) is quite out of accord. 'In this ethical mysticism [of the Fourth Gospel] the Pauline opposition of faith and works,' he says, 'is resolved in a higher unity; the Christ mysticism of Paul is reconciled with the practical Christianity of Peter, and an ideal of religion formulated, which allies the mystic union of the individual soul to God and the moral union of man in a brotherhood of love, in a manner scarcely equalled in all religious literature.'[1] In his *Seat of Authority in Religion*, Martineau declared, in comparing Paul and the author of the Fourth Gospel, that 'to carry the same key to both is only to make sure of opening neither.' Thus widely do scholarly judgments vary. Nowhere in literature—it seems to most New Testament readers—is there a more striking illustration of the agreement of two profound, original, constructive minds, of temper and method, than in the consenting Christology of the Pauline and Johannine types. There may be evidences of acquaintanceship; evidence of dependence there is none. Inevitably the question arises: why did these two profoundly reflective minds, neither of them far from the actual historic Jesus, reach virtually the same conclusion as to his divine Sonship, though conceived and expressed so diversely?

Nor is the evidence that this is a free and unintentional harmony, confined to these two writings alone. The Synoptic tradition presents

[1] *Christian Origins*, p. 275.

a germinal Christology moulded by the same independent conviction. The Epistle to the Hebrews discloses a like result—by no means a servile reflexion. The Epistle of Peter concurs. Indeed, the entire apostolic and post-apostolic literature is one symphony of free, harmonious, consenting testimony to this great truth. Strange, if all this is the echo of one man, Paul. Strange, if it is all a delusion, with no warrant in the consciousness of Christ. Stranger still, if the maturing Christian consciousness of twenty centuries, building a Spiritual Kingdom upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, has mistaken an obscure Jewish prophet—teaching again with clearer insight but with no unique consciousness of relation to the Father, and no sense of a mission beyond his own nation and generation, the familiar truths of righteousness and trust—for the Eternal Son of the Father, the central Revelation of God in human history. The man Jesus, with His limitations and frailties, we can but recognize as wholly one of ourselves, but the Spirit, the Logos, which dwelt within Him lifting Him into moral perfection and the clear light of undimmed communion with the Father—this is the Eternal Son whom we recognize and worship in Jesus Christ. You say, and well, that this Logos, this Eternal Spirit of goodness, dwells in every human soul. But how obscure, inert, bound and fettered by our evil will and nature! We are but broken lights of that Eternal Logos who shone full-orbed in Jesus Christ.

Inevitably, and rightfully, will the insistence upon the full recognition of the humanity of Jesus appear and reappear in Criticism and in Philosophy. But inevitably also, and victoriously, will there arise anew, just as it first arose in the apostolic age, the consciousness that in the Man of Nazareth, the Eternal Father revealed Himself to humanity through the Eternal Son.

In the Study.

The Country Home.

The Country Home is the title of a new magazine published by Messrs. Archibald Constable & Co. (6d. net).

The Cambridge University Press.

All the books of the Cambridge University Press appeal to the readers of THE EXPOSITORY TIMES. We may therefore record as an item of interest that everything that is published by the Cambridge University Press may now be seen and examined in Edinburgh at 100 Princes Street, the offices of Messrs. Oliphant, Anderson & Ferrier.

The Moral Education Congress.

The First International Moral Education Congress will be held in London in September 1908. It opens on the 25th and closes on the 29th. The Prospectus may be obtained from the General Secretary, Mr. Gustav Spiller, 13 Buckingham Street, Strand.

The Book of Ecclesiastes.

Another volume has been published of the 'International Critical Commentary.' It is *The Book of Ecclesiastes*. The editor is Dr. G. A. Barton, Professor of Biblical Literature and Semitic Languages, in Bryn Mawr College, Pennsylvania. A year or two ago Professor Barton suddenly made a name for himself, and a great name, by his book on *Semitic Origins*. It was that book, no doubt, that suggested his name to the editors of the 'International Critical Commentary.' But since then he has written some very fine Old Testament articles for the forthcoming single-volume *Dictionary of the Bible*.

The Congress of Religions in Oxford.

The Prospectus of Lectures has now been issued. It is magnificent. The Congress at Oxford in 1908 is to be a landmark in the history of Religion. Our readers should write at once for a copy of the Prospectus to Professor Estlin Carpenter, 109 Banbury Road, Oxford, or to Dr. Farnell, 191 Woodstock Road, Oxford.

The Orient in London.

The newspaper has just brought the report of the opening of 'The Orient in London.' Among other attractions, among attractions to other people,

there is a mighty attraction for the student of Religion and Ethics. It is a Hall of Religions. And a Handbook to the Hall of Religions has been prepared under the editorship of the Rev. D. Macfadyen, M.A., the Chairman of Committee.

The Handbook is a valuable contribution to the study of Religion. After the editor's explanation, there is an 'Introduction to Primitive Religion' by Professor A. C. Haddon. Now we know that there is no greater authority on Primitive Religion, in our country at least, than Dr. Haddon. This long article is therefore sufficient of itself to give the Handbook not only present interest but permanent value. Yet that is only one article. The other contributors are the Rev. H. Arnold Cook, M.A., the Rev. W. A. Elliott, of Matabeleland, the Rev. J. G. Hawker (who writes on Indian Religion), the Rev. George Owen (who writes on China), and Professor G. W. Thatcher, M.A., of Mansfield College, Oxford (who writes the article on Muhammadanism).

The immediate aim of 'The Orient in London' is to promote an interest in missions. Missionaries have long felt the need of a training in Comparative Religion. This is the first time that a study of Comparative Religion has been publicly and officially recognized as an important element in the propagation of the gospel.

The Study of Anthropology.

A memorial, signed by many most influential names, is about to be addressed to the Government, praying that an Imperial Bureau of Anthropology may be established in London.

The first paragraph states: 'It has long been felt by anthropologists that the study of anthropology possesses not merely a scientific interest, but has also great practical utility for the nation.' The second paragraph says: 'Several of our distinguished administrators, both in the Colonies and India, have pointed out that most of the mistakes made by officials in dealing with natives are due to the lack of training in the rudiments of ethnology, primitive sociology, and primitive religion. Numerous instances of the troubles arising from this cause can easily be adduced.'

Let us quote the third and the fourth paragraphs also. This is the third: 'At the time when the "native problem" forms a very important factor in Colonial and Indian administration, we venture to think that the training of young officials is a matter of national importance, and there is evidence that some of our leading administrators are fully alive to its value. Recently, Sir Reginald Wingate addressed a letter to the Universities of Oxford and Cambridge in which he asked whether those Universities were prepared to give instruction in ethnology and primitive religion to probationers for the Sudan Civil Service: the Oxford Anthropological Committee and the Cambridge Board of Anthropological Studies at once replied in the affirmative, and courses of instruction in those subjects have already commenced.'

And this is the fourth paragraph: 'We therefore respectfully submit that the time has arrived when all selected candidates for the Consular, Sudanese, Colonial, and Indian Services should be required to take a course of study in those branches of Ethnology, Sociology, and Religion which have a practical bearing on the races amongst whom their future work will lie.'

The Supreme Virtue.

Something was said 'In the Study' recently about a volume of sermons by the Rev. J. G. K. McClure, D.D., President of M'Cormick Theological Seminary, Chicago. The sermons were preached to the students of different Universities in America, each of them handling some 'supreme thing.' And the title of the volume is *Supreme Things* (Revell). Those who have bought the book since then will not be offended if we return to it this month.

What were the supreme things? The first was the Supreme Revelation—'God so loved the world that he gave his only-begotten Son.' Not that God loved the world; that was known already, or should have been known. But that God so loved the world that He gave. The next was the Supreme Obligation—'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind, and thy neighbour as thyself.' Then comes the Supreme Virtue. The supreme virtue is Reverence.

There is not very much about reverence in the

Bible by name, but the thing itself pervades the Bible. How often, for example, does the verb 'to fear' occur in reference to God. Dr. McClure's text is taken from the history of Elijah: 'And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave' (1 K 19^{13}). It is a good text. But it is not the only good text in the Bible.

The men who have written most on Reverence and most to the purpose are Cardinal Newman and Professor Momerie. There is a sermon by Newman in the first volume of the *Parochial and Plain Sermons*, of which the text is Ps 2^{11}, 'Serve the Lord with fear, and rejoice with trembling.' There is another in the fifth volume, in which reverence is described as a belief in God's presence, and the unexpected text is Is 33^{17}, 'Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.' And in the eighth volume there is one on 'Reverence in Worship,' the text 1 S 2^{18}, 'Samuel ministered before the Lord, being a child, girded with a linen ephod.' The reverence is found in the phrase 'girded with a linen ephod.'

Momerie is a surprise. Did they not say it was want of reverence that made all the mischief with Momerie, that embittered his life and hastened his death? Yet it was Momerie who without a text preached five consecutive sermons on Reverence in the Chapel of the Foundling Hospital, and afterwards published them in a volume on *Church and Creed*, and gave us the best systematic account of reverence in the language.

Phillips Brooks preached on Reverence. In the volume *The Light of the World* his text is 'The Wings of the Seraphim' (Is 6^{2}). In the volume *The Mystery of Iniquity* it is taken from the Apocalypse: 'And the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne' (Rev 4^{10}). Dean Vaughan gives us another inevitable text—Ex 3^{5}, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' This is in the *Doncaster Sermons*. There is a more original sermon and a more original text for Reverence in the volume *Christ and Human Instincts*. The text is Jn 20^{28}, 'My Lord and my God,' and the title is 'Christ satisfying the Instinct of Reverence.'

These are not all the sermons on Reverence that are worth looking at, nor are these all the texts. So plentiful are the texts that only in one instance do we find the same text chosen by two preachers. Mr. T. G. Selby, in his *Lesson of a Dilemma*, has a sermon on 'The Call to Reverence' from Ex 3^{5}, the text already chosen by Dean Vaughan. But Mr. G. H. Morrison, whose felicity in the choice of a text is one of the secrets of his popularity, chooses Rev 1^{17}, 'And when I saw him, I fell at his feet as dead.' Mr. A. H. Moncur Sime takes the words 'Fear God' in 1 P 2^{17}, and Miss Wordsworth, in her ever-fragrant *Thoughts on the Lord's Prayer*, finds the text for a chapter on Reverence in the first petition, 'Hallowed be thy name.'

Now by the time a man has run through all these texts he ought to understand what other men have understood by Reverence, but he will not be superior to a little instruction from the moralists. Sidgwick says briefly that reverence is 'the feeling which accompanies the recognition of superiority or worth in others.' Fowler and Wilson in their *Principles of Morals* distinguish Respect, Admiration, Awe, and Reverence, and on Reverence they say that 'Reverence (of which Veneration is a somewhat feeble synonym) appears to be a combination of love and awe, or, if we resolve Awe into its constituent elements, of love, admiration, and fear.' Professor Mark Baldwin, in his *Dictionary of Philosophy and Psychology*, says Reverence is 'disinterested Respect directed towards what is spiritually elevated and ideal,' and then makes this quotation:

> Thee I revere for what thou art,
> Nor fear for what thou hast,
> Still undiscovered by me, in heart
> And will. Reveal thy cast
> Of soul more fully—still 'tis fast
> I feel but reverence.
>
> Thee I revere, unseen the fact
> That moves thee for the day—
> Unknown the motive to the act
> That helps or hurts! But stay,
> But go, our friendship by the way—
> Still thee I reverence!

Now for Dr. McClure. Dr. McClure gives a

definition, but he does not give it at once. He starts with the question, What is Reverence? but he answers it by saying that it is the mother of all virtues. 'For it is reverence for truth that nourishes honesty, reverence for purity that nourishes chastity, reverence for love that nourishes kindness, and reverence for compassion that nourishes sympathy. To the degree that reverence exists, other virtues exist; to the degree that reverence is absent, other virtues are absent.' Then he uses the effective comparison that as Demosthenes said the most necessary element in oratory is action, action, action; and as Augustine declared that the most necessary grace of heart is humility, humility, humility: so he will affirm that the most necessary feature of character is reverence, reverence, reverence.

His definition is practically that of Sidgwick. When he has given it he passes to the mission of reverence, which he says is fourfold. First, it expresses character; next, it saves from frivolity; then it secures discrimination; lastly, it develops scholarship. Then when he has mentioned the things that stand in the way of reverence in our day (and he seems to think that more things stand in its way in America than elsewhere), he passes to the objects of reverence.

Nature is one. 'The summer after Agassiz's death, his former students at Penikese met again at Penikese and put on the walls this motto from Agassiz's lectures: A laboratory is a sanctuary which nothing profane should enter.' The Bible is another. Humanity is another. God is another. And we ourselves are another object of reverence. 'Oliver Wendell Holmes was past seventy years of age when he wrote a letter from his country home to a friend in town stating that on the preceding Sabbath he had attended the service in the village church, and added as an explanation of such attendance, "There is a little plant called reverence in a corner of my soul's garden which I like to have watered about once a week."'

The Great Text Commentary.

The best illustration this month has been found by the Rev. George Mackenzie, B.D., Coatbridge, to whom a copy of Chadwick's *Pastoral Teaching of St. Paul* has been sent.

Illustrations for the Great Text for August must be received by the 1st of July. The text is Dt 8^{2}.

The Great Text for September is Dt 22^{6}—'If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.' A copy of Bennett's *Post-Exilic Prophets* or of Astley's *Prehistoric Archæology and the Old Testament* will be given for the best illustration. Illustrations must be received by the 1st of August.

The Great Text for October is Dt 29^{29}—'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.' A copy of Macgregor's *Jesus Christ the Son of God* or of Burkitt's *Gospel History and its Transmission* will be given for the best illustration. Illustrations must be received by the 1st of September.

The Great Text for November is Dt 30^{19}—'I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.' A copy of any volume of the 'Scholar as Preacher' Series will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Dt $32^{11.\ 12}$—

> As an eagle that stirreth up her nest,
> That fluttereth over her young,
> He spread abroad his wings, he took them,
> He bare them on his pinions:
> The Lord alone did lead him,
> And there was no strange god with him.

A copy of Sarolea's *Newman* and Beveridge's *Makers of the Scottish Church*, or of Adamson's *Lord's Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Margoliouth has contributed an article to *The Expositor* for July on 'Recent Exposition of the 53rd Chapter of Isaiah.' It is a collection and criticism of the answers which have lately been given to the question, 'Who is the Suffering Servant of the Lord?'

Although the title of the article is '*Recent* Exposition,' Professor Margoliouth begins with an answer which was made a long while ago. He begins with the answer of 'the Deacon Philip' to 'the Queen of Meroë's minister.' We know what the Deacon Philip's answer was. For many generations the Church was well content with it. And perhaps the Church will return to it again. But it has not been accepted recently. And so Professor Margoliouth surveys the recent exposition.

He begins with Dr. J. W. Thirtle. Now Dr. Thirtle is an anti-critical and altogether orthodox expositor, and he leaves the door open for at least the possibility that the Deacon Philip was right. But, in the first place at any rate, he holds that the Servant of the Lord was Hezekiah. For Dr. Thirtle has a great opinion of Hezekiah. As Professor Margoliouth says, 'He would give that king an importance for the poetical books of the Bible to be compared with that which a Cambridge scholar recently tried to find for Murena, in the *Odes* of Horace.' Will Hezekiah do? With a delicious touch of irony Professor Margoliouth remarks, 'Since no interpretation would be suggested which was absolutely devoid of plausibility, it may be admitted that with this application the clause (53^{10}), "He shall see his seed, he shall prolong his days," becomes highly significant.'

Professor Margoliouth passes to another interpretation. It is the interpretation of Professor Ernest Sellin, of Vienna. There was a time when Professor Sellin believed that the Servant of the Lord was Zerubbabel. But that was only a working hypothesis. It proved its value, he claims, in leading to the final solution of the problem. The final solution is found in Jehoiachin.

Now Jehoiachin, as Professor Margoliouth points out, 'is by no means a prominent figure on the Israelitish stage.' The compiler of the Books of Kings states that he 'did evil in the sight of the Lord,' that he put himself with his family and officers into the power of the king of Babylon, and that he remained a prisoner in Babylon for thirty-seven years, after which time he was released and given honourable treatment. What qualification had Jehoiachin for fulfilling the office of the Servant of the Lord? That he will see his seed? That the pleasure of the Lord will prosper in his hand? Jeremiah prophesies (22^{30})

that he will not prosper and will be childless. But Professor Margoliouth quotes the Arab proverb, 'The eye of love hides every blemish,' and he does not seem to wonder that Professor Sellin finds Jehoiachin as satisfactory as Dr. Thirtle finds Hezekiah.

Professor Sellin believes that the king of Babylon allowed Jehoiachin to re-establish his empire. Where does he find that? He finds it in 2 Kings 25, by 'reading between the lines.' But, says Professor Margoliouth, if we were to read between the lines in this fashion very often, we should make some remarkable additions to our historical knowledge. We should, as in this case, sometimes contradict what is in the lines themselves. For there it is plainly stated that Jehoiachin remained a pensioner at the court of the king of Babylon 'all the days of his life.'

Professor Margoliouth has missed the interpretation of his fellow Arabist Mr. Weir, who holds, as we saw in a recent number of THE EXPOSITORY TIMES, that the Servant of the Lord is Cyrus, king of Persia. He passes next to Giesebrecht's emendation of Gressmann.

Giesebrecht and Gressmann have become persuaded that the fifty-third chapter of Isaiah is a hymn belonging to the Mysteries, and that it was sung by the Mystæ on the death-day of the gods. 'The mythical form,' says Giesebrecht, 'which originally lay at the basis of the idea of the Servant must have been one in which an expiatory death and resurrection are characteristic. Though we cannot actually name this figure, it must belong to the cycle of Adonis or Tammuz myths.'

But there are difficulties. Not to mention the most radical, Adonis was proverbial for his beauty, while the Servant had no form nor comeliness. Adonis is irresistibly attractive; the Servant excites nothing but aversion. The death of Adonis has no resemblance to the leading of a lamb to the slaughter, and his burial was accompanied with pomp. Finally, there is no evidence to show that the death of Adonis was expiatory, or was ever regarded as expiatory by anybody.

Is this the last interpretation? It is the last but one. The last of all is a return to the first. In a work on *The Servant of God in Isaiah*, published in Freiburg in 1907, Dr. Franz Feldmann argues earnestly that the Suffering Servant of the Lord was a future Messiah. First Dr. Feldmann disposes of other theories. Especially does he give his attention to a refutation of the view which identifies the Servant with Israel, whether in whole or in part. This view, says Professor Margoliouth, is still probably supported by the most eminent names in Old Testament criticism. But the objections to it appear to him to be exceedingly strong. For the doctrine that Israel's exile was to expiate the sins of the Gentiles appears to be wholly unbiblical, whilst the pious part cannot with justice be said to have suffered *for*, but only *with*, the rest.

So Professor Margoliouth returns with Dr. Feldmann to the view which so long prevailed in Christendom, that the Suffering Servant of Jehovah is the Messiah. If it should meet with acceptance, he says, criticism would come round to the point from which it started, Philip's interpretation turning out to have been right after all. He expects that some day an archæological discovery will settle it.

In the end of his book on *Prehistoric Archæology and the Old Testament* (T. & T. Clark; 5s. net), Dr. Dukinfield Astley publishes a paper which was read by him before the West Norfolk Clerical Society. The West Norfolk Society, we take it, is a gathering of clergymen of the Church of England of average intellect; and the paper, the work of a clergyman of the Church of England of somewhat more than average

intellect, is an answer to the question, How far do the results of the Higher Criticism affect Christian teaching?

Dr. Dukinfield Astley accepts the results of the Higher Criticism. What are the results which he accepts? The Prophets and not the Law must be the starting-point of all our study of the history of Israel. The Hexateuch must be recognized as a compilation of late date, the chief constituent elements of which have been distinguished and identified. The early parts of Genesis, down to the call of Abraham, are great religious prose poems, based upon the folk-lore which the early Israelites had inherited in common with their neighbours. The story of the patriarchal period is probably based on genuine historical tradition, but has reached us as recorded by much later generations. Much of the contents of the Book of Judges is authentic, but not all. With the Books of Samuel we enter upon real and authentic history, and this history is retold from a later and biassed point of view in the Chronicles. Lastly, the whole Levitical system was a later growth, the stages of which can be traced.

Dr. Dukinfield Astley has quoted these results from an article in the *Encyclopædia Britannica*. He accepts them as he has quoted them. He accepts them all. But he adds to them other results which, after long study, he considers to be equally assured. The Book of Job is a late production, almost certainly post-exilic; it is a drama, in which the problems of life are looked at very much as they are regarded in *Hamlet*; in fact, Job is an example of a Hebrew tragedy, as the Song of Solomon is of a pastoral comedy. The Book of Isaiah is a composite compilation of many dates, the last twenty-seven chapters being post-exilic. The Book of Psalms is the hymn-book of the second Temple; it may contain one or two Psalms by David, but his character as warrior-king described in the Books of Samuel makes it quite unlikely that he was the author of the most sublime religious poems in the world. The Book of Daniel is not earlier than 350 B.C.

These are the results of the Higher Criticism of the Old Testament. What does Dr. Astley propose that the clergymen of the Church of England should do with them? As educated men their business is to accept them. He has no hesitation in saying that. If they have time and ability to verify them, let them do so. If not, let them accept them on the overwhelming authority of the Old Testament scholarship of the day. But as clergymen they are also teachers. Does he recommend them to teach these results and to teach them openly?

He recommends them to make a distinction. There is the educated and there is the uneducated layman. The educated layman has already found them out for himself. What the clergyman has to do with him is to show him that this larger knowledge of the origin and growth of God's Word is no more opposed to the Holy Catholic Faith, and no more an excuse for infidelity, than are the results of science in the sphere of astronomy or biology.

With the uneducated layman the clergyman has something more to do. He may be a comfortable man of business caring for none of these things. He may be a labourer, slow in thought and ready to forget. And then there is the great congregation of women 'whose minds (observe that we are quoting Dr. Astley here word for word) are set for the most part on the sentimental side of religion, caring nothing for its intellectual side, knowing nothing of theology.'

'It is quite possible,' says Dr. Astley, 'for the clergy and other religious teachers to be true to their honest convictions and to let the results of their knowledge—provided only that they know—permeate and leaven their teaching, both in the pulpit and out of it, in Bible class and school and private ministrations, without undermining the

simple faith of the veriest babe in Christ, and to make the teaching of the Catholic Church come home to the thoughtless and the careless and the irreligious in a way it has never done before.'

Is it possible still to believe in the external authority of the Bible? The Dean of Canterbury assures us that it is still possible. Others may believe the Bible only as they find it true; he still believes it true because it is the Bible.

The Dean of Canterbury has published an article in *The Record* on 'The Authority of Holy Scripture.' He begins with the Old Testament. And he begins with the statement that the Old Testament was an authority to Christ, and is therefore an authority to us.

The Old Testament, he says, was an authority to Christ—'an irrefragable authority, to which He Himself submitted.' Those are Dr. Wace's words. What evidence has he? He has the evidence of five distinct passages of Scripture. The first passage is, 'The Scripture cannot be broken.' The second, 'How, then, shall the Scriptures be fulfilled, that thus it must be?' The third, 'Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.' The fourth passage is, 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning me.' And the fifth, 'Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day.' What was an authority to Christ was an authority to the Apostles, and it is an authority to the Dean of Canterbury. And 'no fair interpretation can be put upon such passages as these but that our Lord treated the Scriptures of the Old Testament, which were the same in His day as we now possess, not only as being entirely trustworthy, but as being an authoritative record of God's words and God's purposes.'

But this is only the Old Testament, and the Old Testament is not the whole Christian Bible. Certainly it is a mighty thing, in these days of Criticism and the Study of Religion, to be able to set the Old Testament on a position of unassailable external authority. But what will Dr. Wace do with the New Testament, for which it is obvious that neither our Lord's words can be quoted nor His example appealed to? Dr. Wace does not hesitate. 'It is not less unquestionable that the Scriptures of the New Testament were, from the first, treated by the Church as similarly authoritative.'

This, then, is the position of the Dean of Canterbury. The Jewish Church in the time of our Lord, the Christian Church in the first two centuries, the Apostles, and our Lord Himself, treated the Scriptures, whether of the Old Testament, or of the New, or both, as historically true and divinely authoritative. 'Unless, therefore, the uniform belief of the Christian Church in early ages has been unfounded, we have in the Scriptures both of the Old and of the New Testament, narratives and prophetic utterances which, though coming from human hands, have been produced under Divine control, and consequently carry Divine authority.'

Dr. Rendel Harris has published some addresses recently given at Free Church meetings, during the year in which he 'had the honour and happiness' of presiding over the Federation of the Free Churches of England and Wales. The title of the book is *Aaron's Breastplate, and Other Addresses* (Thomas Law; 2s. 6d. net).

'Aaron's Breastplate' is also the title of the first address. If the address had a text, the text is likely to have been Ex 28^{29}, 'And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' It is just such a

passage as a popular preacher of the past generation would have revelled in. But Dr. Rendel Harris has no regard for the 'people who devote themselves to a study of Aaron's wardrobe,' or for those who 'prove the nature of the redeemed soul out of the interpretation of coats and colours, and of the bells and pomegranates that are upon the vesture's hem.' He says that he 'cannot extract much comfort or distil spiritual medicine out of these ancient Levitical accounts.' His rule in such matters is Mrs. Browning's—

People come up higher: Aaron's tribe is dispossest.

From his study of the sanctuary and its services Dr. Rendel Harris has come away disappointed. They do not repay the time required to understand them. There is really very little to be got out of them over and above what has already been extracted by the writer of the Epistle to the Hebrews. 'Practically the only two things that I have yet carried off as legitimate Christian spoil from the raiding of these accounts are the high-priestly Breastplate and the high-priestly Benediction.' And then he tells us what these things mean to him. He takes the Breastplate first.

The student of Aaron's Breastplate is confronted by a serious difficulty on the very threshold of his study. There seem to be two accounts of what Dr. Rendel Harris calls Aaron's jewellery. Dr. Rendel Harris is not sure if there are two accounts or not. But besides the account of the Breastplate, with its twelve precious stones, each containing the name of one of the tribes of Israel, there is also a description of two inscribed plates of onyx stone for the high priest's shoulders, each containing the names of six of the tribes. And this seems to many to be a different account of the Breastplate itself. It is a modern difficulty. There are expositors living who have not felt it.

Dr. Maclaren, of Manchester, has not felt it. In his volume of sermons entitled *The Beatitudes*, Dr. Maclaren has a sermon upon 'The Names on Aaron's Breastplate.' 'The breastplate,' he says, 'was composed of folded cloth, in which were lodged twelve precious stones, in four rows of three, each stone containing the name of one of the tribes. It was held in position by the ephod, which consisted of another piece of cloth with a back and front part, which were united into one on the shoulders. On each shoulder it was clasped by an onyx stone, bearing the name of six of the tribes. Thus twice, on the shoulders the seat of power and on the heart the organ of thought and of love, Aaron, entering into the presence of the Most High, bore "the names of the tribes for a memorial continually."'

Dr. Maclaren does not see the difficulty of the two narratives. Dr. Rendel Harris sees it, and passes on. It does look, he says, as if the account of the stones on the shoulder were a duplicate of the account of the stones on the breast. He leaves the question to the critics. But the difficulty is strong enough to make him set aside the shoulder stones and stick to the Breastplate. And yet, even before he has set the shoulder stones aside, he is at one with Dr. Maclaren when recognizing the combination of power and love—the power on the shoulder, the love on the heart. And we can make the two ideas meet, he says, in one. We have simply to equate the sentences, 'He shall carry the lambs in his bosom' and 'He layeth it on his shoulders rejoicing.'

What is it that attracts him to the Breastplate? It is that the stones are separate there, that each separately carries the name of one of the tribes of Israel. The high priest 'took them with him into the place of secret grace and secret glory, and when he drew near under the wings of the Shekinah the mysterious light of the sanctuary fell upon his breastplate, and every separate gem began to glow as if it had been a living soul. Thus he stood before the Lord, and began his devotion in the form—"Behold, I and the children which God hath given me."'

'Behold, I and the children which God hath

given me.' Dr. Rendel Harris bids us notice the passage in passing. It has a New Testament as well as an Old Testament remembrance. In the Epistle to the Hebrews (2^{13}) it is quoted of the coming of Christ into the world. As He comes into the world He says, 'Behold, I and the children which God hath given me.' He means that both he that sanctifies and they that are sanctified are all of one. So is it with the high priest and the tribes of Israel. When he comes into the sanctuary he comes with the breastplate on. He cannot come without it. He and they whose names are written upon the breastplate, as they stand together before the Shekinah, are all of one. 'It is a commonplace in the region of love, however difficult it may be in the district of dogma.'

So when the high priest entered the Holy Place he carried with him 'the body corporate of Israel.' The whole family was there, the whole family as understood in that day. Since then, says Dr. Rendel Harris, the praying soul has become more imperial; Judaism was too short a bed for the Pax Evangelica to stretch itself in. But from his own point of view Aaron's prayer was comprehensive; it took in all the people. It included the tribe of Dan, although the Antichrist was to come from thence; it did not forget little Benjamin. His prayer was the Psalmist's 'Peace upon Israel,' and St. Paul only bettered it by extending the connotation of Israel, 'Peace be upon them, and upon the Israel of God.'

He carried all the tribes of Israel with him. That is the first thing. He carried his own tribe among them. That is the next. 'The Book of Family Prayer was bound up in the volume of the Common Prayer.' We must stay at home, says Dr. Rendel Harris, as well as go to church. We must have prayer at home. And he quotes some sentences out of an old family Prayer Book. 'Lord, I beseech Thee to have mercy upon my son, for he is horribly bedevilled.' That is one sentence. Here is another. 'My little daughter is even now at the point of death; come and lay thy hand on her, and she shall live.' And here is another. 'My mother-in-law is sick of a fever.'

First, the Israel of God. Next, the family. Last of all, the high priest himself. No, not last, but first of all. 'He offered up sacrifice *first for himself*, and then for the errors of the people.' But Dr. Rendel Harris is not quite sure that we need encouragement to pray for ourselves. If we pray at all, he is not quite sure that we do not pray for ourselves too exclusively. He remembers the poor woman in the Gospel who prayed for herself in praying for her daughter. Indeed, she prayed for herself and her daughter in quite a confusing way, 'Lord,' she said, 'have mercy on me, my daughter. . . .' Dr. Rendel Harris would have our own stone upon our own breastplate, but he would not have us monopolize all the stones that are there.

Where are the twelve tribes now? They have become the twelve Apostles of the Lamb. For the high priest has become 'the High Priest of our confession.' And when Dr. Rendel Harris turns to the breastplate of Christ he observes again that there are those that are near and those that are afar off. Within the number of the twelve there is an inner circle of three or four. Then there is an outer circle beyond the twelve, 'betrayed sometimes by a stray expression like "Jesus loved Martha and her sister and Lazarus" (which makes a fresh row of beautiful stones on the breastplate, with a pearl in the middle, a turquoise on the left, and a crystal on the right).' And then the disclosure is made of an infinitely wider constituency of love and service, as when the Master says, 'Neither pray I for these alone, but for all them that shall believe through their word.' Of Christ's intercession Dr. Rendel Harris says that it was a capacious breastplate upon a universal heart. The length and the breadth of it are not on the same scale as Aaron's.

As the last thing of all, Dr. Rendel Harris

reminds the individual believer of his own priestly breastplate. He recalls the breastplate of St. Paul. 'My heart's desire and prayer to God for Israel is that they may be saved'—that is the old tribal prayer. 'For this cause I bow my knees unto the Father . . . of whom every family in heaven and earth is named'—that is the new family prayer. He prayed also for himself. And he not only prayed for himself, but he also begged his friends to pray for him—'pray for me that I may speak boldly, as I ought to speak.'

But when Dr. Rendel Harris touches upon the believer's own breastplate, he enters a region where it is scarcely possible to follow him for fear. 'Behold, I and the children which God hath given me.' Now the words may be used in another sense. These children are not now simply ours by consanguinity. They are ours by right of conquest. They are ours because of what they have cost us. 'Here is one that I carry about—a shy, changeable, mysterious jewel. It is an opal. I picked it up in crossing a certain arid stretch of wilderness, in a solitary place of its own and mine.' 'And here is another akin to it—a pearl. I plunged for it: it was hidden away under the forbidding shells of hostility and misunderstanding.'

The Self-Consciousness of Jesus and the Servant of the Lord.

By Professor the Rev. H. A. A. Kennedy, M.A., D.Sc., Toronto.

IV.

The Servant in the Gospels.

Let us attempt to trace the further influence of the prophecy of the Servant on the career of Jesus. On the very threshold of His ministry, when He first appears publicly before His fellow-townsmen at Nazareth, He adopts (Lk $4^{17ff.}$) as His programme the remarkable words of Is $61^{1.2}$, 'The Spirit of the Lord God is upon me; because the Lord hath anointed (ἔχρισεν) me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn. And he began to say unto them, to-day hath this scripture been fulfilled in your ears.' We are well aware that these words do not belong to the Songs of the Servant, but to a passage which is regarded by many scholars as lying outside the limits of Deutero-Isaiah. And yet investigators so unbiassed as Cheyne and Driver believe that it is the Servant who here speaks. But even if the opposite conclusion be held that it is the prophet himself rather than the Servant, it makes little difference for our purpose, as in any case he 'speaks with the conscience of the whole function and aim of the prophetic order' (G. A. Smith, *op. cit.* p. 436). We agree, however, with Cheyne when he says that 'but for the absence of the title "the servant," no one could fail to be struck by the appropriateness of vv. $^{1-3}$ (especially) to the personal Servant of Jehovah' (*Prophecies of Isaiah*, ii. p. 93). In any case it is probable that at the time when our Lord used the words, they were regarded as of a piece with 42^{1-7}, with which they have so much thought and even language in common, and that passage of course refers to the Servant. Jesus, therefore, describes His own mission in terms of the ancient prophecy. And that His procedure is in no sense accidental, or merely the employment of an apt illustration, is evident from His answer to the Baptist's uncompromising question (Mt 11^{3}): 'Art thou He that should come, or are we to look for another?' Jesus bids the men tell their master the things which

they hear and see: 'Blind people recover sight, lame walk, lepers are cleansed, and deaf hear, the dead are raised, and the poor have the gospel preached to them, and blessed is he who shall not be offended in me.' Here is the echo of the earlier passages, and John's stumbling at Him is in accord with the experiences of the Servant, who was despised and not esteemed by men. Thus from the very outset, Jesus seems to fortify the inner promptings of His God-given inspiration by this remarkable forecast, which lay so close to His hand.

We have already referred to two striking passages in Matthew ($8^{16.\ 17}$ 12^{16}), which show how His works of mercy impressed early Jewish-Christian thought as a true realization of the Servant's disposition and practice. Specially suggestive is the first of these: 'He cast out the demons with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities and bare our diseases.' The parallel in Isaiah reads: 'Surely our ailments he bore, and our pains did He take for his burden' (so G. A. Smith). May the comparison have been more than a later comment? May its origin belong to some hint from Jesus Himself of a unique fellowship with the physical woes of men, which had its part in His power to heal them? Was this one of the flashes of light which illumined the O.T. Scriptures, when He 'opened the minds' of the two disciples on the road to Emmaus (Lk $24^{44\text{-}46}$)?

A study of the Songs of the Servant at once makes plain that if Jesus discovered in them a true forecast of His human experience, He must have realized from a very early period the *issue* of His Messianic vocation. This consideration adds extraordinary solemnity to the Temptation crisis. It means that then and there, at least, He set His face firmly in the direction of a cruel death. Recent investigations have made short work of the noteworthy saying of the Baptist, reported in Jn 1^{29}, 'Behold the Lamb of God, which taketh away the sins of the world.' On the supposition that the Fourth Gospel is an allegorical composition of the second century, this procedure is, of course, intelligible. But to those who, while thoroughly alive to the problems of the Gospel, feel bound to recognize in it lifelike reminiscences of the Apostle John, the method is far from satisfying. This chapter as a whole is of enormous value for supplementing the Synoptic accounts of Jesus' first contact with His earliest disciples. Indeed, only in the light of it, do these become thoroughly intelligible. The passage with which we are concerned belongs plainly to the period immediately succeeding the Baptism and Temptation. Jesus had returned to the scene of John's ministry. Certain of John's choicest followers attach themselves to Him. The narrative is no more than the briefest outline. But may we not legitimately infer from it that Jesus and John must have had a more than casual intercourse? In view of John's position and testimony, to whom among men could Jesus have gone with more expectation of sympathy than to His forerunner? With whom could He feel more free to talk over His marvellous experiences? To whom could He more fitly disclose the thoughts and aspirations concerning His career, which were taking shape round that central Figure in whom He saw Himself foreshadowed? As John observed Him in those days of close companionship, and realized the fitness of the O.T. forecasts which Jesus had made His own, is there anything far-fetched in the supposition that he also would fall into line with the thoughts of Jesus? He had already testified to Him as Messiah. Why should he not be persuaded to enlarge his conception for the moment under Jesus' influence, and to realize that in the Servant of Jehovah the truest Messianic picture had been delineated? How much John associated with the comparison it is impossible to divine. In any case his words converge in the direction of the thoughts of Jesus.

Have we any direct indication of Jesus' outlook towards the final issue? In Mk 2^{20} (= Mt 9^{15}), at the beginning of the Galilæan ministry, when His disciples are reproached for not following the common religious custom of fasting, Jesus defends them on the ground that this time of companionship with the 'Bridegroom' must be a season of joy. 'But days shall come when the bridegroom shall be taken away from them: then shall they fast.' Now the plain reader would certainly gather from this statement that Jesus already discovered how His career was to end. But many modern investigators play fast and loose with the evidence. H. J. Holtzmann, for example, speaks of 'the obscure word as to the departing bridegroom, handed down in an allegorizing redaction, and uncertain as regards its historical

position' (*N.T. Theologie*, i. p. 287). The obscurity lies in the critic's imagination, which also is the sole source for the idea of 'an allegorizing redaction,' and that of the uncertainty of its historical position. If the saying did not contradict certain favourite presuppositions, its place or genuineness would never be challenged. Indeed, its 'obscurity' would be regarded as a strong point in its favour. Schwartzkopff goes further. 'It is a psychological impossibility,' he says, 'that Jesus should have expected or foretold from the very commencement of His ministry that it would end in death. . . . The knowledge of His death must . . . have grown up gradually out of definite reasons and on definite occasions' (*op. cit.* p. 25). There is no method of stating the case more open to suspicion than this. It is unsafe to speak of 'psychological impossibilities' in the case of any man, much more in that of Jesus. It is an arrogance too common in some modern discussions, and utterly unscientific, which lays down 'must' and 'must not' for the history of God's redemptive purpose. All becomes clear when we realize the pathway which Jesus had already recognized as His own. He did not even require 'to divine His fate from the treatment experienced by the prophets' (Bruce, *Kingdom of God*, p. 233). He had a more definite norm to follow than that. So we can account for that pathetic undertone of resignation which can be caught throughout His career. It has no shade of discontent in it. But it is the outcome of a deep strain of feeling in One who found Himself 'despised and rejected of men;'[1] who knew that this rejection should end in shame and agony and death. He must suffer as the true Servant of Jehovah.

It is difficult to assign their chronological position in the life of Jesus to the two remarkable echoes of this early saying which Luke reports, for they both occur in that large section of material which he has collected into a single block, and inserted at 9^{51}–18^{14}. Here, sayings are evidently grouped together from different periods of Jesus' ministry. It is quite possible that they may have been spoken before He made the definite announcement of His death which is found in the three Synoptic Gospels. In Lk 12^{50}, which belongs to a passage apparently parallel to Mt 10^{34-36}, Jesus declares, 'I have a baptism with which to be baptized, and how am I straitened until it be accomplished.'[2] Lk 13^{32}, to which there are no parallels, is probably later, 'Certain Pharisees came unto him, saying, Go forth from hence: for Herod desires to kill thee. And he said to them, Go and tell that fox, Behold I cast out demons, and perform healings to-day, and to-morrow, and on the third day I am perfected. But it is necessary for me to journey to-day, and to-morrow, and the next day: because it is not fitting that a prophet should perish outside Jerusalem.' These sayings require no comment. They are simply a corroboration of that conception of His earthly future at which Jesus had arrived, in large measure, as we believe, by discerning His own true identity with the Servant of Jehovah.

We now reach the crucial group of sayings in which He deliberately announced His passion and death to the disciples. The *first* occasion is that narrated in Mk 8^{31} = Mt 16^{21} = Lk 9^{22}. In all these narratives the central feature is that He is 'to suffer many things, and to be killed.' Mark and Luke have, in addition, the significant word ἀποδοκιμασθῆναι, 'to be rejected.' Here, again, we are vividly reminded of the atmosphere of Is 53, although the verb חָדַל in 53^{3} is never translated by ἀποδοκιμάζειν in the LXX. In Mk 9^{12} (= Mt 17^{12}), as they descend from the Mount of Transfiguration, Jesus reminds them: 'How it has been written concerning the Son of man that he should suffer many things and be set at nought' (ἐξουθενωθῇ). The word is a graphic parallel to Is 53^{3b}, ἠτιμάσθη καὶ οὐκ ἐλογίσθη (LXX). In the LXX the Hebrew בָּזָה, used in 53^{3}, is often translated (although not here) by ἐξουδενοῦν.

The *second* announcement of the Passion (Mk 9^{30-32} = Mt $17^{22.23}$ = Lk 9^{43-45}) calls for no special remark. There, as in the first, Mark and Matthew have the prediction of His resurrection. We have no desire to exaggerate the influence of the Servant-prophecy on our Lord's thought concerning His own course. But does it seem too fanciful to suppose that the remarkable words used of the Servant who had been put to death, 'A seed should he see, he should lengthen his days, and the purpose of Jehovah by his hand should prosper. . . . Therefore I set him a share with

[1] See, *e.g.*, Mt 8^{20}, 'Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head'; and cf. Mt 20^{18} 23^{37}.

[2] Cf. the same idea of a 'baptism' in Mk $10^{38.39}$, to which Matthew has no direct parallel.

the great, yea, with the strong shall he share the spoil: because that he poured out his life unto death' (so G. A. Smith), formed one of the elements which went to shape Jesus' conviction of His resurrection? They at least describe the fortunes of the Righteous Servant in terms which must have startled the ordinary reader, and arrested the attention of Jesus when He studied the prophecy.

The *third* announcement (Mk 10^{32-34} = Mt 20^{17-19} = Lk 18^{31-34}) is highly significant for our purpose, especially Mk 10^{34} = Mt 20^{19} = Lk $18^{32\,33}$, 'And they shall mock (ἐμπάιξουσιν) him and spit upon (ἐμπτύσουσιν) him and scourge (μαστιγώσουσιν) him and kill him.' All these verbs occur in Luke, and all but one in Matthew. Now it is noteworthy to find a close parallel extending even to the terms (in the LXX) in Is 50^{6}, 'I gave my back to the smiters (εἰς μάστιγας), and my cheeks to tormenters; my face I hid not from insults and spitting' (ἀπὸ αἰσχύνης ἐμπτυσμάτων). It seems at least probable that the language used by Jesus was coloured by His remembrance of this passage, thus affording another indication of His appropriation of the prophecy in realizing the nature and circumstances of His Messianic vocation.

Perhaps the most important passage we have to examine is Mk 10^{45} (= Mt 20^{28}). 'For truly the Son of man came not to be served, but to serve, and to give his life (or soul, ψυχήν) a ransom (λύτρον) for many.' These words occur in a context in which He has been urging upon the disciples that true greatness consists in *service*. Service He declares to be the purpose of His own mission. Here we find ourselves again in the atmosphere of Deutero-Isaiah. The word in Lk 22^{17}, 'I am among you as the servant (ὁ διακονῶν),' reminds us of His actual vocation, His deliberate assumption of the position assigned to the Mysterious Figure of the prophecy. Yet the function of *service* is so general that we might hesitate to connect it in any intimate sense with the conception of the Servant of Jehovah. But the close of the sentence we are considering seems decisive: 'Came to give his life (or soul) a ransom for many.' With this must be compared Is 53^{20}, 'Though his soul make (or, with a slight difference of reading, "while he makes his soul") a guilt-offering' (so G. A. Smith). The word אָשָׁם, here translated 'guilt-offering,' has the technical sense of the payment which a wrong-doer is obliged to make to the person whom he has wronged, a payment as far as possible equivalent to the damage he has done, and so almost exactly represented by our common term 'damages' (see Nu $5^{7.8}$) or 'compensation' (cf. Lv 5^{14-19} 6^{1-7}). Here, therefore, the 'soul' or 'life' of the Servant is to be given as a 'compensation' for the sins of others. As it happens, אָשָׁם is not translated by λύτρον in the LXX.[1] But λύτρον and τὰ λύτρα are again and again the equivalents for such terms as כֹּפֶר = 'price of a life,' and פְּדְיוֹם = 'ransom,' 'assessed price.' Obviously אָשָׁם belongs to the same group of ideas. For a life which is given as compensation for the sins of others must imply that the life (ψυχή) of these others was forfeit, and hence it is actually their ransom price, their λύτρον.[2] When we keep clearly before us this close connexion of ideas, and its fusion in the present passage with the conception of the Servant, it is scarcely possible to resist the conclusion that Jesus had in mind the light shed upon His own vocation by the experience of the Servant of Jehovah. Besides, this vicarious function which He here claims was, it need hardly be said, no mere isolated reference in Is 53, but permeates that wonderful delineation from beginning to end. The 'making of his soul (or life) a guilt-offering' is one description of the situation in which the Servant 'bore our ailments, and took our pains for his burden' (53^{4}): in which 'he was pierced for sins that were ours, was crushed for guilt that was ours, the chastisement of our peace was upon him, by his stripes healing is ours' (53^{5}): in which 'Jehovah made to light upon him the guilt of us all (53^{6}), for my people's transgressions the stroke was on him (53^{8}), their guilt he takes for his load,' 'yea, he the sin of many hath borne, and for the transgressors he interposes' ($53^{11.12}$).

We cannot venture to trace the various elements in His consciousness which led up to the inner certainty of His vicarious position. But we are convinced that the portrayal of the O.T. 'Servant,' in whom at an early stage He had learned to find Himself, was not the least influential among them.

[1] It is translated, *e.g.*, in Nu 5^{8} by πλημμέλημα; in 2 K 12^{16} (17) by ἀργύριον περὶ ἁμαρτίας. In our passage, the LXX rendering is a paraphrase: ἐὰν δῶτε περὶ ἁμαρτίας.

[2] Cf. Ps 49^{7}, 'None of these can by any means redeem his brother, nor give to God a ransom for him' (LXX, ἀδελφὸς οὐ λυτροῦται . . . οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ).

A heightened condition of this vicarious consciousness confronts us at the Last Supper. The words of institution must be carefully considered: 'This is my blood of the covenant, poured out for many' (so Mk 14^{24}). Matthew adds, 'for the remission of sins'; Luke has, 'the new covenant in my blood, poured out for you.' Here is the same vicarious outlook emphasized. At the first glance we are struck by the parallelism with Is 53^{12}, 'He poured out his soul (or, life) unto death.' For 'the blood is the life.' Matthew's addition, εἰς ἄφεσιν ἁμαρτιῶν, is, in any case, a true interpretation. Is 53 makes any other impossible. It is customary to explain the covenant idea, which our Lord here makes use of, exclusively from the ritual in Ex 24^{8} taken in conjunction with Jeremiah's great prediction of the New Covenant (*e.g.* 31^{31} etc.). No doubt that aspect of the conception is of primary importance. But we must not ignore the intimate connexion between the covenant idea and the conception of the Servant. Most suggestive is Is 42^{6}, 'I will hold thine hand, and will keep thee, and give thee for a covenant of the people' (LXX εἰς διαθήκην γένους). Is 49^{8} is an exact parallel. In the light of this latter passage, the phrase can only mean, 'the medium or mediator of a covenant between Jehovah and Israel' (so Cheyne). Of course this refers to the same kind of covenant as that which Jeremiah describes, a covenant that is wholly spiritual. It appears to us probable that the function of the Servant was, at least, one of the chief motives which acted on the mind of Jesus, when He hinted at the central significance of His death in the current of the redemptive purpose of God, by describing it as the inauguration of a new covenant, ratified by His blood.

To the same closing period belongs the saying reported by Luke (22^{37}), having no parallel in the other Gospels, but certainly bearing the stamp of authenticity: 'For I say unto you that this word which was written must be fulfilled in my case, "and he was reckoned with transgressors": for truly that which concerneth me is reaching accomplishment.' In this utterance He desires to put the disciples on their guard as to the changed conditions they must face, a situation which will soon be disclosed by the treatment He is to suffer. His forecast of this unjust treatment is deliberately clothed in the language of Is 53^{12}, indicating His express association of His Passion with the prophetic delineation of the Sufferings of the Servant.

It is scarcely necessary to corroborate the position which we have tried to establish, by referring to Lk $24^{25.\ 26.\ 44\text{-}46}$, in which the risen Jesus is reported as opening the minds of the disciples to understand from the Scriptures that the Christ must suffer, and enter into His glory.

Little remains to be added. As has been frankly admitted at the outset of this discussion, there are elements of profound import in the self-consciousness of Jesus which wholly elude all attempts at analysis. Even when, as in the instance under consideration, there seems good ground for assigning real importance to a definite conception in the formation of His Messianic Ideal, it would be quite illegitimate to exaggerate its prominence in the complete framework of His thought. But we believe that it is of interest and value even to obtain a dim glimpse into that complex sum of Divine and human forces which combined in the person of Jesus to shape His redemptive vocation, and thus fit Him to be the Saviour of the world.

The Christian Minister.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

The subject of this volume[1] is a very wide one, and Dr. Dykes has divided it for his purposes into four parts. These cover practically the whole field, dealing with—I. The General Conception of the Office and the Personal Qualifications involved; II. Worship; III. Preaching; IV. Pastoral Work. There is practically no reference to the minister's relation to the church organization beyond the limits of the single congregation. This omission, however, really enriches the book and

[1] *The Christian Minister and his Duties*, by Principal J. Oswald Dykes, D.D. Edinburgh: T. & T. Clark. 6s. net.

widens its influence; for, while it is primarily the work of a presbyterian divine, it has succeeded in addressing itself to the clergy of all branches of the Christian Church, and its catholicity of spirit is at once statesmanlike and sympathetic.

The ministry is a very old calling, yet one which has continually to reckon with changes and adapt itself to new conditions both in outward society and in the inner region of thought and spiritual life. There never was a time when men on whom had come its heavy responsibilities felt themselves more in need of guidance. They are caught between two consciences—the conscience of the venerable traditions of a historic office, and the conscience of an age and generation keenly alive to new needs and difficulties, but tending to drift apart from that past, of whose sacredness and value they are profoundly ignorant. It is demanded of a guide at such a time that he shall be, on the one hand, alive to the modern spirit, just to its real sense of needs, and sympathetic with its new ideals. Yet, on the other hand, the guide must be true to the older loyalties, and must know their supreme preciousness even to the new life which does not realize how precious they are. To avoid, on the one hand, the attitude of a saddened and lonely survivor, whose views will tend unconsciously to become criticisms, and whose loyalties will assume the more or less embittered tone of the *laudator temporis acti*; and, on the other hand, to avoid the rawness of the aggressively modern person who imagines that any worthy new thing can afford to ignore the past—that Scylla and Charybdis passage is one which demands no ordinary seamanship. It is difficult to think of any one better equipped for such a task than the author of this volume, or to imagine how it might have been better performed.

The first division leads us back to those fundamental ideas and historical facts on which any adequate conception of the office must be founded. The development of these is suggestive, and the statement of them fair and convincing. The cool and dispassionate spirit, the catholic reasonableness and balance, are most refreshing in a time somewhat weary of heated ecclesiastical controversy; and there is a note of certainty such as is possible only to faith tested by long experience, which many will find welcome and reassuring. 'The Church lives on, officers or none. The King's work must be done; and men gifted by Him for the doing of it can never fail.'

The chapters in which Dr. Dykes traces various aspects of the ministry to their historical origins, or follows their development into modern forms, are peculiarly valuable. Such chapters are iii., xi., and xii., where he deals with the New Testament, Patristic, and Reformation eras. These chapters are the fruit of wide scholarship and first-hand research. Nor does the author impress us less with the thoroughness of his acquaintance with the modern literature of the subject, English, French, and American.

There are many chapters of this part which those at the beginning of their ministry will find wise and valuable, well fitted to save them from the mistakes which often cloud the brightness of a minister's first years. The chapter on 'Citizenship' is content to suggest an attitude towards modern social conditions, refraining from an impossible attempt to treat in a chapter what would require many books. Yet it strikes the essential note when it leads us back to the necessity of a more thorough study of the ethics of Jesus.

The two finest chapters in this division are those dealing with 'The Call' (iv.) and 'The Minister's Devotional Life' (v.). While all mysterious and occult ideas are set aside in favour of the common-sense view that the call to the ministry is to be judged and dealt with along the same lines as those spiritual and intellectual movements which guide other men towards 'secular' callings; yet the prayers of the Church assume the same sacredness as that which others attribute to Episcopal succession, and we feel ourselves led back to a very special and divine quality in this matter, which really sets it apart from all other vocations. The chapter on devotion, where the writer strives, in sympathy with many a hard-pressed man, to defend the quiet sanctities of communion from innumerable and harassing encroachments of correspondence and business, are peculiarly welcome. Here perhaps more than elsewhere (though the whole book is characterized by this feature) the language breaks into surprising felicities and beauties of devotional expression, which unconsciously illustrate the thing for which it pleads. By these and many other such examples,

we are increasingly made to realize that this is no mere handbook for preachers, but literature in its own right, and religious literature, of a very high order.

In the second part, Dr. Dykes at once shows that freedom of movement and that authoritative pronouncement which characterize the expert. This part deals with Worship, and it would be difficult to find a better statement of that side of the ministerial office than that given in the 10th, 13th, and 14th chapters. As this is a matter depending largely upon the taste and temper of the individual spirit, it is incapable of being reduced to exact formulæ or rules, and the whole method of these chapters is rather the exposition of underlying principles than the insistence on specific applications of them. 'It is himself the worshipper offers; the wealth of his own redeemed personality, his own love, his own will, his own body and soul devoted to bear and to do all the will of his Father in heaven. More he has not to lay upon God's altar. Less he has no heart to offer, nor will less be accepted.'

The value of these chapters is their suggestiveness. In some details, such as the use of other men's sermons, we could have wished even less of tolerance and more of protest. But this author trusts his readers' integrity and intelligence, and those are wise who will lay his suggestions to their consciences as they read.

The third part deals with Preaching. It is marked by the same dignity, the same sense of proportion and relative values, and the same abundant suggestiveness, as the former parts. It is equally founded upon history; and it is written with the hearer's point of view constantly in mind, so as to be never out of touch with the layman, who is the ultimate judge, either as victim or as beneficiary, of the pulpit. We may be pardoned for again finding the writer's tolerance in some details beyond our power of following. His ideal is the 'outline preparation,' which leaves the actual phraseology largely to the moment of utterance. But he admits that many preachers will find their work most effective when it is read from MS. This is unquestionable, and the only danger of it is that men should at times fall in love with their own phrasing, and that sometimes the very finish of a sentence may smooth down its cutting edge, and render the hearing of a sermon a pleasing literary or intellectual exercise, when it is rather a surgical operation that is required. But what imaginable justification can there be of the 'committed sermon'? The infinite labour of learning long compositions of one's own by heart, and then repeating them with as much of an air of spontaneousness as possible, is surely a thing in every way unjustifiable. The tax it involves on time, on brain, and on nerve, seems to us the most unreasonable waste; and in the majority of cases the result must betray the method. We would even venture to suggest that Dr. Horton's main theme in his *Verbum Dei* might have been advantageously taken with a little more seriousness, —the Prophetic element in preaching, which sends forth its message as the authentic Word of the Lord.

These, however, are but notes in passing. The section is a piece of truly great and memorable work. The conception of the plan of the sermon, with its three unities of Theme, Aim, and Tone, is one of the best contributions to preaching made in modern literature, and chapter xxi. is one of which all beginners in the art of preaching should know every page and sentence.

The fourth part, dealing with Pastoral Duties, necessarily goes into much detail; but it, like the rest, is kept fresh by its constant references to those commanding principles on which the whole subject is conceived. It will be found full of valuable hints for many difficult and perplexing situations, and a ministry which should satisfy the ideals here set forth, and which should at the same time act in detail upon these suggestions, would be one conspicuously exalted and complete.

We congratulate that Church which has given to her students such teaching as this in past years, and those men whose ministries were fortified and enriched with it beforehand while they studied. The book comes opportunely to its wider audience at the present time; it will receive a wide and thankful welcome, and it will show results in the pulpits of many lands.

The Great Text Commentary.

THE GREAT TEXTS OF DEUTERONOMY.

DEUT. VIII. 2.

'And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.'—R.V.

EXPOSITION.

'And thou shalt remember.'—The remainder of this exhortation, to the end of chapter 10 is taken up with the topic of remembrance. Israel must remember (1) the leading of Jehovah, and (2) their own rebellious perversity in the journey through the wilderness. The same recollection is made the occasion for a separate note of praise in Ps 136^{16}, 'To him which led his people through the wilderness; for his mercy endureth for ever.'—WALLER.

'The way which the Lord thy God hath led thee these forty years in the wilderness.'—Not so much the literal journey, but 'the way': *i.e.* the manner. The details of the actual journey are of course included, but only as incidents of the way.'—WALLER.

'That he might humble thee.'—By teaching thee, namely, thy dependence upon Him.—DRIVER.

'To prove thee.'—God *proves* a person, or *puts* him *to the test*, to see if his fidelity or affection is sincere, Gn 22^{1}, Ex 20^{20}, Dt 13^{4}; and men *test*, or *prove*, Jehovah when they act as if doubting whether His promise be true, or whether He is faithful to His revealed character, Ex $17^{2.\ 7}$, Nu 14^{22}, Ps $78^{18.\ 41.\ 56}$ 95^{9} 106^{14}.

Hunger, or other privations, according to the spirit in which they are received, are a test of the temper of those who experience them.—DRIVER.

'To know what was in thine heart.'—'To know' is not simply that *He* might know, but *that the knowledge may arise*—to determine, disclose, discover. So in 2 Ch 32^{31}, 'God left him (Hezekiah) to try him, to *know* all that was in his heart.' What God Himself knows by omniscience He sometimes brings to light by evidence for the sake of His creatures.—WALLER.

THE SERMON.

The Religious Use of Memory.

By Professor James Denney, D.D.

The religious use of memory is often appealed to in the Book of Deuteronomy. Let us look at a few examples and consider what suggestions they have for us.

I. *The Day of Deliverance.*—In the third verse of the sixteenth chapter are found these words, 'Remember the day that thou camest forth out of the land of Egypt.' What day was that for the Israelites? It was the birthday of their nation. What day is that for us? Surely it is the day when God's redeeming love in Jesus Christ first shone before our eyes. Can we date it? John Wesley could. Nine o'clock at night in the Moravian Meeting-House in Fetter Lane was the hour of his deliverance. There are others, again, who are quite unconscious of the hour of their spiritual birth, but who have no doubt as to the fact of it. The Church cannot remain a Church if it forgets the time when God brought it out of the house of bondage. For the day in the life of the Church that answers to this day of deliverance is that mighty act of God which includes the presence of Christ in the world, and His death, resurrection, and ascension, and the gift of the Holy Spirit. Recall that day. Dwell on the dimensions of that act of God.

II. *The Memory of Provocation.*—In the seventh verse of the ninth chapter we have another suggestion for memory, 'Remember . . . how thou provokedst the Lord thy God to wrath in the wilderness.' Certain days stood out in the forty years, eminent in badness. These the Israelites were to remember. We forget the day of our conversion, but the day when we gave way to some evil passion we do not forget.

We cannot forget. Apart from that, does the remembering do us any good? It teaches us God's patience, and we repent, not once but every day, for repentance is something that goes on, ever deepened and purified and made more powerful just by the prolonged experience of the pardoning love of God. We need to remember these days also that we may abstain from hasty judgments of others.

III. *The Remembrance of Guidance.*—The verse which we have taken as our text contains another suggestion for the use of memory, 'Remember the way which the Lord thy God led thee.' But if a man says, 'My life has not been led at all. It has been an aimless wandering,' can I prove Providence to him? No, I cannot. Providence is an inference from redemption, and it can be learned only at the Cross. But he who has been at the Cross and has the assurance of love

will be sure that God is with him at every step of his way. We ought to recall our life, and recall it as a demonstration of God's fatherly care. We should remember the influences that have entered into our lives. To remember our life in this way will not lead to egotism. It will lead to reverence for our life, so that of us it may not be said, 'They have counted themselves unworthy of eternal life.'

IV. *Remembrance in Prosperity.*—In the eighteenth verse of the eighth chapter there is a direction for remembering which applies rather to the man who is confident that he has been his own providence, 'Remember the Lord thy God: for it is He that giveth thee power to get wealth.' Prosperity engenders the feeling that we are equal to anything. It is only when we remember God that the sense of responsibility attaches to success. A full cup is ill to carry, and it is only the recollection of the Lord our God that gives a steady hand.

V. *Remembrance of Evil.*—In the twenty-fifth chapter, verse seventeen, we have, 'Remember what Amalek did unto thee by the way.' Amalek followed on the rear of Israel and showed every kind of cruelty to the defenceless people. Why should this be remembered? It is not for vengeance, but for wisdom. The Lord would have us beware of men and institutions that have shown their character to be evil. To remember this is just to gather the heart of wisdom, that God means us, by our experience, to get.

It is the religious use of memory that makes godly men. If you want to see godly men again, you must cultivate this habit of recognizing God over all the length and breadth of your life, and taking home to yourselves what life means as God's discipline for your souls.

Golden Memories.

By the Rev. C. Silvester Horne, M.A.

There are no counsels for those beginning life like his for whom life is over. The leader of Israel is about to be taken from his post, and our text is a part of his last great speech. The Israelites have now grown to be a vast multitude, and their days of wandering are over. They are to exchange the staff of pilgrimage for the sword of battle. They are to be summoned to be resolute and to give determination to their uncertain hopes and purposes. And they are to do this under the shock of an overwhelming loss. The old pilot is to give up the helm, and they are to venture on stormy waters without the man on whom they have learned to lean. In every Divine education there comes a time when our crutches are withdrawn and we are commanded to stand upright on our feet and walk alone. It is well we should know that there is no man God cannot do without.

Moses' intention was to hearten the people for the future by an appeal to the past; they were to gain *strength from experience.* Somehow he had to make valiant men, heroes, knights out of tribes of craven and mean-spirited people. And he did it by making their past clear to them, until God's will, God's hand, and God's presence became manifest to the dullest. They knew not only the way they had travelled, but all the way they had been *led.* To keep alive these golden memories is half the battle. It was in this knowledge that a greater than Moses said, 'Do this in remembrance of me.' For He knew that all things were possible to be endured and achieved by those who brooded over His life and death and love.

Another purpose of this appeal to the golden memories in their past was to lift this people out of *the enervation of self-pity.* There is a description in one of Mr. Robert Louis Stevenson's fascinating books of travel, of the impression made upon his mind by listening to the wail of the *Miserere* in a continental cathedral, 'I take it,' he said, 'to be the composition of an atheist.' The verdict is severe, but at any rate the deliberate rehearsal of all the miseries of men must cultivate in them the feeling of self-pity. The Hebrews were lifted out of this by the voice of their aged leader vibrating with hope and courage. If remembrance there be, let it be the remembrance of the hand of God and His leading in Providence.

How this brave counsel to the tribes of Israel has been confirmed by the example of Jesus Christ! Full of compassion beyond all dream of ours, He yet had no infinitesimal drops of pity for Himself. 'Forgetting the things that are behind,' the Apostle wrote from his prison. No murmuring, no complaint.

For there is work to be done—an inheritance

to be entered into by those who have the courage and enterprise and resolution.

Illustrations.

He had to bear a series of devastating calamities. He had loved the warmth and nearness of his home circle more deeply than most men, and the whole of it was swept away; he had depended for both stimulus and occupation upon his artistic work, and the power was taken from him at the moment of his highest achievement. His loss of fortune is not to be reckoned among his calamities, because it was no calamity to him. He ended by finding a richer treasure than any that he had set out to obtain; and I remember that he said to me once, not long before his end, that whatever others might feel about their own lives, he could not for a moment doubt that his own had been an education of a deliberate and loving kind, and that the day when he realized that, when he saw that there was not a single incident in his life that had not a deep and an intentional value for him, was one of the happiest days of his whole existence.—A. C. Benson, *The Altar Fire*.

The arguments by which John Robinson tried to gain the assent of King James to the emigration of those Separatists who three years after were the Pilgrim Fathers and founders of New England, turn on just the same wilderness experience as this.

'We verily believe and trust the Lord is with us, unto whom and whose service we have given ourselves in many trials, and that He will graciously prosper our endeavours according to the simplicity of our hearts therein.

'We are well weaned from the delicate milk of our mother country, and enured to the difficulties of a strange and hard land, which yet in a great part we have by patience overcome.

'We are knit together as a body in a most strict and sacred bond and warrant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we do hold ourselves straitly tied to all care of each other's good, and of the whole by every one, and so mutually.

'Lastly, it is not with us as with other men whom small things can discourage, or small discontentments cause to wish themselves at home again' (Governor Winslow's Report in Arber's Reprints).

Thus the founders of nations and Churches are always led through the wilderness, and when they are humbled and tested, and it is shown that they will keep His commandments, God uses them to effect His design.

RECESSIONAL? July 17th, 1897.

Rudyard Kipling.

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine.
Lord God of Hosts be with us yet,
Lest we forget—lest we forget.

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient Sacrifice
An humble and a contrite heart.
Lord God of Hosts be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls on Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

Amen.

'To humble thee.'—'Play the man,' the desert mutters; 'it is better to fight than fly.' Thus the Divine interpretation of all deserts. Thou shalt remember all the way the Lord thy God led thee in the wilderness to humble thee. 'In the *wilderness to humble thee*?' Then, on God's revealing, the desert is a process of discipline. I think it was Frederick the Great who recorded one of his reverses in the following characteristic dispatch: 'I have lost a great battle; it was entirely my own fault';—a humility that, born of the 'pain-throb triumphantly winning intensified bliss'; a spirit, indeed, which only battle could have so exquisitely wrought. For God to have deprived Israel of the desert, to have given them forthwith

The shady glen
And twelve sweet wells of water,
And palms threescore and ten,

would have been to stifle them with arrogant ease and selfishness. Ernest Dowsett.

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Recent Oriental Archaeology.

By Professor A. H. Sayce, LL.D., Litt.D., Oxford.

A Boundary Stone.

The vast stores of material bearing upon the archæology and history of early Babylonia which have been brought to light by the expedition of the University of Pennsylvania to the site of Nippur are being rapidly made available for study. One of the latest volumes to be published is that on *A New Boundary Stone of Nebuchadrezzar I.*, by Wm. J. Hincke (Philadelphia, 1907, volume iv. of Series D). The book is an admirable example, not only of printing, but still more of Assyriological research. It is, in fact, a model of what a work of the kind ought to be, and approaches perfection as nearly as is possible for human endeavour. It is full of new light, as well as of photographs and other illustrations of the symbols found on the Babylonian boundary stones.

A complete review is given of these boundary stones, or *Kudurri*, as the Assyriologists sometimes call them, of their origin, nature and use, their contents and the emblems engraved upon them. This is followed by a translation of the new and important specimen of the class which has been discovered at Nippur, together with a commentary, philological, historical, and geographical, and the volume concludes with indices and a glossary. Nothing has been omitted.

The emblems engraved upon the stones have been supposed to represent the signs of the Zodiac and other astronomical figures. Thanks to discoveries at Susa, however, it is now known that they are really the shrines, weapons, and symbols of the Babylonian deities. As the Babylonian deities were officially identified with certain of the heavenly bodies at an early date, Professor Hincke is inclined further to see in them emblems not only of the gods, but of the heavenly bodies as well. But this is a concession to the 'astral theory,' which does not seem to me to be necessary, and I much question whether the Babylonian on whose field the stones were erected regarded them as anything more than divine symbols. At all events the cylinder-seal recently found at Gezer, to which Professor Hincke refers in the addenda, cannot be invoked in favour of the theory, since, as I have shown in the *Quarterly Statement* of the Palestine Exploration Fund, it has nothing to do with the Zodiacal signs. That the figures of Sagittarius, Aquarius, and Capricorn in the late Græco-Egyptian Zodiacs should be taken from the Centaur and Goatfish of the Babylonian monuments proves nothing for the astronomical origin or connexion of the latter. The Greek centaur was certainly not an astronomical symbol. On the other hand, the association of each sign of the Zodiac with an animal name in the late Egyptian and East Asiatic systems of astronomy was undoubtedly derived from Babylonia. But the derivation cannot be traced back to an early date.

The weapons of the gods, some of which are represented on the boundary stones, all bore special names, like the flaming sword of the cherubim which, according to Gn 3^{24}, kept 'the way of the tree of life.' Most of the weapons, like the other symbols on the stones, have now been identified with the divinities to whom they belonged, and Professor Hincke himself has added to the list the column with two lion-heads, which he has shown must be the emblem of Nin-ip.

Professor Hincke has a very interesting section on the exact place of Nebuchadrezzar I. in the

dynasty of Isin, and I think he has made it clear that this king was the immediate predecessor of Bel-nadin-abla and Merodach-nadin-akhê. But I cannot agree with him in believing that the two predecessors of Nebuchadrezzar were contemporaries of the last kings of the Kassite dynasty. Not only is there no indication of this in the dynastic tables, but it seems to me inconsistent with the Assyrian chronology as well as with the synchronisms that have been established with Egypt.

So far as is known at present, the boundary stone made its first appearance in Babylonia with the advent of the Kassite dynasty, and Professor Hincke's suggestion is a good one, that its erection was 'a foreign custom, which originated in a mountainous country where there were plenty of stones to supply the demand.' To the list of *Kudurru* inscriptions which he gives at the beginning of his book, two others (unfortunately, however, broken) should be added, one in the Warwick Museum, dated in the thirteenth year of Merodach-nadin-akhê, which I have published in the *Proceedings* of the Society of Biblical Archæology, February 1897; and the other, still unpublished, which is in my own possession, and is dated in the reign of a king of Babylon whose name is written . . na-MU-O, perhaps to be read [Nabu? -iddi]na-sumu. The forms of the characters indicate as its date the end of the Isin dynasty, but the names of the scribes, witnesses, and other parties to the document are not found on other boundary stones.

Legal and Commercial.

Another volume of cuneiform texts from Nippur[1] has just appeared from the skilful and indefatigable pen of Professor Clay. The enormous amount of labour involved in the preparation of the work, and demanded alike from eye, brain, and hand, makes the rapidity with which his volumes have followed one another all the more astonishing. There is no scamped or inaccurate work in them; his copies of the texts are exact reproductions of the originals, and the elaborate indices alone imply a large expenditure of time. The new volume contains the legal documents of the late Assyrian, Neo-Babylonian, and Persian periods, and Professor Clay has included in it tablets not actually found by the expedition of the University of Pennsylvania, but bought from dealers, who would seem to have procured some of them from other sites than Nippur. For the chronology of the periods represented by them the tablets are naturally of great value, and the historical part of the Introduction which Professor Clay has prefixed to his copies will be read with special interest. He agrees with the view which I advocated many years ago that Kandalanu, the predecessor of Nabopolassar, is not to be identified with Assur-bani-pal, as the majority of Assyriologists have maintained, and brings forward fresh reasons for this opinion. Indeed, it now seems probable that Assur-bani-pal died shortly after his reconquest of Babylon, and consequently some time before the death of Kandalanu. Among the tablets the Professor has found is one dated in the twenty-sixth year of Assur-bani-pal, and he remarks, with justice, that if it were true that the latter 'had assumed the name Kandalanu in Babylon . . . it seems unreasonable to suppose that at Nippur, not more than fifty miles distant, he should be known by his real name six years after the death of Shamash-shum-ukin and his own enthronement in that city.' A noteworthy fact, which, I think, has been observed for the first time by Professor Clay, is that neither Shamash-shum-ukin nor the two viceroys who followed him, 'ruled over any city south of Babylon.' In Southern Babylonia the direct rule of Assyria was acknowledged almost up to the last. Perhaps Professor Clay is right in his suggestion that Kandalanu was a son of one of Esar-haddon's foreign wives; at all events, the name does not appear to be Semitic.

Coming down to a later epoch we find that the dated tablets of Artaxerxes I. show him to have reigned, not forty years, as stated by Diodorus, but about forty-two years. It also becomes difficult to discover a place for Xerxes II. and Sogdianus, who are variously said to have reigned altogether nine months and a year and seven months. There are tablets which prove that Darius II. (the successor of Sogdianus) ascended the throne before the fourth day of Sebat in the forty-first year of Artaxerxes I.; that is to say, before the reign of Artaxerxes himself was officially regarded as at an end. Artaxerxes is still called king in tablets of later date.

Another interesting part of Professor Clay's

[1] *The Babylonian Expedition of the University of Pennsylvania*, Series A, vol. viii. pt. 1. 'Legal and Commercial Transactions.' By Albert T. Clay. Philadelphia, 1908.

Introduction is the section on the Aramaic endorsements. Many of the tablets are provided with endorsements in Aramaic which was at the time the *lingua franca* of trade. They are valuable not only as showing what was the current pronunciation of Assyrian names, but also how such names were represented in the letters of the Semitic alphabet. *M* is almost invariably a *waw*.

The tablets offer a few peculiarities, one of which is that generally only the father's name is given. This throws light on the converse fact which has been observed in the fragments of Ktesias, who gives the names of the sons of the fellow-conspirators of Darius, in their attack on the life of the Pseudo-Smerdis, instead of the conspirators themselves.

A Clavis Cuneorum.

Some four years ago I drew attention in THE EXPOSITORY TIMES to a useful publication by Dr. G. Howardy entitled *Clavis Cuneorum*, in which the cuneiform characters were classified and explained for the use of beginners in Assyriology. The first instalment, or the second part of the work, has now appeared (*Ideogrammata rariora*; Harrassowitz, Leipzig), and its contents fully justify the long period of time the author has taken in preparing it. It is no longer the beginner but the Assyriological scholar for whom it is intended, and it will occupy the same place to-day in Assyriological research that Dr. Strassmaier's Concordance to the second volume of the *Cuneiform Inscriptions of Western Asia* did two decades ago. The Assyrian ideographs, both single and compound, are given in it with all their values, whether Sumerian or Semitic, so far as they are at present known, and the whole has been packed into the smallest possible space without any sacrifice of clearness or of facility of reference. The meaning of each ideograph is given in English, Latin, and German wherever it is known, and authorities and references are added in all cases. No recent contribution to our knowledge of Assyrian lexicography seems to have escaped Dr. Howardy's notice, and the work is thoroughly up to date. I can find only one omission, that of AS-AS as a sign of the plural, which Dr. Ungnad has shown is to be met with in the date-formulæ of the age of Khammurabi.

Dr. Ungnad himself has brought out a useful little volume of *Selected Babylonian Business and Legal Documents of the Khammurabi Period* (Brill, Leiden, 1907), which forms the ninth volume in the 'Semitic Study' Series. The autographed copies of the texts are followed by a list of signs and an excellent glossary, to which an index of proper names has been further added. In a short introduction Dr. Ungnad points out that the language of the legal documents, being that of the people, is from a philological point of view more interesting than that of the famous Code of Khammurabi, which seems to have been composed by the best scholars of the time, and consequently to have been further removed from the spoken language. He also states his conviction, based upon the phonetic variants which occur, that the legal clauses written in Sumerian were also read as Sumerian and not as Semitic,—a conviction with which I entirely concur. The usage was parallel to that of Norman-French in our own legal formulæ. The 'selected' texts will be a useful introduction to the study of the early Babylonian contract tablets.

The Imitation of Christ.

BY THE REV. EDGAR T. SELBY, BATTICALOA, CEYLON.

FOR the practice of the Christian life, as for Christian theology, Jesus Christ is the central figure. As the Incarnate Son of God, He is the revelation of the Father and the ultimate source of our knowledge of God. So in Jesus the possibilities of human nature are fully displayed, and to that matchless figure we turn to learn what man's life should be. Jesus Christ is the great example. Yet when that fact has been grasped, the difficulties in the way of those who would try to 'follow His steps' are only beginning. On every side the gulf which separates us from Him seems so broad as to make our chances of bridging it remote.

As soon as the believer sets his eyes upon Christ with a view to the imitation of His life, he

is in danger of misinterpreting the nature of the task. He is struck most by what lies upon the surface: the freedom with which Jesus moved about; the unconventionality of His methods as a teacher; His aloofness from all popular religious movements which often became active antagonism; the small place given in the records to what may be called the domestic element. Is the Christian man to disencumber himself of the hard won fruits of his training as a social unit, and to refuse the gifts of civilization and the stable position to which he is entitled as a member of a highly organized community? There are those who, without hesitation, would answer, Yes. Poverty, homelessness, detachment from society and disregard for its rules are to be the marks of the followers of Jesus. Nor are pleas of this kind confined to the pietists; they are regarded by many as admirable weapons for laying about the heads of conventional Christians and of Christian ministers. 'The poor carpenter of Nazareth' is a common phrase in gallery appeals directed against the Christianity of the Churches.

It should be remembered that the Gospels make no pretence of giving us a complete biography of Jesus. Nine-tenths at least of the public life of Jesus remains to us a blank,[1] whilst the years before the ministry began are still more obscure. It would be comparatively easy to give, on such a scale, a sketch of the ministry of a modern Anglican bishop or a popular Nonconformist preacher which, for busy itinerancy, would outdo the gospel record of the ministry of Jesus. The argument from silence, when applied to the Gospels, is often misleading and always needs to be used with caution. It is a superficial view which seizes upon these features in the life of Jesus. Admitting that our Lord was frequently journeying from place to place with but few comforts or friends, special reasons may be found for His mode of life which have little application to His followers to-day. His mission was unique; the smallness of Palestine made it possible for Him by frequent travelling to visit every part of the country, and the central position which Jerusalem held in the religious life of the people drew Him thither at intervals, whilst His home and His earliest friends were in the north. The nature of His mission as the witness of a spiritual religion forced Him into opposition to the popular religious sects of the day, and made Him hated by the most influential sections of Jewish society. Similarly, all who bear His name must uncompromisingly fight against any form of religion that has become an empty husk. But our Lord's attitude towards Pharisaism must not be interpreted as antagonism to all popular religion, or as in itself justifying all who hold aloof from the Christian Church. It is as futile for a Christian to seek Christ-likeness by copying what was special or accidental in the life of Jesus, as it would be to seek it by wearing the clothes of a Jew of the first century.

[1] F. C. Burkitt, *The Gospel History*, p. 20.

If the imitation of Christ is to be of real meaning, it must be an imitation which has some point of contact with the life of the twentieth century. The Christian must catch the spirit of Jesus and give it free expression in his own age and under his own conditions. The man who floods the market with third-rate copies of a great painter's works is not his truest disciple. The master artist's spirit lives again in those who find in it the inspiration under which their own art is perfected and refined, whilst preserving its individuality. Such an analogy may indicate along what lines the imitation of Christ should proceed.

The key to the life of Jesus is to be found in His harmony with the will of God. It was His meat to do His Father's will. The self-forgetfulness at which we wonder was the fruit of His filial obedience. A disciple of Jesus must start from this point. When once he has excluded selfish desire by the concentration of his will upon the Divine purpose, his life will assume the fashion of Christ's. It will be marked by calm strength and patience, by tranquil joy, by the air of detachment which belongs to all who are no longer swayed by selfish motives, nor disturbed by the fussy anxieties of worldly minds. When the Christian has this mind in him, the other parts of his life will fall into place, marshalling themselves in silent response to the dominant will. The circumstances amidst which such a life is lived will furnish the background on which the image of Christ may be displayed, but, whatever they are, they will not obscure its clear radiance, nor stain the purity of its light.

The difficulty which most Christians feel in determining what the will of God is, in particular cases, cannot be dealt with here. But when once the life has been brought into line with God's purpose by the surrender of the will, a new light

will be cast upon those personal problems and moral issues which perplex the believer. His harmony with the Divine nature will give him quick and delicate intuitions and a sympathy which, being the surest key to the interpretation of the mind of another man, will not fail when it is reverently applied to the will of God. Such a life will be Christlike by virtue of its fidelity to the spirit of the Master, and because it will be, in some measure, an outflow of the redeeming love which was fully made known in the Person of Jesus Christ.

Recent Foreign Theology.

The New Testament as Literature.[1]

Dr. Heinrici's exposition of the literary features of the New Testament is a marvel of condensed learning and information. In 127 pages the general features of the New Testament as a whole and the style of the several parts are amply illustrated by comparison with contemporary literature. As Deissmann and others bring out the affinity between N.T. Greek and the Greek of common life, Dr. Heinrici's aim is to do the same in regard to the style and literary forms of the N.T. writers. In two introductory chapters on Hellenism and Judaism, and on the Origins of N.T. Literature, the conditions determining the latter are described with much vivacity and fulness of detail. In the Hellenic world the itinerant missionary of Cynic or Stoic philosophy was a common figure. In every city, almost in every street, he was to be seen expounding in his diatribe or popular sermon the practical ethics of his school. He retailed for common use the maxims of the great philosophers. Proverbs and current phrases supplied the texts. Paradoxes gave point and force to the address. Epictetus, as sketched by his disciple Arrian, is an example of the class, 'a master of impressive, soul-stirring, conscience-piercing preaching.' Epictetus was a pagan Baptist. The differences of Palestinian and Alexandrian Judaism are tersely sketched, the Halacha and Haggada of the former, the Greek tone of the latter. Philo was more Greek than Jew. The author traces the origin of our Gospels not to a twofold source, but to the oral teaching, slowly taking definite shape, of the itinerant evangelist. No wonder that the language is the *Koine*. The longest and most important chapter is the one devoted to the characterization of the different books of the New Testament. The work is done with great skill and point. The first sentences of this chapter will illustrate the main purpose of the entire volume. 'How foreign the name Gospel sounded to the Greeks is seen in Justin, who explained the meaning by the paraphrase, "Memorials of the Apostles." This calls up memoirs and collections of maxims, such as the Memoirs of Socrates collected by Xenophon, the biographies of philosophers by Diogenes Laertius, which are often nothing more than a heaping together of important sayings and acts of the heroes gathered from all available sources. The lectures of Musonius and Epictetus are of the same kind. We have these, so far as they are extant, in accurate copies or reproductions from memory.' Points of similarity in the Gospels are then traced. The tendency to group together matter of the same kind is especially strong in Matthew and Mark, but it is not wanting in Luke. The great interruption to consecutive treatment in the latter is 9^{52}–18^{14}. 'A comparison of Matthew and Luke shows that in their selection of material they go their own way, evincing their special interest in particular aspects of the teaching of Jesus.' The author's differentiation of the features of the Gospels is admirably done. The same applies to the seven pages given to the Fourth Gospel, 'which shows in comparison with the Synoptics a considerably more homogeneous stamp.' 'Just as little as the Synoptic Gospels can John's Gospel be referred to a particular literary type. It was first the theme of preaching for the edification in public service of the Christians of Asia Minor by the son of Zebedee, whom even the criticism of E. Schwartz does not banish from Ephesus. This matter was then written down and collected in book form, standing as a unique work of edification in Christendom.' The practical, personal, occasional spirit of the

[1] *Der litterarische Charakter der neutest. Schriften.* Von C. F. Georg Heinrici. Leipzig: Dürrsche Buchhandlung, 1908. Mk. 3.

Epistles is illustrated from the definitions of Gregory of Nazianzum and Proclus, reference also being made to the papyrus finds of Egypt. The letter is 'a flying leaf designed for the widest circulation.' The Hebrews is of course more a treatise than a letter. In these days when Paul receives such scant treatment it is refreshing to find justice done to him. 'That Paul struggles with language when he wished to use current phrases of the popular philosophy is shown by what is said of conscience (Ro $2^{14f.}$). How awkward, yet how vivid is the paraphrase of the moral law: "The work of the law written on the heart." . . . Such turns of phrase are meditated, but formed without regard to beauty of expression. A trained Hellenist would have avoided and replaced it by smooth platitude.' Still richer in illustration from contemporary literature is the last chapter. The presence of the *Koine* of the market, the court, the street, the barracks, the theatres, the public lectures of wandering teachers is abundantly demonstrated. 'The writings of the N.T. are designed to be read aloud. Their Greek has in fact more the character of spoken than of written discourse.' Classical terms and phrases are adduced in plenty.

J. S. Banks.

Leeds.

Back to Christ.[1]

The discussion in Germany over the place of Paul in the history of Christianity has not yet ended. Latest in the field is Professor Arnold Meyer, of Zürich, whose brochure appears in the series of *Lebensfragen* edited by Professor Weinel, of Jena. The author holds that as the Reformation went back from the Church doctrine of the time to Paul and the New Testament, so the duty of to-day is to go back from Paul and the writings he influenced to Jesus Himself. It is only natural, he adds, that against the cry, 'Back from Paul to Jesus,' an energetic protest should be made by the Church which was founded by Paul, claims the heavenly Christ of Paul as its Lord, and holds Paul's doctrine of justification as the article by which it must stand or fall.

Professor Meyer attempts the difficult task of accounting for the mission and theology of Paul apart from the influence of Jesus. To accomplish this he is obliged to treat the first-hand testimony of Paul in his letters with extraordinary freedom. For example, it is said that we must seek light upon Paul's conversion, not from his own descriptions of it, but from comparison with 'other conversions of a similar kind.' The difficulty here is that according to Paul's own account there were no conversions of a similar kind, and that where this account is set aside we have only a conjectural basis for comparison. The view adopted is that Paul at Damascus was really resisting a growing conviction that Jesus was the Messiah, and that through an attack of a peculiar nervous malady to which he was liable stubborn resistance was changed into whole-souled adherence to Christianity. By assuming for Paul before conversion a deep interest in the spiritual welfare of the Gentiles and a belief in the pre-existence of the Messiah, the author is able to account for the apostle's Gentile mission and Christology apart from any 'revelation of Jesus Christ.'

Not unfamiliar is the nice balancing of praise and blame for the work of the apostle. There is a grateful and even glowing appreciation of his services to religion as the champion of spiritual freedom, of his practical wisdom as the organizer and guide of the Gentile Church, and of the lofty moral tone and mingled beauty and pathos of his letters. On the other hand, there is the inevitable critique of his Christological doctrine. We are not allowed to forget that it was Paul who burdened the Church with the weight of dogma under which she has been groaning until now. The critical scales are not adjusted, however, until Paul is eulogized once more—this time for delivering Christianity from the limitations of Jesus Himself, 'from all the Jewish-apocalyptic expectations which Jesus shared,' and which cluster around the idea of the Messiah. This Paul effected by preaching a Christ who was a divine mediator for the whole world. True and essential Christianity, as Professor Meyer conceives it, is thus a Christianity freed from the limitations both of Paul and of Jesus, and made acceptable to the thought of to-day.

It is quite possible that the wavering appraisement of the work of Paul reflects a lack of definiteness in the estimation of the work of Jesus. The school of criticism to which Professor Meyer belongs seems indeed to stand midway between a

[1] *Wer hat das Christentum begründet, Jesus oder Paulus?* Von D. Arnold Meyer, o. Professor der Theologie in Zürich. Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck).

sort of semi-deistic naturalism and the conception of Christ held by Paul and the New Testament writers. If, before they can be accepted for spiritual guidance, the teaching of Jesus has to be freed by Paul from the limitations of ignorance, and then the teaching of Paul has to be freed by modern criticism from an antiquated mythology, one may well ask the question which Professor Meyer asks, but only to answer in the negative, 'Shall we not break altogether with an obsolete past, and freely and independently seek for our own generation the way to God?' If, however, it is admitted, with Professor Meyer, that Jesus, and not Paul or any other of the great spirits of the past, brings us into 'immediate communion with God,' and that His spirit is to-day a 'source of true life,' the way is surely open to recognize the transcendent elements in His person, and, with Paul, to bow before Him as the living Lord.

The question asked in the title is answered by saying that Paul is the founder of doctrinal Christianity, but that Jesus is 'the Founder of our religion.' WM. HALLOCK JOHNSON.

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Trees and Plants in the Old Testament.[1]

THE writer of this essay has hit upon a fascinating topic, and has dealt with it very thoroughly. There are abundant books on the botany of Syria, but this has in view the religious use to which we see the flora put in the Old Testament. There is scarcely a reference to the vegetable world which is not here set in what the author believes to be its proper light. He dilates on that veneration for sacred trees which the Hebrews learned from the Canaanites, and gives reasons why oak, terebinth, pomegranate, and the rest were specially selected as the scenes of divine revelation and worship. He gives a careful account of the various kinds of timber employed in the structure and utensils of the temple, bringing also before our eyes the carvings on its walls of palm-trees, pomegranates, and gourds. He enters fully into the vegetable sacrifices at the great feasts and on other occasions. And he takes a warm delight in the noble figures which the poets and prophets draw from this province of nature. In whatever part of the book it falls to be mentioned each tree or plant is adequately described, and there are several cases in which the latest researches into the botany of the country are utilized to determine the scope of a doubtful Hebrew word. It is worth while reading the remarks on אֵלוֹן and אֵלָה on the one hand, and אַלָּה אַלּוֹן on the other, or on the flower meant by שׁוּשַׁן, or on the many varieties of Labiatæ included under *hyssop*.

Amongst a considerable number of interesting points the following may be specified. The section in which it is proved that the Asherah was a substitute for the earlier sacred tree is followed by one which maintains that the seven-branched candlestick was also a conventional representative of the same object. This is argued from the shape, from the almond-blossoms, from the name קנה given to the stem, from the palms with seven branches depicted on a Palestinian gem. 'With the revelation of God's vital power manifested in the flora is coupled another revelation of Him in the [seven] planets or in light generally: hence seven lamps are set on the golden tree.'[2] Again, in another part of the book, he speaks of the guilt-offering of the poor, described Lv 5^{7-12}, and this gives him occasion to point out the antique elements which survived in comparatively late legislation. Here, in place of sheep or goats, of turtle-doves or young pigeons, the tenth part of an ephah of fine flour is to be offered. 'This kind of offering is so entirely out of harmony with the views which prevail elsewhere in the Priests' Code (cf. Lv 17^{11}), that it can only have originated in an earlier age, when sacrifices taken from the vegetable world were believed to have a propitiatory efficacy.[3] The Priests' Code was not able to eradicate this deep-seated conviction, but had to admit it as being in accordance with the Law, at least for the poor, and if fine flour, סֹלֶת, were used.'[4] And, once more, let us take an example of exegesis. 'Yahweh compares Himself[5] to a cypress,[6] becoming green (אֲנִי כִּבְרוֹשׁ רַעֲנָן)! Such an expression could hardly arise save in a time when Yahweh was worshipped beneath green trees, especially cypresses, which, next to the cedar, were the chief glory of Lebanon. But the deity does not dwell

[1] *Die Benutzung der Pflanzenwelt in der alttestamentlichen Religion.* Von Friedrich Lundgreen. Giessen: Alfred Töpelmann, 1908. Beiheft zur *ZATW.*

[2] P. 53. [3] Cf. He 9^{22}. [4] P. 123 f. [5] Hos 14^{8}.
[6] Not, as in Eng. versions, fir-tree; see p. 59.

in the tree itself, for then we should have בְּבֵרוֹשׁ. God wishes merely to lay stress on His wonderful, mysteriously operating, vital energy, for the tree is a symbol of that, and it is brought into special prominence by the use of the adjective *green*. In this comparison of Yahweh to the cypress we are not to think of the many uses to which the tree is put (see p. 59 f.), or of its beauty or its height, though these qualities are important, and might be used to tell us something about God. Nowack and Marti put in the foreground the refreshment which is furnished by the shade of a green cypress. God's life-giving energy is also to permeate the people, to nourish its spiritual life and produce fruits which, in reality, must be regarded as His fruits.'[1]

The pleasure of reading the essay is marred by one serious fault: it is far too diffuse. The strictly relevant matter is encumbered with a mass of criticism, history, and description which has its own place and value elsewhere, but is out of place here. There is no need to take up all the points of investigation or dispute which arise out of a passage in which the tree or shrub you are interested in is mentioned. One wishes also that there had been an index of the names: it would have been at least as useful as that of passages of Scripture which is given.

JOHN TAYLOR.

Winchcombe.

Varia.

THESE academic lectures[2] afford an opportunity to Professor Kaftan of being intensely patriotic, and also of being philosophical and theological. But the fundamental note is that of patriotism. The first oration has the formal title of Kant's doctrine of the categorical imperative. But it is really an oration on the Prussian kingdom and on the royal house of Prussia. It is eloquently written, and the orator speaks with enthusiasm of two centuries since Frederick of Brandenburg at Königsberg assumed the kingly crown. He recalls the history of these centuries, passes to a discussion of the categorical imperative, and ends with a great eulogium of the German Emperor. The second oration discourses on the ethical worth of science, and a good discussion it is. The third oration, held on the celebration of the founder's day of the University of Berlin, is on the unity of knowledge, and the proper theme is not neglected. But the patriotic note rings out again, though in this lecture it is concerned with the glory of the Protestant University of Berlin, and the great conception of the unity of knowledge embodied in the University. It is very interesting and very Teutonic, and now and then there is the note of Deutschland and its progress and the great position it has acquired among the nations of the earth. It is well that men should sometimes rejoice, and why should not a professor of theology have his patriotic outbursts?

This[3] is one of the Lebensfragen series of books edited by Professor Weinel, of which more than a score have appeared. They are of all shades of merit, some of them, indeed, scarcely to be taken seriously. But this is one of the best of them we have seen. Professor Leitzmann is one of the most scholarly of the younger theologians of Germany, and his commentary on Romans has won the approbation of Professor Deissmann. These five lectures were orally delivered, and are printed very much as they were delivered. That fact adds to the attractiveness of the book. They are based on wide and accurate knowledge, and really form an introduction to the history of the Canon. It might be well to render it into our own language, as we have nothing so convenient in our own tongue.

This[4] is a very useful compendium of Church history. It is written as well as is possible. It can be read with interest, and the author has spared no pains in making himself acquainted with the vast literature of the subject, and there are traces of acquaintance, also, with the sources. After the Introduction, he gives a summary account of the Apostolic Age, the Post-Apostolic Age, the ancient Catholic Church. In the three sections which deal with the history of the ancient Catholic Church, he first sets forth the inner history of the Churches, then their position within the

[1] P. 156 f.

[2] *Drei Akademische Reden.* By Julius Kaftan. Tübingen: J. C. B. Mohr (Paul Siebeck). M.1.10.

[3] *Wie wurden die Bücher des Neuen Testaments heilige Schrift?* Fünf Vorträge von Hans Leitzmann, Professor in Jena. Tübingen: J. C. B. Mohr. M.1.80.

[4] *Kompendium der Kirchengeschichte.* Von Karl Heussi, Dr. Phil. Erste Hälfte, Die Kirche im Alterthum und im Frühmittelalter. Tübingen: J. C. B. Mohr (Paul Siebeck). M.3.

Roman Empire from Commodus to Decius, and from Decius to Constantine. Doctrine, worship, discipline, relation to the empire and to the heathen world, receive recognition, and the interest is wonderfully sustained. The second period from Constantine to Justinian is called the Reichskirche, from Constantine is called the State Church, and from Theodosius is called the dissolution of the State Church. The history of the Church of the Middle Ages is brought down to the beginning of the fourteenth century. Turning back to the Introduction we find much to approve, and something from which to dissent. We heartily approve of the sections which describe the state of the Roman Empire at the birth of Christ, the religious and moral conditions of the Græco-Roman world at that time, and also of the description of Judaism. These sections are quite up to date, and the author is acquainted with the literature of the period, and with the results flowing out of the great impulse to the right understanding of the time due so largely to Mommsen. We cannot, however, give the same appreciation of this account of the beginning of the Christian religion. Indeed, on the author's showing, it is impossible to understand how the Christian religion did begin, for he takes little account of the creative personality of Christ, and without that creative personality Christianity is inexplicable, both in its beginning and in its subsequent history.

These[1] lectures and studies are edited by the brother of the late professor, and to them he has prefixed a brief memoir of him. It is a graceful tribute to the memory of that fearless and strenuous life, for all readers of the writings of Wrede allow that he was a man who spoke for himself, and fearlessly said the thing which he saw. One may say with Dr. Sanday, 'He writes in the style of a Prussian official. He has all the arrogance of a certain kind of common sense. His mind is mathematical, with something of the stiffness of mathematics—a mind of the type which is supposed to ask of everything, what does it prove?' (*The Life of Christ in Recent Research*, p. 70). Yet with it all Wrede had the courage of his convictions, and raised in a drastic form many important issues. We read these collected writings with mingled feelings, sometimes with approval, and sometimes with emphatic dissent. The contents are—'The Preacher and his Hearers,' 'Biblical Criticism within the Study of Theology,' 'Theological Study and the History of Religion,' 'The Preaching of Jesus with regard to the Kingdom of God,' 'Judas Iscariot in the Tradition of Primitive Christianity,' 'Jesus as the Son of David,' 'Character and Tendency of the Fourth Gospel.' Of these studies it may be said generally that they are marked with much ability, and many of them are of high value. Sometimes as we read, regarding 'The Preacher and his Hearers,' for instance, we are surprised that he has so much to say of a practical and exhortative value, as he has in other writings taken away what has been the main motive of Christian preaching from the beginning of Christianity. This is, however, a German manner, for German preachers have a way of bringing back in their sermons what they have taken away in their critical writings. The place of Biblical criticism within theological study is a good paper, and may be read with profit, while the paper on the history of religion within theological study is altogether worthy of commendation. The four papers, which bear on the critical study of the Gospels, attest the truth of Dr. Sanday's characterization. They are too rigid, too full of vigour and rigour to be of lasting worth. Specially is this the case in relation to the Fourth Gospel. It is not without interest, and those who still cling to the Johannine authorship of the Fourth Gospel would do well to study the paper, as it sets forth in a drastic manner the main difficulties of the traditional view. Characteristic of the manner of Professor Wrede is the last paragraph of the paper, in which he characterizes certain propositions which he regards as flowing out of the supposition of the Johannine authorship of the Gospel as 'reine Unmöglichkeiten.' It is a strong phrase, yet on the whole the use of it is not a token of the working of a critical intelligence.

Professor Weinel[2] is a man of abounding activity. He is the editor of the Lebensfragen series, and the writer of some of them. In particular, he is the writer of *Jesus in the Nineteenth Century*, a book of high literary merit, yet so written as to

[1] *Vorträge und Studien.* By William Wrede. Tübingen: J. C. B. Mohr. M.4.

[2] 'Lebensfragen, Schriften und Reden.' Herausgegeben von Heinrich Weinel. *Ibsen, Björnsen, Nietzsche; Individualism und Christentum.* Von Heinrich Weinel. M.8. *Die Stellung des Urchristentums zum Staat.* Von Heinrich Weinel, Professor der Theologie zu Jena, Antrittsrede, gehalten am 1 June 1907. Tübingen: J. C. B. Mohr. M.1.50.

miss the main interest of the story. Yet there is a unity in all the work of Weinel, a unity which comes to light in the inaugural lecture. This lecture throws light on all that he has previously written, and is not without reference to the whole series of the Lebensfragen literature. Whether he writes of Jesus in the nineteenth century, or on Ibsen, Björnsen, or Nietzsche, he is always occupied with the same question. His main assumption seems to be that within the present life, and in relation to the present world within space and time, there is room for the development of humanity, personally and socially, to its highest, and that within the organization of the present world alone can a man realize himself. To this position many tendencies converge at the present time. The Hegelian conception of the State, the idealistic tendency towards the apotheosis of the world, the socialistic tendencies, also the positivistic apotheosis of humanity, all converge towards the conception that there is no other side to be regarded by man or by society. Professor Weinel has a vivid apprehension of the vastness of the issue, and in the opening chapter of the book before us he speaks feelingly of the greatness of the crisis, and insists that the war between faith and unbelief was never so fierce as it is now. He is right in his estimate, and he, while he thinks he is on the side of faith, is really on the side of unbelief. For he strives to attenuate Christianity until its reference is altogether to this side. In various ways he strives to make Christianity an influence which exhausts itself in the temporal reference. The influence of this aim really dominates all the writings, or most of the writings, of the Lebensfragen series. While there are many things in this series admirable in themselves, and admirably written, yet there is no recognition of the fundamental assumption of Christianity that it takes eternity to make a man, and to make a kingdom of God.

It is to this fundamental issue that our time is being surely brought, and Weinel is doing all he can to bring it to the front.

The book on Ibsen, Björnsen, and Nietzsche contains much that is admirable. It enables the reader to have a vivid apprehension of what these men have done, and the book is a fine specimen of literary criticism and appreciation. The inaugural lecture also contains much that is worthy of admiration. The issue is plainly stated, and the future issue is set forth so that all men may know the greatness of it. It is too large an issue to take up at the present time, but our generation must fairly face it, for it is here.

The place of Justin[1] and his significance for the history of dogma are the themes discussed in this elaborate work. His aim is to set forth the teaching of Justin regarding Jesus Christ, not only in the Christological reference, but also in relation to His Messiahship and to His position as the Second Person of the Trinity. The author proceeds in a stately and deliberate manner, with the purpose of leaving no relevant topic without discussion. An elaborate introduction, extending to forty-three pages, discusses the significance of Justin generally, Justin as a witness for the faith, and gives an estimate of Justin, and especially of his doctrine of Jesus Christ. Some considerations are added in order to help the reader to a right estimate of Justin, such as a description of the time, place, and circumstances of Justin, of his aim in writing his treatises, and it concludes with an account of his linguistic peculiarities.

The first part of the treatise sets forth the character and the proof of the Messiahship of Jesus. The second part deals with the Logos-Christ as the Second Person in the Trinity; and the third part has a general title, 'The Jesus Christ as the Logos-Christ who became Man.' This has two sections, Christology and Soteriology. The third part becomes a full-orbed dogmatic treatise, in the evolution of which Justin seems to fall into the background, into which we do not enter. Of more significance at the present time is the section which deals with the life of Christ according to Justin. On the whole, this is a book of value to the student of theology, whether his chief interest is in dogmatics or in the history of dogma. The author is in contact with the sources, and his judgment is, on the whole, very fair.

It is not given to every one to write with lucidity on topics such as those discussed in this book.[2]

[1] *Justins des Märtyrers Lehre von Jesus Christus dem Messias und dem Menschen gewordenen Sohne Gottes.* Eine dogmengeschichtliche Monographie, von Alfred Leonhard Feder, S.J. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. M.8. Freiburg im Breisgau Herderische Verlagshandlung.

[2] *Vernunft und Gottes Gedanke.* Ein Beitrag zur Apologetik, von Karl Gombel, Pfarrer. Giessen: Verlag von Alfred Töpelmann (vormals J. Ricker). M.3.60.

But the writer has succeeded in writing in such a way that he who runs may read. The lucidity is consistent with depth and firmness in the treatment of the subject. One has not read very far until he finds himself in the presence of a competent guide. The author is well read, and his reading has been reflected on until he is master of his thought. It would take much space to review this book adequately. Here we can only give an appreciation of its value, and an outline of its contents. After a brief Introduction, which states the problem and sets forth his aim, the author discusses his great theme in four chapters. The first chapter deals with Reason in its judgment of itself. Here he begins with Kant, and gives a clear estimate of the critical philosophy, and its bearing on current problems. In the second chapter he discusses Reason and the world of things; in the third he deals with Reason and the world of moral self-consciousness. This is an admirable discussion. And, finally, he deals with the conception of God as the synthesis of Reason. In the conception of God, and in it alone, reason finds the realization of itself. Such, briefly, is the purport of this volume. It is a seasonable volume, and is really what the author calls it, a 'Contribution to Apologetics.'

The literature concerning Schleiermacher[1] increases so rapidly that readers are scarcely able to keep pace with it. We have had treatises dealing with his *Glaubenslehre*, by Professor Clemen; with his *Religionsbegriff* and *Religiose Stellung*, by Lic. Emil Fuchs; and a treatise by Dr. Kattenbusch, *Von Schleiermacher zu Ritschl*, in which the significance of Schleiermacher for German theology in the nineteenth century is set forth. Also in this series of studies towards the history of the later Protestantism we have a study from the pen of Lic. Hermann Mslert on Schleiermacher's *Geschichtsphilosophie Anischten in ihrer Bedeutung für Seine Theologie*. And here is a fresh contribution from the pen of Dr. Bauer, dealing with Schleiermacher as a preacher of patriotism. It is a stately volume, dealing with many aspects of the activity of Schleiermacher. Great as is the significance of Schleiermacher for the religious life and theological thought of the nineteenth century, it is to be acknowledged that full justice is being done to him and to his influence. Yet it is by no means overdone; for, as we look back over the history of the last hundred years, the great figure of Schleiermacher bulks ever more largely. We may criticise him, we may regard his theology as defective in many ways, and yet we must acknowledge that in his person religion was able to speak unashamed with its enemies in the gate.

The book may be regarded as a biography of Schleiermacher, and also as an account of his patriotic activity, as well as a record of his function as a preacher. The first section deals with his activity as a preacher from 1804 to 1818, first in Halle, and then in Berlin. The second section of the book has for its main title 'The Sermon on Frederick the Great,' but really is an account of the political activity and the political character of his preaching. It branches out in many directions, and enables the reader to understand something of this side of the manifold activity of Schleiermacher. The third section characterizes the ways and methods of Schleiermacher as a preacher, first, as a patriotic preacher, and, secondly, it sets forth his peculiarities in relation to his treatment of the Scriptures. It deals with his personal piety, the aim of his preaching, and his relation to the text of Scripture. An Appendix contains outlines of Sermons not before published. Altogether it is a worthy tribute to the memory of a great man.

JAMES IVERACH.

Aberdeen.

[1] *Studien zur Geschichte des Neueren Protestantismus.* Herausgegeben von Lic. Dr. Heinrich Hoffmann und Lic. Leopold Zcharnack. *Schleirmacher als Patriotischer prediger.* Ein Beitrag zur Geschichte der nationalen Erhebung vor Hundert Jahren, von D. Johannes Bauer, Prof. d. Theol., Könisberg i. Pr. Giessen: Verlag Alfred Töpelmann (vormals J. Ricker). M. 10.

Modern Positive Theology.

By the Rev. John Dickie, M.A., Tarland, Aberdeenshire.

II.

Scripture and Dogma: The Authority of Confessions.

The great theological question of our day concerns the seat of authority in religion. In the last resort this is a problem of epistemology. What is religious faith? What is knowledge? How are they to be reconciled without injustice to either?

It is an abiding merit of the Ritschlian Theology to have stated the problem in this ultimate form. But Ritschlianism has also formulated another question closely related to this one, and though less fundamental, of even more direct interest to Christian Theology. This question is, What is Christianity? How does Christianity, in its essential nature as religion, stand related to Scripture and ecclesiastical dogma?

A theological school does not create problems. It only states and tries to answer them, and a clear statement is already an important step in the direction of an answer. Confronted by these same problems which Ritschlianism must always have the honour of having first clearly formulated, Modern Positive Theology seeks to answer them in a way of its own. Dissatisfaction with the Ritschlian answers is its very *raison d'être*.

Of course the problems themselves do not exist for those who are content to identify Christianity with assent to an external authority, the Bible, or the whole teaching of the Church, or the creeds, as giving an authoritative summary of the essential points of that teaching. But Modern Positive Theology is quite emphatic that the Christian can be bound by no merely external authority. Scripture and Dogma must both alike come to life again, so to speak, in personal experience before they are of any religious value, and they are authoritative only in so far as they are capable of being thus personally appropriated and reproduced. This is certainly modern. Perhaps, indeed, it is more distinctively modern than is always acknowledged. But it is not peculiar to the Modern Positive Theology. Some such view is held in principle by all 'modern' theologians. It is the foundation upon which von Hofmann and Frank seek to base their systems. It is not too positive even for a Ritschlian. If differences emerge in the detailed elaboration, the reason is that the principle is not always held with sufficient clearness, or applied with thorough consistency. The faith of a Christian man is a complex thing. The faith of Christendom is still more complex. In experience, Christian faith is never found pure and unalloyed. To separate what belongs to its essence from all the accidentals, and to establish the residue as a system of Christian truth valid for, and acceptable to, all believers, is a harder task than theology has yet accomplished, though surely not harder than should yet be accomplished, if Dogmatics be indeed a science. Hofmann and Frank tried to show that the subjective faith of a Christian believer, according to the principle above set forth, vouches for substantially the whole content of the Bible, and the whole dogmatic content of Lutheran orthodoxy. The three fit together so that each establishes the others. The newer school is less ambitious, or rather they see clearly that such an attempt must prove as futile as it is unnecessary. Seeberg tells us that 'we experience divine revelation, and in our experience of it or of Christ, Christ becomes our Lord, and Scripture our authority.' Only 'what is authoritative for the Christian is not what stands in the Bible of cosmology, psychology, metaphysics, or exegesis; it is what the Bible says of religion.'

As to individual critical questions, differences of opinion are to be expected. But the legitimacy of historical criticism as regards both Testaments is fully conceded in principle by the whole school, and it is rightly maintained that the *religious* value of Scripture, capable of attestation as above, must remain unaffected by critical results. The attitude to criticism is admirably put by Beth (p. 238). 'By no longer isolating the Biblical writings, but investigating them in connexion with contemporary literature, modern scriptural study again and again

brings to view new points of contact from which we can gain insight into how the Biblical writers both thought and felt. From these investigations we have come to see how many ideas even in the New Testament are conditioned by the circumstances of the time. We are gradually coming to understand how so many religious conceptions of the New Testament authors were committed to writing in a form in which we cannot accept them. We are learning more and more to look into the structure of these men's thought, and so to understand the presuppositions of their presentation of it. And it is the beginning of a consistent use of Scripture that we are learning to know the ideas and modes of thought by means of which they built up and gave expression to their religious convictions, as distinguished from the objects of their faith, and now see the points where we can set to work in order to bring home to us men of to-day, in the sense meant by the ancient writer, those expressions which present difficulties to our understanding, and that without prejudice to the realities of the faith.' Thus Scripture and Dogma must both be understood psychologically. To have shown the way to this, according to Beth, is Seeberg's great service. But surely this is just what the *Religionsgeschichtliche Schule* are attempting to do. Only in their hands, psychology is apt to become a universal dissolvent, while Modern Positive Theology insists strongly that the ecclesiastical dogma enshrines *religious truth*, and that the religious motive was at least one of the dominant factors in its formation. 'Faith is a fact of experience, and dogma is the product of reflexion upon experience.' The formation of the ecclesiastical dogma was 'in its day a necessary modernizing process.' If dogmas were abolished the Christian world would begin to form new ones to-morrow. Granted; but would they be just those established at Nicea and Chalcedon? Not quite, Seeberg would admit, because, though the experience is the same, the general intellectual outlook and the attendant circumstances are different. So far as I can make out, the only difference between this position and that of the Ritschlian right is that, while Seeberg holds that the Dogma is authoritative in so far as it can attest itself to experience, a Ritschlian would rather say that the experience from which the Dogma derives its justification belongs to the essence of Christianity. That is surely a distinction without a difference. The real difference is not one of principle, but only of degree. Modern Positive Theology is a shade more conservative than Ritschlianism. This holds true especially of its point of departure. It starts with the object of vindicating, as far as possible, the dogmatic heritage of the Christian Church, rather than from the immediacy of living Christian experience. But the practical outcome is very much the same.

Schian thinks that Beth inconsistently takes refuge in Scripture as an external authority, when he draws a distinction between the Apostles' and the other creeds on the ground that the statements of the former originate not in ancient theologizing, but in Scripture. Beth, however, does not set up the Apostles' creed as authoritative because directly scriptural. He merely states an objective fact regarding its contents. The grounds upon which Modern Positive Theology bases its conviction that those contents are true, will come before us in our next. Suffice it to say, meantime, that though of course not concerned to establish the historicity of every miracle narrative, our school strongly asserts that the presence of the miraculous in a document is no evidence that the document is unhistorical, and emphatically affirms the Virgin Birth and Resurrection of our Lord.

With reference to Confessions, Seeberg holds, with Frank, that they must not be allowed to become barriers in the way of theological progress. A Confession is not a formulated body of doctrine. It is only the affirmation of a religious truth in opposition to some particular error, with the help of the theological means of the time. It is thus binding only as regards the religious intention of the doctrine and the renunciation of the opposed error.

This view was held and taught, I believe, by a great Scottish theologian who had many points of affinity with the Modern Positive Theology, and was, if I am not mistaken, in his earlier years profoundly influenced by Hofmann, the late Professor A. B. Bruce. It is in my opinion a wise and salutary view. But was it known at Augsbur , Dresden, or Westminster?

The Life and Character of Saul.

By J. C. Gregory, B.Sc., F.I.C., F.C.S., Glasgow.

A man's character can be regarded as something given, and his life as produced from it by the action on it of the forces of his environment. This convenient distinction, and particularly convenient assumption of character as a given and constant quantity is the more justifiable when the man's life is studied during a period when his character has matured. We are told that Saul began to reign when he was thirty years old. Without attaching too much importance to the actual figure given, it may be fairly concluded from the general tenor of the First Book of Samuel that when Saul became king he had already made his mark, and that his character was developed. The transition from the hero of Israel to the gloomy suicide may be legitimately studied by first considering his character at his accession and interpreting his after career by the action on this of his environment.

The life of the first king of Israel is naturally and effectively divided into two periods by his final rebuff at the hands of Samuel. His character at his accession may be gathered from his actions and experiences during the period extending from a short time before his election to the kingship to the sparing of Agag after the slaughter of the Amalekites. Whatever view is entertained of the historical trustworthiness of 1 S 9–15, these chapters certainly contain a vivid and, on the whole, a consistent impression of Saul's character during the first period of his life. Only by accepting this general impression can any satisfactory endeavour be made to estimate Saul's character. During the first of these two periods Saul's life was determined and shaped by the continuous and potent operation on his character of two of the most powerful of the three most potent of his environmental influences. These were, firstly, the desperate straits in which the Israelites found themselves; and, secondly, the influence of Samuel. In both cases various inconsistencies in the narratives preclude the drawing of a picture complete in every detail. Nevertheless, there is no real difficulty in realizing the essential nature of the influence exerted on Saul either by the times in which he lived or by Samuel. The general impression made by the narratives is vivid and to a very great extent consistent. The same applies to the influence of David on Saul. This influence constitutes the third of the three most potent environmental influences acting upon Saul. This force operated during the second period of his life. A real impression of Saul's life and character is thus obtainable from the Book of Samuel.

It is well known that there are two different accounts of the events leading up to Saul's election as king. One of these represents Samuel as choosing Saul by lots in answer to the demands of the elders for a king. This narrative is contained in 1 S 8. 10[17-27], and is usually regarded as the later of the two. It is characterized by Samuel's reluctance to accede to the wishes of the people. Its chief value lies in the presentment of Samuel's attitude to Saul—an attitude which he certainly displayed later on in the monarch's life. There can be little doubt that the eleventh chapter of Samuel gives the true impression of Saul's election to the kingship. It connects this with the victory of Saul over Nahash the Ammonite. Nahash descends upon Jabesh-gilead and threatens to put out the right eye of every man. The news reaches Saul in the fields; he calls upon the hosts of Israel, and leads them to victory against their cruel foe. The Ammonites are scattered before Israel, and in front of all the people Saul the deliverer is made king. 1 S 9. 10 are generally taken in connexion with this narrative. They describe a preliminary anointing of Saul by Samuel, and are characterized by Samuel taking the initiative in the election of the king. The contrast between this attitude and Samuel's alleged reluctance in the latter narrative helps to bring out the effect of the wave of feeling in favour of Saul in carrying him to the throne. It is evident that the son of Kish rose to Israel's emergency, and by rising to it became her acknowledged king. The Philistine and the Ammonite were the king-makers. Israel had to fight for her life—the Philistine had his heel on her neck, and Saul was her deliverer.

Saul, then, was a soldier king. He had courage and resolution, and could strike hard and sure.

These qualities brought him at a bound from the plough to the throne. This meteor-like movement contrasts sharply with the figure crouching behind the baggage presented in the later account. But this incident undoubtedly gives a true impression of Saul. It is important to realize that Saul exhibited the military character in its best form. He was as modest as he was brave and determined. On this point both stories are agreed. The earlier narrative states that when Saul met his uncle after his interview with Samuel, he said nothing to him 'concerning the matter of the kingdom, whereof Samuel spake.' In the later narrative his modesty makes him hide behind the stuff.

His skill and judgment appear to have been equal to his valour. 'When Saul saw any mighty man, or valiant man, he took him unto him.' Saul's organizing power can be fairly read into these lines. He kept a firm hand upon his people. He restrained them from 'eating with the blood,' after they had 'smitten the Philistines from Michmash to Ajalon.' His kingly justice appears in his treatment of his son Jonathan. When Jonathan had transgressed his command—though unwittingly—at the battle of Michmash, Saul would have inflicted the death penalty had the people not entreated him.

But if Saul could be just, he could also be magnanimous. 'He held his peace' when 'certain sons of Belial said' at his accession, 'How shall this man save us?' In the earlier account of this incident, the generosity of Saul contrasted with the cry of the people to have them put to death. It is noteworthy that both stories emphasize Saul's modesty and clemency. Thus Saul, the taker of cities, could also rule his own spirit.

There is a beautiful little touch in 1 S 9^5, 'When they were come to the land of Tuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.' Saul was considerate as well as magnanimous.

With all these real and essential qualities he was every inch a king. 'He was higher than any of the people from the shoulders upwards.' His personal dignity is indicated in the phrase, 'Is Saul also amongst the prophets?' The origin of this saying is referred to on two occasions in the Book of Samuel. On both occasions Saul is represented as acting in an unseemly manner, and the saying probably arose out of Saul's departure from his usually dignified bearing.

Saul, then, stands out as a kingly figure, valiant in battle, wise in counsel, firm in the exercise of authority, considerate of others, and generous in the hour of triumph. Little wonder that when David looked upon him he loved him.

Saul was a religious man. This is apparently indicated in such statements as 'God gave him another heart.' But his religious nature also appears in many of his actions. Saul's religion must, of course, be judged not so much by his actual beliefs and practices as by the spirit behind them. To a modern mind his belief in the efficacy of sacrifice, and in the notifications of the Divine will received from it, are in themselves superstitions. His appeals to Jehovah through dreams and through the Urim, his confidence in the protective power of the ark, his subservience to Samuel in connexion with the details and order of sacrifice, represent beliefs that the advances of thought have killed. But the nobility of his spirit bears witness to the reality of his religion, and the very crudeness of many of the beliefs of the time helps to reveal the real religious spirit behind. Saul rose above the ideas of his time when he spared Agag, and in thus rising indicated the nobility of his spirit.

It was Saul's religion that brought the full weight of Samuel's influence to bear upon him. This influence finally resulted in the king's downfall. Of the two great forces acting on Saul during the first period of his life, one made for his honour, and the other for his dishonour. Israel's necessity made him king—Samuel's priestly authority brought about his downfall. Samuel stood to Saul as the representative of Jehovah. It seems almost inevitable that in an age like Samuel's, in which crude and barbarous ideas of God almost appear to smother higher and nobler conceptions, that the spiritual advisers of the people should often work serious mischief. Samuel was unquestionably a great and good man. Setting aside his apparent practice of sacrificing on 'High Places,' which must have helped to associate the Israelitish religion with the Canaanitish worship, his influence on the people generally was for good. Unfortunately he used his priestly authority to confine Saul within the limits of the beliefs of the times, and ruined his life. In so doing he acted according to

his lights; and his recorded mourning for Saul shows that to the last he retained his affection for him. The older story represents Samuel favouring the accession of Saul; in the later account he bitterly opposes it. It is possible that in the great national emergency Samuel may have realized the wisdom of placing the military power in the hands of a young and vigorous ruler. It is equally possible that when the imminent danger was passed, Samuel may have realized the sin of the people in taking unto themselves a king. This would be the form in which he expressed his indignation at the transfer of the civil power from his own hands to those of Saul. It does not follow that his final attitude towards Saul was determined by jealousy or envy. Doubtless he had some personal feelings in the matter—for it is human enough to dislike the loss of power. It is, however, but just to Samuel to suppose that he considered his own deprivation of power as in effect an insult to Jehovah. As the representative of the national deity, it was right and fitting that the full power of government should be in his hands. This seems to be the general impression gleaned by the modern mind from a perusal of the First Book of Samuel. It was not the first time in human history, nor the last, in which the priest has tried to retain the civil and military power as well as the spiritual. In this particular instance the popular voice was too strong and united for successful opposition by the priest. It may also well be the case that it took some time for Samuel to realize all that was involved in Saul's election. In any case he had to yield to the national necessity, and was thus led to emphasize his authority as priest.

According to the story the first actual collision took place at Gilgal. It is impossible to say how far this evidently misplaced account contains the actual historical facts, but it doubtless accurately reflects the relations between Samuel and Saul. Samuel had instructed Saul to wait seven days for him at Gilgal. Meanwhile the Philistines were mustering in force, and the terrified Israelites were only kept together with difficulty by Saul. Fretting at the delay, and finding that Samuel did not appear at the end of the appointed time, Saul offered the burnt-offering himself. In all probability the king was not even technically in the wrong, but, in any case, to wait for Samuel while his army melted was obviously a foolish policy. He believed in the efficacy of the burnt-offering, and with a soldier's eye saw that the blow must be struck at once. He therefore set about to secure the Divine favour without delay. Samuel does not on this occasion seem to have taken the heart out of the king by his prophecy that his kingdom should not continue.

This, however, he seems to have done when he finally discomfited Saul after the defeat of the Amalekites. On this occasion the unfortunate king was actually persuaded that he had forfeited the Divine favour by showing mercy to a defeated foe, and by retaining some of the Amalekite herds for sacrifice. So great was the influence of Samuel, that Saul felt it needful to repent for his act of clemency. It should be borne in mind that at this stage the accession would not necessarily pass from father to son, and that the influence which Samuel still possessed would make his words no empty threat. The characteristic feature of the narrative is the refusal of Samuel to accept Saul's repentance. It is possible that this feature may be due to later redaction of the story. Later on it would, of course, be evident that as a matter of fact the kingship passed from the house of Saul to that of Jesse, and this, taken in conjunction with the manifest favour shown by Samuel to David, might have given rise to the present version of the story. The description of the rejected repentance, however, seems rather gratuitous unless there was some real foundation for it. The notion of a merciful God did not seem to have dawned fully upon the mind of Samuel. Indeed, it could hardly be otherwise, with a priest fresh from the sacrifice of his conquered foe.

Saul's apparent weakness in allowing Samuel thus to deal arbitrarily with him, must be ascribed to his reverence for Samuel as the mouthpiece of Jehovah. It was this religious reverence that made him the prey of a deep religious melancholia. His belief in Samuel led to the belief in the withdrawal of the Divine favour. This belief in the withdrawal of the Divine aid produced much the same effect as if God had actually deserted him. He became moody and morose, he sat in his tent while David fought the battles of Israel, and his glory and his strength departed from him. His continued belief in Samuel's Divine authority made permanent the eclipse of his spirit, and is pathetically illustrated in the closing drama of his life. His final appeal to Jehovah through the Urim and the sacrifice fails him, and in his despair he appeals to

the resurrected spirit of Samuel. The ominous words of the shade crush whatever hopes he may still have entertained, and he dies, defeated, on his own sword.

The stern decree pronounced against Saul by Samuel contrasts sharply with Nathan's treatment of David. David's sin was worse from every point of view than that of Saul. Apart from this there is a striking analogy between the lives and characters of the first two kings of Israel. In the nature of things both owed their elevation to the throne to military prowess. It is perhaps natural enough that the shameless behaviour of David in the eyes of Michal when he danced before the ark should compare with the time when Saul lay all night unclad under the influence of prophetic frenzy. Similar circumstances and practices produce similar conduct. But the well-known magnanimity of David towards Saul and his 'mighty men,' exhibits a disposition of the same order as that of Saul. The general parallelism of their lives extends to their both sinning against Jehovah—David's sin being of a very real order—and to their repenting of it.

The difference between the treatment accorded to the two erring monarchs cannot lie in the greater heinousness of Saul's transgression. Saul's alleged crime can be legitimately referred to a generous motive, David's crime was foul and dastardly. If the story as it stands is not the outcome of an endeavour to explain the waning of the house of Kish, and the waxing of the house of David, then Samuel cannot be acquitted of a serious error. To reject Saul and announce David as the divinely appointed supplanter of his house, was the best means he could possibly have adopted for arousing the demon of jealousy. It is not difficult to see in this action on the part of the prophet a fertile cause of the disunion which might well have proved fatal to the interests of Israel in the field, and thence to her very existence as a nation. As it was, the mistake of Samuel's life made the operation of the third great force acting on the destinies of Saul one of destruction rather than of benefit. This is the tragedy of Saul's life—that he was ruined in body and in spirit by Samuel's imperfect conception of the Divine, above which we can see that he himself had begun to rise.

Literature.

PROFESSOR G. A. SMITH'S 'JERUSALEM.'

JERUSALEM: THE TOPOGRAPHY, ECONOMICS, AND HISTORY FROM THE EARLIEST TIMES TO 70 A.D. By George Adam Smith, D.D., LL.D. With Maps and Illustrations. Two Vols. Price 24s. net. (*Hodder & Stoughton.* 1908.)

STUDENTS of Professor G. A. Smith's *Historical Geography of the Holy Land* have awaited eagerly the appearance of this great work, in which many points are dealt with on a scale that was impossible in the earlier publication. There has been a natural anxiety to know what additions, in the opinion of so trustworthy a judge, have been made to our knowledge of the Holy City by recent excavations and studies. Perhaps we shall best consult their convenience by giving, in the first place, an account of the general plan of the work before us, and then selecting a few points for special notice.

Vol. i. is divided into an Introduction ('The Essential City,' which is a good specimen of our author's power of word-painting) and two Books. The first of these, dealing with the Topography of Jerusalem, discusses in ten chapters: the site of the city; facts and questions in the ancient topography; the geology; earthquakes, springs, and dragons; the waters of Jerusalem (including the rainfall and other natural conditions, the springs—real and reputed, the identification of the springs, the reservoirs and aqueducts); Zion, Ophel, and the 'City of David' (the arguments from topography and archæology, the Biblical evidence as to Zion, history of the name 'Ophel,' history of the name 'David's burgh' or 'City of David,' the tradition from Josephus onwards that the City of David lay on the south-west hill, the return to the east hill); the Valley of Hinnom; the Walls of Jerusalem (the present city walls, proofs of the ancient walls up to Titus and their limits, the historical evidence, the evidence of the excavations, the three north walls); the name 'Jerusalem' and its history; other names for the city.

The second Book is on the Economics and Politics. It also comprises ten chapters: a general statement of the economic problems; the ethnic and economic origins of Jerusalem; the city lands; the natural resources of Jerusalem; commerce and imports; the royal revenues; estates, tribute, tithes, taxation; the Temple revenues, properties, and finance; trades, crafts, and industries; government and police (before the Exile, after the Return [536–444 B.C.], under Nehemiah [444–432 B.C.], from Nehemiah to the Maccabees [431–168 B.C.], the reconstitution of Israel [168–142 B.C.], the Hasmonæan dynasty [142–63 B.C.], under the Romans [from 63 B.C. onwards]; 'the multitude' [a remarkable and very instructive chapter].

Vol. ii. is devoted entirely to the History, and comprises twenty chapters. The first of these deals with the time of Abd-Khiba (*c.* 1400 B.C.); then comes the conquest by David (*c.* 1000 B.C.), and the work of Solomon (in connexion with which, of course, the Temple is fully discussed). Afterwards the history of the Holy City is pursued in detail from the time of Rehoboam down to Herod the Great. It is a little unfortunate that 'Appendix II.,' to which there are several references in the text and the footnotes, has had to be left out for want of space, especially as it was intended to deal in detail with important chronological and other questions connected with Ezra-Nehemiah. We can readily sympathize with the author, whose task grew in his hands; but we venture to suggest that in a second edition space should be found somehow for this important discussion. Of less importance is the deviation from the author's original plan of giving a detailed history of Jerusalem through the Roman period, and of having a separate chapter on the siege by Titus. While the second volume appears to close with the Crucifixion, the materials supplied elsewhere really bring the history down to 70 A.D.—the date contemplated in the title of the work.

A point of special interest and one that takes us off the beaten track is the discussion in vol. i. of earthquakes, viewed not only as possible disturbing factors in the matter of the water supply, and the features now presented by the accumulated débris, but as exercising an important influence on ancient mythology.

We expected, of course, to find Dr. Smith giving his adhesion to the view that Zion lay on the east, somewhere above the Virgin's Spring, and not on the south-west hill where Christian tradition so long located it. He has done much to place this result for the future beyond the realm of controversy. The whole of the Biblical evidence is subjected afresh to a thorough examination, from which, *inter alia*, the author infers that the name 'Zion' for the eastern hill appears to be avoided by a school of O.T. writers, and that 'the Ophel' seems to have been once a synonym for it.

The perplexed question of the Second Wall remains, after all that has been said and done, pretty much in *statu quo*. In this matter, as throughout the two volumes, Dr. Smith displays a caution that is wholly admirable, and declines to go beyond the evidence. Some readers will perhaps be disappointed that no certainty has yet been reached as to the site of 'Calvary.' May we venture to suggest that the trend of recent investigation is turning more and more in favour of the traditional site of the Holy Sepulchre. That site has always appeared to us to be one of the most probable of those around which sacred memories have gathered. Of 'Gordon's Calvary' (so-called) we shall probably hear less and less. It never had a scrap of archæological evidence upon its side, although in some quarters it found favour on sentimental grounds.

The name 'Jerusalem' and its history forms the subject of an interesting chapter, in which the conflicting views of Sayce, P. Haupt, and others are fully discussed. While Dr. Smith inclines, against Haupt, to the theory of a native Canaanite and not a Babylonian origin for the name (*Yerushalem*, from which the *Urusalim* of the Tell el-Amarna letters might be derived), he finds it impossible to pronounce with certainty on the original meaning of the name. The latter part, *shalem*, is probably a noun = 'peace,' or an adjective = 'perfect *or* secure.' The difficulty is with *yeru*. The choice lies perhaps between the two alternatives: *yeru-shalem* = 'He [the god] casts a perfect *or* peaceful (lot)'; or = 'hearth of peace' or 'inviolable hearth' (cf. the Ariel, 'hearth of God,' of Is 28^2).

On the vexed question of the silver shekels and half-shekels assigned by most numismatists to the reign of Simon the Maccabee, but by a powerful minority to the period of the Great Revolt

(66–70 A.D.)—Dr. Smith gives a verdict of *non liquet*, although he inclines to Simon's reign. We note that in discussing this question he remarks that the art. 'Money,' by Professor A. R. S. Kennedy, (who favours the later date), in Hastings' *D.B.*, is 'the best treatise in English on the money of the Bible.'

Not the least important feature of the work before us is the Indexes. We can judge probably better than many reviewers of the amount of labour the preparation of these has cost, and we beg to offer our heartiest thanks and congratulations to Mrs. Smith, who has achieved a complete success in providing full tables of reference for all the subjects discussed, as well as indexes of Scripture texts and the references to Josephus and the Talmud.

It is scarcely necessary to add that the maps and plans and illustrations with which both volumes are enriched, are worthy of their surroundings.

We have probably said enough to indicate the character and purpose as well as the value of Dr. Smith's fresh contribution to the literature of a great subject. These two volumes not only contain all the information desiderated by those whose interests are antiquarian, but are eminently successful in giving reality to the scenes and conditions which form the background of so large a portion of Bible history. Dr. Smith has produced a work which will command the universal attention of scholars, and which will be to English readers the standard authority for many years to come.

J. A. SELBIE.

Aberdeen.

THE QUEENS OF EGYPT.

THE QUEENS OF EGYPT. By Janet R. Buttles. With a Preface by Professor G. Maspero. (*Constable.* 10s. 6d. net.)

Miss Strickland's *Queens of England* is a classic. Will Miss Buttles's *Queens of Egypt* take its place among the immortals? Professor Maspero believes that it will. And if any man can prophecy of a book that it will live or die it is the man who knows most about it.

Miss Strickland's *Queens of England* lives because the author took infinite pains with her work. Miss Buttles has taken pains with hers also. She has gathered all the facts that are at present known about the Queens of Egypt; she has been most particular to verify all her references; and then she has exercised much care to make the writing presentable English.

One source of its popularity, one element in its future standing, will be the admirable series of photographs which the book contains. They are thoroughly Egyptian, but they are also thoroughly human. Every queen and princess has her own individuality. They had on the whole a good time, those Egyptian ladies. Not only have they a comfortable appearance generally, but there is even a good-natured smile on the mummy-face of every one of them.

It is a gruesome thought, perhaps, that nearly all we know about them has been found in their coffins, even their very faces and figures. But the Egyptians refused to die when their breath left their body, and the mummy was made as lifelike as possible, not to keep up an illusion, but to express the firm conviction that the life was still being lived. There could be no greater contrast in appearance between the figure of an Egyptian queen painted upon her coffin and the figure of an English queen carved upon her tomb. Their hands may be crossed in both cases, suggesting peace and rest; but in the one case it is a life of peace, in the other it is the rest of death.

FOUR POETS.

A STUDY OF CLOUGH, ARNOLD, ROSSETTI, AND MORRIS. By Stopford A. Brooke. (*Pitman.* 6s. net.)

We have heard it said that Stopford Brooke's *Browning* is more read than Browning. And it is not incredible. We should certainly say that Browning and Stopford Brooke's *Browning* had best be read together. It is not simply that Stopford Brooke manages to make Browning, the obscure, intelligible; it is also that his own writing is prose worthy to take that place in prose which the writings of Browning take in poetry.

In the volume lately published, Stopford Brooke discusses four modern poets — Clough, Arnold, Rossetti, Morris. Do these four specially appeal to him? We should have thought so did we not know his previous writings. Here we have again the same critical sincerity as we have seen in the volume on Browning or on Tennyson, the same sympathetic insight, the same literary charm. He

gives us Clough in two sentences: 'I quote this little idyll: how grave it is, and tender; what an evening light rests upon it; not the light of Italy, but of the northern sky among the mountains. What self-control breathes in it; what a quiet heart, quiet, not by the absence of passion, but by self-restraint, and by that on which Clough so often dwelt, and which subdued his poetry so often —by the sense of the inevitable, of a fate which, hemming us in on every side, imposes on us its will, and ignores our struggle and our pain.' And now shall we also dare to quote this idyll?

ITE DOMUM SATURAE, VENIT HESPERUS.

The skies have sunk, and hid the upper snow,
(Home, Rose, and home, Provence and La Palie,)
The rainy clouds are filing fast below,
And wet will be the path, and wet shall we.
Home, Rose, and home, Provence and La Palie.

Ah dear, and where is he, a year agone,
Who stepped beside and cheered us on and on?
My sweetheart wanders far away from me,
In foreign land or on a foreign sea.
Home, Rose, and home, Provence and La Palie.

The lightning zigzags shoot across the sky,
(Home, Rose, and home, Provence, and La Palie,)
And through the vale the rains go sweeping by;
Ah me, and when in shelter shall we be?
Home, Rose, and home, Provence and La Palie.

Cold, dreary cold, the stormy winds feel they
O'er foreign lands and foreign seas that stray.
(Home, Rose, and home, Provence and La Palie.)
And doth he e'er, I wonder, bring to mind
The pleasant huts and herds he left behind?
And does he sometimes in his slumbering see
The feeding kine, and doth he think of me,
My sweetheart wandering wheresoe'er it be?
Home, Rose, and home, Provence and La Palie.

The thunder bellows far from snow to snow,
(Home, Rose, and home, Provence and La Palie,)
And loud and louder roars the flood below.
Heigh-ho! but soon in shelter shall we be:
Home, Rose, and home, Provence and La Palie.

Or shall he find before his term be sped,
Some comelier maid that he shall wish to wed?
(Home, Rose, and home, Provence and La Palie.)
For weary is work, and weary day by day
To have your comfort miles on miles away.
Home, Rose, and home, Provence and La Palie.

Or may it be that I shall find my mate,
And he returning see himself too late?
For work we must, and what we see, we see,
And God he knows, and what must be, must be,
When sweethearts wander far away from me.
Home, Rose, and home, Provence and La Palie.

The sky behind is brightening up anew,
(Home, Rose, and home, Provence and La Palie,)
The rain is ending and our journey too;
Heigh-ho! aha! for here at home are we:—
In Rose, and in, Provence and La Palie.

The only offence that has been found in Stopford Brooke is in his theology. Not in the substance of it, but in its existence. The very title of his early book, *Theology in the Early Poets*, was offensive to many. But theology belongs to Stopford Brooke. The poetry which leaves out God seems to him to leave out man. It is his interest in theology that gives him the eye to see it, and the right to criticise it, wherever it is found in English poetry. Let us quote what he says in this book on Pollok's *Course of Time*. 'It had a certain harsh and hateful power,' he says; 'but its doctrine was as unspeakable as the Turk. The one inference to be drawn from it is, that it was, indeed, a mercy that a soul like Shelley's should, in the realm of poetry, have denounced a theology which violated every principle of humanity, and have recalled the hearts of men to love and forgiveness as the ground of religion.'

PHILOSOPHY FOR THE MULTITUDE.

THE GRAMMAR OF PHILOSOPHY. By David Graham. (*T. & T. Clark.* 7s. 6d. net.)

It is a day of much stir in philosophy. What will come out of it in the way of altering our attitude to the old problems, no one can yet foresee. But already one thing has taken place. And it cannot be called less than a revolution. The philosopher has become a writer of literature. It is the Americans that have led the way. Professor James and Professor Royce have a command of vivid language to be envied by a novelist, as well as a determination to be understood by the man in the street unsurpassed by a politician.

Mr. Graham has this gift also; and with it he ranks himself along with the great in the writing of modern philosophy. In some ways he surpasses the refreshing American philosophers, especially in his command of English literature and the impressive use he makes of it. This is the first thing for which the book is valuable. By it Mr. Graham will secure an immediate popularity, and will retain what he has secured.

But in the second place, Mr. Graham's *Grammar of Philosophy* is a determined effort to remove for

ever from philosophy the ancient reproach of unreality. He will be nicknamed a common-sense philosopher. He will not be offended with the nickname. For he would have every man become a philosopher, and to every man he holds out that possibility, in order that he may know how to fulfil the end of his existence, how to recognize and accomplish the high calling with which he is called. And he knows that if this is to be accomplished, philosophy must take the common man by the hand. It must be a philosophy of common sense.

This is the second excellence of the book, and these two, literature and life, are enough to make it great. The title is not pleasing; nor is it appropriate. But the unattractiveness of the title will be forgotten before the first page is turned.

Among the Books of the Month.

The Rev. Henry C. Mabie's essays have all the grace of literature, and his publishers (The American Baptist Publication Society) add the grace of art. The latest essay is *The Divine Right of Missions* (50 cents net). The title gives the missionary his proper standing. Yet it is an essay in Comparative Religion.

The Abbot President of the English Benedictines is Dr. Francis Aidan Gasquet. So, whatever Dr. Gasquet writes, demands attention. He writes popularly. He writes easily, for the magazines and reviews. He writes with a purpose. Sometimes his popular writing reveals a purpose which is more ecclesiastical than historical. Such was his essay on the English Bible, published in the volume of reprinted essays, entitled *The Old English Bible.* The latest volume has nothing quite so controversial in it. Its principal essay, the essay from which it takes its title, is on *The Last Abbot of Glastonbury* (Bell & Sons; 6s. net). Of the rest, two are most attractive, the one on English Biblical Criticism in the Thirteenth Century, the other on English Scholarship in the same century. But for general reading there is nothing in the book to be compared with the short paper on 'Christian Family Life in Pre-Reformation Days.'

It is becoming a little difficult to find new titles for the new books on Palestine. Miss Augusta Cook has chosen the title *By Way of the East* (Banks; 2s. 6d. net). The book is introduced by Mr. Marcus S. Bergmann, who describes it as 'most interesting,' and 'has been tempted to say novel'—'it places the reader at a novel standpoint.' That standpoint is afterwards described as 'British Israel,' and just therein lies the novelty and the interest. For Miss Cook says frankly what she has to say, and is frankly what she is. For instance, she holds that the overthrow of Turkey is not yet, since Scripture shows clearly that when the 'sick man of Europe' dies it will be by the hand of British Israel; and she has already shown that Turkey is Edom. But Miss Cook, being a British Israelite, is also a woman, and when she finds Muhammadan children of only four years of age engaged in copper work in Damascus, and earning a penny a day (in modern money), she forgets her British Israelism for a little and is full of British pity.

Close to Nature's Heart is the title given to a collection of occasional papers by the Rev. William M'Conachie, B.D., Minister of Lauder (Blackwood; 3s. 6d. net). They are the reflexions and recollections of a parish minister in Scotland in these modern days. And these modern days allow a parish minister here and there still time to study nature and to dip a little into old parish records. Mr M'Conachie has something of Gilbert White's loving minuteness of observation, and more than his gift of restful language.

The Rev. J. M. Lupton, M.A., hopes that some day a scholar possessed of the requisite ability and leisure will produce an edition of Tertullian's works worthy of the author. Meantime, with much modesty and scholarship, he himself has produced a worthy edition of Tertullian's *De Baptismo* (Cambridge Press; 4s. 6d. net). It belongs to the series of 'Cambridge Patristic Texts.' To note one feature only, it contains a better bibliography of Tertullian than is elsewhere available in English.

There could not be a more profitable study than the study of the portrait of our Lord as it is presented in the various books of the New Testament. We congratulate the Rev. George Parkin, B.D., on his choice of topic for the

Hartley Lecture for 1908. We congratulate his hearers, although they cannot have heard more than a fraction of this book. We congratulate the readers of the book. Its title is *The New Testament Portrait of Jesus* (Culley; 2s. 6d.). We do not know how the canon of the New Testament was formed, but we think that one of the tests must have been the portrait which the book under discussion presented of Jesus. It is the test of every modern preacher. It tests Mr. Parkin himself as he presents the portrait of each successive writing. He is well up in the literature of the subject (though we cannot allow him to describe the *Dictionary of Christ and the Gospels* as the 'Dictionary of Jesus'); and he has studied the New Testament for himself. There could scarcely be a better subject for a course of Bible Class teaching than this. There could scarcely be a better book than this to base it on.

Mr. Culley's series of sixpenny books now includes *The Clarion or the Bible*, by the Rev. Thomas Waugh; and *Six Sermons on Social Subjects*, by Mr. J. Ernest Rattenbury.

To the 'Methodist Missionary Library,' edited by the Rev. John Telford, B.A., has been added a volume on *Methodism in the West Indies*, by the Rev. Henry Adams (Culley; 1s. 6d. net).

Professor Sayce has written a Preface for *Creation's Dawn* (Long; 3s. 6d. net). But it was not worth his while. The anonymous author has scholarship, but he does not recognize its responsibilities. He explains the Elohim and the Jahweh of Genesis as two separate Gods, the one the God of the pre-Adamites, the other the God of the race of Adam. And then he contradicts Professor Sayce himself, who holds that the 'us' of 'Let us make man' is a plural of majesty, and says that it is simply a remark addressed by Elohim to Jahweh. We have not yet reached the end of our discussion of these names, but this book does not seem to carry us towards it.

Encouraged by the success of their *Century Bible*, and it has deserved it, Messrs. Jack have undertaken a series of 'Century Bible Handbooks.' The general editor is again to be Principal Adeney. The first volume to reach us is on *The New Testament Doctrines of Man, Sin, and Salvation.* Its author is the Rev. R. S. Franks, M.A., B.Litt. Mr. Franks has done some work in the *Dictionary of Christ and the Gospels*, and has done it so well as to attract the notice of the reviewers. This little book might have been another such article. It is a study in Biblical Theology. But the historical method, though it is so strictly followed, is always made the opportunity of an exhortation to repentance, love, and new obedience.

Anything that Dr. W. P. Du Bose writes is sure of a good circulation in this country. He owes that to Professor Sanday. Some of us have not got at Dr. Du Bose yet. We are still somewhat dependent upon Professor Sanday's interpretation of him. But the latest book will do something for us all. It is an exposition of the Epistle to the Hebrews. Its title is *High Priesthood and Sacrifice* (Longmans; 5s. net).

Is there room for another exposition of Hebrews? There is room for this exposition. For it is so modern that its place is at the end of all the rest. It does not seek to wedge itself in between anywhere. Dr. Du Bose is occasionally mystical and much else that is troublesome and disconcerting to his reader. But through it all he is always modern, insisting on values, making estimates that can be appreciated scientifically, holding up a merchant's scales almost, and insisting that even the writer's argument for the superiority of Christ over the angels shall be weighed in the balance of ethical utility, and so be found worthy or wanting. He never says directly that the argument is an outworn argument, or an argument applicable only to Hebrew Christians. He evidently believes that every argument has worth for us to-day. But he insists upon discovering its worth. He is not content with an interpretation that brings nothing out of the writer's argument for modern life and conduct.

A History of the Evangelical Party in the Church of England—illustrated, and acceptable to the Evangelical party in the Church of England to-day—has been written by the Rev. G. R. Balleine, M.A., Vicar of St. James's, Bermondsey (Longmans; 5s. net). It is a model denominational history. It is short enough for everybody. It has references to further literature for the student. It is in sympathy with its subject, and yet it is not

out of sympathy with the truth and with the history of the Church as a whole.

Messrs. Maclehose have published a cheap edition of Sir Archibald Geikie's *Scottish Reminiscences* (3s. 6d. net). Here is a random page: 'A farm-servant in service among the hills above Dingwall changed to another farm a long distance off. He was found there by some acquaintances, who inquired why he left his former situation.

'"Well, you see," said he, "I wass not very fond of sāalt."

'"Sāalt! But what had sāalt to do wi' your shifting?"

'"Well, I'll tell you about it. The maister wass a very prudent man, and when a cow died he wad be sāaltin' the beast, and we wad be eatin' her. Then by and by there wass a great mortāality among the cocks and hens, and they died faster than we could be eatin' them; and the maister he sāalted the cocks and the hens, and we wad be eatin' them too. Well, ye see, it wass comin' on for Martinmas, and the weather wass mortial cowld, and at last the ould man, the maister's faither, he died. The maister, he cam' to me the next mornin', and said he, 'Donald, I see we're rinnin' short o' sāalt, so I'm thinkin' you'll need to be goin' doon to Dingwall for some more.' Well, you see, I went down to Dingwall, whatefer, but I wass never going back to Auchengreean at all, at all."'

Some of Sir Archibald Geikie's stories, you see, have to be taken with a grain of salt.

When the late Dr. W. G. Rutherford published his translation of the Epistle to the Romans he moved the whole realm of New Testament scholarship. It was not only that New Testament scholars received a great classical scholar as a welcome addition to their number. It was also that the translation itself marked a new departure. The tradition of the English Version was not set aside. Dr. Rutherford had brought the Greek text and the English language of his own day into direct contact. Dr. Rutherford's death was a great loss. But he had already translated the Epistles to the Thessalonians, the First Epistle to the Corinthians, and the Second Epistle as far as the eighth chapter. And these translations are now published, with a prefatory note by Mr. Spenser Wilkinson, under the title of *St. Paul's Epistles to the Thessalonians and to the Corinthians* (Macmillan; 3s. 6d. net). More even than the translation of the Epistle to the Romans, this volume marks the new departure. For in the interval Dr. Rutherford had thoroughly mastered the common Greek of the first century, and he is here uncompromisingly faithful to it.

A book by A. Stacy Watson, with its arresting title of *The Resurrection and the Rapture—When?—How?* (Marshall Brothers), is in a sense a study in Biblical theology. But in a special sense it works with words rather than with doctrines, searching into their meaning, real or imaginary, and seeking out spiritual interpretations from them, interpretations which may be within them, but have to be found out, being certainly not on the surface.

For example, Rev 7^{15} is translated, 'He that sitteth upon the Throne will *tent-pitch* UPON THEM.' Then this idea of 'tent-pitching' is traced throughout the Bible, and after the search for 'tent-pitching' is finished, the word 'upon' is dealt with similarly. It is fascinating work; and it has its dangers.

Under the title of *The Terms Life and Death in the Old and New Testaments*, the Rev. Lewis A. Muirhead, D.D., has published a number of papers, the title of the book being taken from the first paper in it. The other papers are on 'Eschatology in the Consciousness of our Lord,' 'Eschatology in the Early Christian Preaching,' 'A Survey of Recent Literature on Jewish Eschatology, with Special Reference to the Consciousness of Jesus.' Thus the whole book has to do with Eschatology. For that is the subject in which Dr. Muirhead has done his best work. It is a subject of which the average student of the Bible is wise to remain ignorant at present. Not because it is a disconcerting study. There need be no harm in that. But because it is impossible at present to obtain anything like a general consent of scholarship. We do not believe that even Dr. Muirhead has confidence enough to carry much Eschatology into the pulpit. But we welcome this book all the more on that account, for it is through studies like this that the final general agreement will come (Melrose; 3s. net).

To your 'Westminster New Testament' shelf

add *The Acts of the Apostles*, by Professor H. T. Andrews (Melrose; 2s.). When it is full, none of your shelves will contain more value for the money.

Our scholars have not the same facility as German scholars have in inventing theories of the origin and upmake of the Gospels. But they are not on that account entirely shut off from originality. Mr. G. H. Trench has written a book on *The Crucifixion and Resurrection of Christ* (Murray; 3s. 6d. net), and he is quite original. For he has presented the Gospel narrative in the light of tradition, tracing each incident separately and showing how the Church has understood or misunderstood it. The result may be a little shaking of our faith in the authority of the historical Church, but with that there is a corresponding confirmation of our faith in the reliability of modern criticism.

Professor J. H. Muirhead, of Birmingham, has published Four Lectures on the Political Teaching of T. H. Green. He calls his book *The Service of the State* (Murray; 3s. 6d. net). Green's penetrating influence, an influence which appears sometimes in the most unexpected places, makes it necessary that his theory should be subjected to an incessant criticism. But a less sympathetic critic than Professor Muirhead would be less worth listening to. The book bristles with debatable matter, of course. But the most debatable may be the most salutary. Take the reference near the end to the protest made in 1900 by the six representatives of the Great Japan Buddhists' Union at their Headquarters in the Kenninji Temple, Kyoto. The protest is in the name of 'the higher religion.' Its purpose is to get Christian missionaries to 'assume a respectful attitude towards the customs and etiquette as well as the laws of China, however rudimentary those may seem to be; and endeavour by degrees to implant the seeds of civilization and religion.' Only thus, continues the document, 'will the sources of disturbance in China become extinct, and a new era of mental enlightenment immediately dawn upon the Chinese, with every prospect of the reconciliation of the Occidental and Oriental civilizations.' Professor Muirhead's comment is, 'These are golden words.'

Messrs. Oliphant, Anderson & Ferrier have published separately those parts of McKinney's *Origin and Nature of Man* which deal with Evolution (1s. net).

The Rev. J. R. Cohu, Rector of Aston Clinton, Bucks, and formerly Fellow of Jesus College, Oxford, has written a book on *The Old Testament in the Light of Modern Research* (Parker; 4s. net). He knows the whole history of Old Testament criticism. He is himself an ardent Old Testament critic. His book is the best popular presentation in English of the more advanced results of the last fifty years' study of the Old Testament, and of their reasonableness. It takes the place on the one side of the controversy which Professor Orr's book takes on the other.

In Mr. Buckland's 'Devotional Commentary,' Genesis and the Psalter are each to occupy three volumes. The Psalter has been done by Dr. Elder Cumming; Genesis is the work of Principal Griffith Thomas. The second volume—*Genesis xxvii.–xxxvi.* 8 (R.T.S.; 2s.)—has just been published.

Messrs. Rivington's 'Oxford Church Text Books' are on the way to include every conceivable topic of Bible Class instruction. And so it was inevitable that one of the volumes should deal with *The Teaching of our Lord* (1s. net). The author is Mr. Leighton Pullan. Mr. Pullan has succeeded in packing into the little book a vast amount of matter. And in spite of all that has been written on the subject, he has presented it in some fresh aspects.

Mr. Gustav Spiller is General Secretary for the Union of Ethical Societies. Before beginning the enormous labours involved in the management of the First International Moral Education Congress, which is to be held in London in September, he saw through the press a little book on *Faith in Man*. Faith in God has been the religion of nineteen centuries or more. Faith in man is to be the religion of the twentieth century. At least Mr. Spiller hopes so. But it is not pure Comtism. It breaks off from Comtism at the very word 'Religion.' For Comte will have a religion in addition to a morality. Mr. Spiller is quite content with morality. He holds with St. James that pure

religion and undefiled is to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world. It may be that to St. James that was only the outward expression of religion. To Mr. Spiller it is all the religion that there ever honestly is or ought to be (Sonnenschein; 1s. 6d. net).

Mr. Elliot Stock has also published *What is Truth?* by L. B. (2s. 6d. net).

It was a New Zealander, was it not, that stood on London Bridge and meditated on the departed glories of Britain? If he had been a native of South Australia, recalling with pride the beginnings of that glorious literature before which Shakespeare and Browning had learned to bow down, he would have remembered the Rev. John Blacket, and among the rest of John Blacket's writings his *Early History of South Australia* (Adelaide: Methodist Book Depôt). The book is written, printed, and bound in South Australia, and it is only one of many works of the same author which will not only be remembered in the future, but which claim the attention of the religious and scientific world now.

But the New Zealander himself will have something to be proud of. In theology he will have *The Christ of the Cross*, by the Rev. J. Gibson Smith of St. Andrew's Church, Wellington (Wellington and London: Gordon & Gotch; 3s. 6d.). It is not a volume of sermons. It is a volume of doctrine, both critical and constructive. It is, in short, an addition to the vast literature on the Atonement, and it is well worthy of a place in any selection that a man may make from that literature. Did we say it is critical and constructive? It is also 'corroborative.' That is the title of the third part of the book. And by corroboration the author does not mean the turn of a text or the root of a word, but the consensus of Scripture.

Mr. Fisher Unwin announces that the sole authorized English edition of the Collected Works of Friedrich Nietzsche is issued by him under the editorship of Alexander Tille, Ph.D., Lecturer at the University of Glasgow. It is based on the final German edition (Leipzig: C. G. Naumann) prepared by Dr. Fritz Koegel, and is published under the supervision of the Nietzsche-Archiv at Naumburg.

The edition is to be a handsome one, in four demi-octavo volumes, beautifully printed and appropriately bound. The volume before us is the second and the most illustrious—*Thus spake Zarathustra* (8s. 6d. net). The translator is Mr. Tille himself. We hope to deal with Nietzsche soon, and with this edition of Nietzsche's works.

Twelve members of the Church of England have conspired together to tell us what Liberalism is, and what it wants. *Anglican Liberalism* is the title (Williams & Norgate; 5s.). Every essay is easily read; but in some of them, at any rate, there is more than appears on the smooth surface. What are these liberal Anglicans trying to do? They are trying to restate the gospel in terms of modern thought. They are in earnest. They seem to be in earnest every one of them. They realize the extent to which the modern mind is leaving Christianity on one side. They believe that every man must be a religious man. They believe that there is one religion for every man and that that religion is Christianity. But Christianity needs interpretation for every age. They are trying to interpret it for their own age.

Dr. John Hunter, of Glasgow, is one of the very few preachers of the present day whose sermons lose nothing by being printed. Dr. Hunter's sermons gain something. For they are long and elaborate, and their literary stateliness can be appreciated only by the book-reader. Dr. Hunter is not properly described as a man with a message; but he may well be described as a man with a mission. And notwithstanding his popularity as a preacher, he fulfils that mission best by his books. His mission is to carry on the work which Dr. Norman Macleod began. It is the mission of persuading men that the Sabbath is as sacred as any day of the week, and that a man's soul is as much entitled to sanctification as his garments. Dr. Macleod and Dr. Hunter have often said things which shock the externalist. But the child of God knows that they have the root of the matter in them. The new volume is entitled *De Profundis Clamavi* (Williams & Norgate; 5s. net)—a good title.

Among the Magazines.

The Bibliophile.

Can *The Bibliophile* live? It is the best sixpennyworth in magazine literature up to the present moment. For the literary and artistic contents are both of such choice quality as can be obtained only at much cost. Can it live at this rate? It has only reached its fifth number with July (Thanet House, Strand; 6d.).

The Oxford and Cambridge Review.

The Editors of *The Oxford and Cambridge Review* have returned to the ancient idea of having one supremely attractive article, whatever the rest may be—one *pièce de résistance*, as the newspapers call it. This month it is a poem by George Meredith, entitled 'The Call' (Constable; 2s. 6d. net).

The Contemporary Review.

Last month Professor Burkitt had a short note in answer to Professor Gwatkin, of whose paper on 'The Raising of Lazarus' an account was given in THE EXPOSITORY TIMES. This month Professor Gwatkin has a shorter note in answer to Professor Burkitt. Right in the middle of the number notice a paper (it should have been twice the length), by Mr. N. Macnicol, on 'The Future of India.' It is an observing missionary's frank estimate of the situation (Horace Marshall; 2s. 6d.).

Contributions and Comments.

The New Aramaic Papyri.

DR. REDPATH, in a letter to the *Guardian* (Nov. 13, 1907) under the above heading, says that it is incredible that those who wrote the letter could be pure-bred Jews, and suggests that it is quite possible that they were Samaritans. Dr. Driver, again, asks, Were they refugees of the Ten Tribes or Jews who had found a home in Egypt after the destruction of Jerusalem in 586? (*ib.* Nov. 6, 1907). But whatever view we take an important question arises, How did they come to use Aramaic? To suppose that Assarhaddon left a contingent of exiled Jews when he conquered Egypt will hardly meet the case, as the interval between the deportation and that conquest, viz. between 722 and 670, is scarcely long enough for a nation to change its dialect. The following points seem to favour Dr. Redpath's view:—(1) The exact sense of אגורא is at present unknown, and the Targum uses it for the Hebrew word for 'altar' in the case of heathen; the letter, strangely enough, does not mention the altar among the things destroyed. This suggests that אגורא means a particular kind of altar with such architectural decorations as are here described, perhaps like the בית הבמות mentioned in 2 K 17^{29} and elsewhere. (2) Such a structure may have had its origin in Dt 27^{1-7}, to which passage the Samaritans attached so much importance that they also insert it in Ex 20 between vv.$^{17, 18}$. (3) The phrase, 'We plastered it with plaster,' in i. 11 is reminiscent of vv.$^{2, 4}$ of that passage (see the present writer's note on the phrase in THE EXPOSITORY TIMES, April 1908, p. 333). (4) The people of Hamath on the Orontes were among those who replaced the Israelites in Samaria, and they certainly spoke Aramaic, as the *Aramaic Inscription from Syria* (of which Dr. Driver gave a masterly interpretation in the June number of the *Expositor*) shows. I should like to add in passing that זהך in l. 4 of this inscription, which Dr. Driver translates *assembled*, with a mark of interrogation after it, is equal to דִּי הַך *who went*.

תליהם and זניהום, i. 7 and ii. 7 in the papyri, may quite well mean their *dependants*, *adherents*, *followers*, *supporters*. See *Thes. Syr.* PS. sub תלא and Delitsch *Assyr. H. W.* sub I זנן. כלביא, i. 16, is nominative to הנפקו, *Kalbu* in Assyrian meaning figuratively 'servant.' The sentence means 'the servants removed their chains from their feet,' רגלוהי being merely a slip for רגלוחין.

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Acts xx. 35.

'REMEMBER the words of the Lord Jesus, how He said, It is more blessed to give than to receive,' Ac 20^{35}.

We learn here, for the first time, that these are

'words of the Lord Jesus.' They are not contained in the Gospels or anywhere else in the N.T. But for this fortunate record of them, in Paul's speech to the elders at Miletus, they would probably have been lost to the Church and to the world.

The more grateful, therefore, we ought to be to the great Apostle of the Gentiles for having preserved to us this priceless, far-reaching divine utterance of the Saviour: 'It is more blessed to give than to receive.'

When? where? and to whom did our Lord utter these words of Divine wisdom and counsel? It is impossible for us now to say. We have the jewel without the setting. We have the text without the context. We have the lesson without the occasion which called it forth. We may speculate and guess about the original connexion and environment, but we can arrive at no certainty as the result of our surmise. The words stand alone in all their isolated grandeur—one of the mountain-thoughts of Christ.

Still, as the Apostle has asked those Ephesian elders to remember the words, and evidently expected them to be able to recall them to memory, we may naturally infer that they once formed part of the gospel narrative to which they had frequently and devoutly listened. Indeed, they could hardly otherwise have been expected to remember them. Isolated words and sentences do not, as a rule, take such hold of the memory, especially of a number of men together, as when they form part of some consecutive narrative or discourse. There is a law of 'association of ideas' on which our memories are more or less dependent. The words come back to us as soon as we are reminded of the time, place, or circumstances in which they were spoken.

But if these words of Christ were thus to be recalled to memory by Paul's audience at Miletus, it is evident that the same law of association must have been at work in the Apostle's mind when he was led to quote them. He, too, must have been thinking of some part of the gospel narrative when the words of his Master recurred to his memory.

Now Paul was giving a solemn charge to the elders of the Church whom he was sending back to Ephesus, and was doing so almost in the words in which our Lord, according to St. Matthew (10), sent forth His twelve disciples on their first gospel mission in Galilee. Was that, then, the passage to which our text once belonged?

'Go rather to the lost sheep of the house of Israel,' our Lord had said.

'Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents,' said Christ.

'Provide neither gold, nor silver, nor brass in your purses, neither two coats,' said the Master.

'Freely ye have received, freely give,' are Matthew's words of Jesus.

'Take heed to yourselves and to all the flock,' said the apostle.

'For I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Therefore watch,' said Paul.

'I have coveted no man's silver, or gold, or apparel,' said the disciple.

'It is more blessed to give than to receive,' are Paul's words of the Saviour. R. BALGARNIE.

The Manse, Bishop Auckland.

'This For.'

IN the interesting and suggestive 'Notes of Recent Exposition' for June, I notice a statement that 'when οὗτος is used in a contemptuous way it always refers to a person who is present.' There seem, however, to be several passages in the N.T. in which οὗτος ('contemptuous') is applied to an *absent* person: *e.g.* Ac 6^{14} Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον. Compare Ac 7^{40} ὁ γὰρ Μωυσῆς οὗτος . . . οὐκ οἴδαμεν τί ἐγένετο αὐτῷ—the point being that Moses had disappeared. So also in Ac 19^{26} ὁ Παῦλος οὗτος was certainly absent from the meeting called by Demetrius the silversmith. All these examples are from a Lucan work.

H. W. FULFORD.

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'He shall be called a Nazarene.'

ON this translation 'Nazarene,' R. F. Weymouth, in his *New Testament in Modern Speech*, remarks:

> 'A form closer to the Greek would be "Nazoræan." And so everywhere except in Mark and in Luke iv. 34. But the recognized English form is "Nazarene."'

Being accustomed to Luther's translation, *Er soll*

Nazarenus heissen, I was struck by the indefinite article '*a* Nazarene,' and misunderstood the expression for a moment as if it were as much as '*a* Nazarite.' I see it is a misunderstanding of the English Version, but it recalls the question, whether this was not after all the original sense of the passage. The R.V. gives no reference to the O.T.; Tischendorf (*editio octava*) has had '(Es 11^{1})' thus, in brackets, in difference from 'Es 7^{14}' or 'Es 40^{3}' at Mt 1^{23} 3^{3}. Now I acquired lately from a second-hand bookseller the very copy of Tischendorf's *editio octava*, which Weymouth had used in compiling the *Resultant Greek Testament*, and in this copy he, or his amanuensis, has struck out '(Es 11^{1})' and replaced it by 'Jud 13^{5}.' I cannot help thinking that this is one of the passages which the gospel had in view. And I am confirmed in this supposition by the parallel passage in Lk 1^{35}, where I think the R.V. correct: 'That which is to be born shall be called *holy*, the Son of God.' For 'holy' (ἅγιος) is another translation of *Nazirite* (see Hastings' *Dictionary of the Bible*, iii. 497).

And now the difficult question is unavoidable: Did not the whole tradition of Jesus living at Nazareth, and being called after that town, arise from a misunderstanding of this designation 'Nazarene'? It seems very whimsical to call in question the existence of a town 'Nazareth'; but all examples for the transition of צ into ζ=ז adduced hitherto, for instance in the *Dictionary of Christ and the Gospels*, are not to the mark.

Especially in view of Jn $1^{45.46}$ it seems madness to doubt of the existing of Nazareth. For the saying: 'Can anything good come out of Nazareth' is from Nathanael, whose home, Cana (21^{2}), is the very next place to the traditional Nazareth, so that it appears that we have here the example of such taunting as is common between neighbouring places. And yet the linguistic objections must first be overcome. Either the name of the town must once have been written with a soft *s*—and what is then its meaning? or parallel examples must be shown, sufficient in number and quality, proving the transition of צ into ζ. Finally, a form of the name must be shown, apart from the consonant, which will explain the vowels of the second syllable, *ναζαρ—*, *ναζωρ—*.

I have looked through the whole name-list in the Concordance of Hatch-Redpath from Ααζ—Ωχαζαμ, and can find only Βαζες and Μαζαρ as having any analogy with Ναζαρ=נצר. But these two forms are not at all certain (see Brooke-M'Lean and Holmes-Parsons). For the literature on the name I call attention to Lagarde's *Übersicht über die Nominalbildung*; of older literature, Poole's *Synopsis*.

What I propose with these lines is to call forth a thorough philological and historical investigation of the terms or names 'Nazarene,' 'Nazareth.' That epithets have been misunderstood is not without example: compare in the Gospel, 'Iskariotes.' Goethe entitled his play *Iphigenie auf Tauris*. Of a professor of ecclesiastical history, I am told that he spoke of 'Gregory of Thaumaturgia.' But the latter example is too ludicrous to be mentioned in connexion with so grave a question.

EB. NESTLE.

Maulbronn.

The Dialect of Peter's Denial.

I HAVE not found the suggestion made below in any critical work on this subject. According to Mt. and Lk., Peter's denial contained the words *οὐκ οἶδα*, and according to Mk. the longer phrase *οὔτε οἶδα οὔτε ἐπίσταμαι*. Are the writers of Mt. and Lk. reporting from a Judæan source, and the writer of Mk. from a Galilæan source? It is evident that Peter spoke the most pronounced Galilæan, and it is probable that Mk. reported in the same dialect. Dalman says (*Words*, p. 81) that the verb for 'to know' in Judæan was יְדַע, and in Galilæan חֶכֵם. Thus *οὐκ οἶδα* in Judæan would be לֵית אֲנָא יָדַע, and in Galilæan לֵית אֲנָא חָכֵם. But he further says (p. 284) that both verbs were used in Galilæan Aramaic—יְדַע *to know a fact*, and חֶכֵם *to know a person*. The suggestion I make is that in his vehement protest Peter denied both the fact of his discipleship and Christ's personal leadership. In this case he might well have employed the Galilæan iteration: לֵית אֲנָא יָדַע וְלֵית אֲנָא חָכֵם If this, or something analogous, stood in the Markan source it would account for the reading *οὔτε οἶδα οὔτε ἐπίσταμαι*.

J. COURTENAY JAMES.

Bowdon.

Romans x. 6–8.

APART from a critical investigation of the numerous variations between the quotation (Ro 10^{6-8}) and

the LXX (Dt 30^{11-14}), Sanday-Headlam devote considerable space (p. 289) to a consideration of the sense in which St. Paul uses the O.T. in this passage. The difficulty is this. In O.T. the words are used by Moses of the Law: how can St. Paul use them of the Gospel as against the Law? Five distinct reasons are given for concluding that here the Apostle does not intend to base any argument on the quotation from O.T., but only selects the language as being familiar, suitable, and proverbial, in order to express what he wishes to say. The force of the quotation is obvious enough, but, with the exception of Fritzsche, who sees in the passage generally a prophecy of the Gospel, the following point has strangely escaped the attention of commentators. Dt 29^{2}–30^{20} is Moses' third and last discourse; Dt 30^{15-20} declares the choice finally set before Israel, and is the work of D according to Driver's analytical table (*L.O.T.* 72). *Now the words were delivered at the close of the wilderness journey, when the breakdown of Israel under the economy of the Law had been fully, and only too sadly, proved.* It can scarcely be said that St. Paul sees in this particular instance 'a correspondence between O.T. and N.T.' (S.H.), but, on the contrary, it is the very absence of such correspondence that gives acuteness to his use of the quotation. There is no longer need to say, 'Who will go up into heaven?' For that had been proved impossible by the old method of righteousness by law, but heaven has been brought down to men by Christ. There is no need to search the deep (*τὴν ἄβυσσον*), for Christ is risen from among the dead. Μὴ *εἴπῃς* of the R. Text is rendered in the imperative ('say not'), thus weakening the suggested emphasis. The phrase, repeated in Deut. 'that thou *shouldest* say,' is met by St. Paul in the emphatic '*thou* mayest *not* say.'

Wistful expostulation breathes through the whole passage in Deut., but apostolic exultation suffuses the fine rhetoric of its evangelic setting in Romans.

MEREDITH J. HUGHES.

Colwyn Bay.

The Name יהוה.

PROFESSOR NESTLE in the last number of THE EXPOSITORY TIMES asks for an explanation of my abbreviated statement regarding the name יהוה. The facts, as we now know them, thanks to Assyriological discovery, are as follows.

The name first appears in documents of the Khammu-rabi period, under the form of Yaum, *i.e.* Yahu, יהו.

It was the name not of a Babylonian, but of a West Semitic or 'Amorite' god, and is found only in the proper names of those West Semitic settlers in Babylonia who were called 'Amorites' by the Babylonians. 'The land of the Amorites' denoted Syria and Palestine, but recent discoveries incline me to believe that its political centre was Harran.

The name was regarded as equivalent to *ilu* 'god,' and consequently could be replaced by *ilu* in proper names. We may conclude from this that Yahu was either the supreme or the sole god recognized by certain of the 'Amorite' tribes.[1]

The etymology of the name was unknown, and the Babylonian lexicographers explained it by their word *yâti*, 'myself' (83, 1–18, 1332, *Obv.* ii. 2). In this document, by the way, we find *ilu Yahu*, 'El, *i.e.* Yahu,' corresponding with Yahveh Elohim in Genesis.

The name continued to be used in Babylonia, presumably by persons of West Semitic descent, throughout the Kassite period which followed the Khammurabi age. Professor Clay has found it spelt in various ways during this period, and he has also found by the side of the masculine Yâu (Yahu) the feminine Yaûtum. The feminine form was already presupposed in the etymology (*yâti*) assigned to the masculine Yahu by the Babylonian lexicographers.

As the feminine Assurit stands by the side of the masculine Assur, so Yaûtum stands by the side of Yâum, and as Yâum is letter for letter the Heb. יהו, so Yaûtum is letter for letter יהוה.

So much for the Assyriological evidence. On the Hebrew side יהוה is a feminine form when compared with יהו. All trace of a feminine signification, however, had disappeared from the name as far back as we can follow the history of Israel, and those who, like myself, reject the fashionable theories about the age and composition of the Pentateuch, are bound to hold that in the time of Moses there was no distinction in sense between יהו and יהוה. There was no longer any more con-

[1] It is, perhaps, worth notice that the character, which was originally a picture of the vase in which oil and milk were offered to the gods, had as equivalent values *ili* ('god') and *yau* (*Sa.* i. 18).

sciousness of the true grammatical nature of יהוה than there is in the mind of the German of the original feminine character of the word *Mond*.

As in Babylonia, so in Israel, the etymology of the name was unknown, and in Ex 3^{14} we have, accordingly, a Hebrew attempt at a derivation parallel to that of the Babylonian lexicographers which I have already mentioned. Here the word is explained as if it were an analogous formation to יעקב and similar words, and is transmuted into the hypothetical, but never existent, אהיה, just as the Babylonian scribes transmuted it into the equally non-existent *yâti*. Biblical critics, resting their case on Ex 6^{3}, have sometimes averred that Ex 3^{14} is inconsistent with Gn 4^{26}; this, however, is not the fact; in Gn 4^{26} the reference is to the proper names compounded with יהו like Yaum-ilum, whereas in Ex 3^{14} the name revealed to Moses was neither Yahu nor Yaûtu (יהוה), but Ehyeh (אהיה).

There are one or two misprints in the last column of my article in the last number of THE EXPOSITORY TIMES (p. 472): 'Idigla' and 'Idigna' should be Idiqla and Idiqna, and 'נדור' should be נהר. In Professor Nestle's letter 'ingenuous' is evidently intended for 'ingenious.'

A. H. SAYCE.

Oxford.

In the Study.

Professor Sanday.

Professor Sanday is at present engaged upon the article BIBLE for the *Encyclopædia of Religion and Ethics*. As soon as it is finished he will turn to the Life of Christ. The University of Oxford has granted him a year's dispensation from lecturing that he may devote himself entirely to this, the great work of his life.

Professor Cheyne's Successor.

The Rev. G. A. Cooke, Chaplain to the Duke of Buccleuch, has been appointed Oriel Professor of the Interpretation of Holy Scripture in Oxford, in succession to Canon T. K. Cheyne. Mr. Cooke was formerly Chaplain and Fellow of Magdalen College. In 1892 he issued a pamphlet on *The History and Song of Deborah*. He was then Hebrew Lecturer at St. John's and Wadham Colleges. His most important book, *A Text-Book of North Semitic Inscriptions*, was published in 1903. He was trained under Professor Driver, of whom he wrote an appreciation for THE EXPOSITORY TIMES, September, 1898 (vol. ix. p. 535).

The Revised Version.

Students of the English Bible should note that the University of Cambridge has recently become possessed of a unique collection of documents connected with the Revised Version. They have been presented by Mr. Aldis Wright and Mrs. Troutbeck.

Encyclopædias.

The Eastern Church and the Western Church are both at work on Encyclopædias. *The Catholic Encyclopædia*, which has had a rather mixed reception from the reviewers in America (it has not been offered for review in this country), has got only two volumes out yet. But *The Orthodox Theological Encyclopædia*, under the editorship of Professor N. N. Glubokovskij, of the Ecclesiastical Academy in St. Petersburg, has reached its eighth volume.

The Encyclopædia of Religion and Ethics.

Professor Otto Schrader, of Jena, has accepted an invitation to deliver lectures in St. Petersburg and in Moscow on the Study of Religion. He began his first lecture with a reference to the Congress of Religion in Oxford and *The Encyclopædia of Religion and Ethics*.

He said, 'At the International Congress of Religions which is to be held this year in Oxford in September, there will appear the first volume of a really magnificently planned work. It is *The Encyclopædia of Religion and Ethics* prepared by James Hastings, the well-known editor of a valuable Dictionary of the Bible. The Encyclopædia will give, in ten large volumes, a survey of the religion and morals of all the nations of the world, both in the past and in the present: it

will constitute a scientific investigation of the whole religious and moral life of mankind.'

Falling toward the Cross.

Another small book by Dr. Mabie, as attractive both without and within as the book noticed on another page, is entitled *How does the Death of Christ save us?* (50 cents net). It is an argument for the ethical energy of the Atonement. Among the fresh things it contains may be noticed the last Appendix. Dr. Mabie recalls the conversion of the late Mr. S. H. Hadley.

'One day after a long debauch, and with several indictments for crime threatening him, Hadley found himself sitting on the top of a liquor barrel in a saloon. In his dazed condition he fell into a mood almost of despair. All at once, however, there came floating to his brain a remembrance of the Cross of Calvary, and the Saviour who hung upon it. He felt strangely roused to try and go to that cross. Suiting his action to his materialized thought he climbed down from the barrel to "go," as he said, "to the cross." But as he did so, he fell headlong on the floor. "But," said Hadley, "I fell toward the cross, and Jesus picked me up. Glory to His name!" Hadley's account of his falling, and then rising again, had the whole philosophy of salvation in it.'

Aaron's Blessing.

Something has been said on another page about Aaron's Breastplate. Let something be said here about Aaron's Blessing. They are both dealt with in the volume of addresses which Dr. Rendel Harris has just published. For the Breastplate and the Blessing are the two things, and the only two things, which he could find to carry off as legitimate Christian spoil when he went raiding in the ritual of the sanctuary.

The blessing is found in Nu 6^{24-27}—

'On this wise ye shall bless the children of Israel, saying unto them:

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the children of Israel; and I will bless them.'

Now, in order to approach this passage as a preacher, Dr. Rendel Harris begins by pointing out that the Scriptures are rich, characteristically rich, uniquely rich, in the matter of doxologies and of benedictions. What is the difference between them? The doxology—therewith bless we God; the benediction—therewith bless we man. An example of the doxology—is there a better?—is in Jude ^{24}: 'Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore.' Of the benediction the New Testament example is 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Co 13^{14}).

And this leads Dr. Rendel Harris to say that there is room for another book yet. It is a collection of the doxologies and the benedictions of the Bible. 'What a lovely little book would be made by the process of selection. What mountain-tops of dogma would be reached. What Pisgah heights of Christian experience would be rolled out before our eyes and before our feet—that is to say, before our faith—so that we might acknowledge the grace and possess the land which the Lord our God giveth us.' And Aaron's Blessing would be found in the volume.

But when Dr. Rendel Harris returns to Aaron's Blessing he is content to make it the thread upon which to string a discussion of the difference between mediate and immediate illumination. We shall not follow him into that.

We shall notice first of all that the breastplate is first. For the breastplate is the intercession. And in all the experiences of life the intercession precedes the benediction.

We notice next that in the blessing, as on the breastplate, the tribes of Israel are remembered separately. The Lord bless *thee*—each tribe by itself, each family apart, each individual. The

classical example and encouragement is the 121st Psalm—'He that keepeth *thee* will not slumber . . . the Lord shall keep *thy* going out and *thy* coming in.'

But if each individual is remembered, there is a remembrance also of the solidarity of the Israel of God. Some one has noticed that in the Hebrew tongue, apart from the name Jahweh, which occurs three times, Aaron's blessing is composed of twelve words. Just twelve words, one word for each of the stones on the breastplate. And so the breastplate is filled with the blessing, as it was first filled with the intercession. And the tribes of Israel are remembered both singly and together—'the Lord bless thee, and keep thee.'

There are three clauses in the blessing. And the name of God occurs in each of the three. Our fathers would not have hesitated to find the three persons of the Trinity there. We must hesitate. But we are allowed to notice that the three clauses of the Old Testament Benediction correspond to the three clauses of the New. 'The Lord bless thee, and keep thee' corresponds with 'the love of God.' 'The Lord make his face shine upon thee, and be gracious unto thee' corresponds to 'the grace of the Lord Jesus Christ.' 'The Lord lift up his countenance upon thee, and give thee peace' corresponds to 'the communion of the Holy Ghost be with you all.'

And so there are three things in Aaron's blessing. There is the love of God seen in *keeping*. Dr. Elder Cumming, in a Keswick address, pointed out that there are five prayers for 'keeping' in the Bible, and eighteen promises, nine in the Old Testament, and nine in the New. There is, next, the grace of God, best seen by us in the grace of the Lord Jesus Christ. For we have sinned and come short. And when we expect anger, we find mercy. And then there is the peace of God; peace after the Cross, peace of fellowship through the gift of the Holy Spirit—the communion of the Holy Ghost.

Have we been anticipating? We are entitled to anticipate so much as this. But even in the Old Testament benediction, even in Aaron's Blessing, God is made known as love, grace, peace. Notice the last verse of the passage, and notice especially the translation of the Revised Version, with the little word 'so' at the beginning—'So shall they put my name upon the children of Israel.' This is His name, and this is His memorial unto all generations—though it is the joy of each generation to interpret it more fully than the preceding—'The Lord, the Lord God, love, grace, peace.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. W. Thorn, Crouch Hill, to whom a copy of Gordon's *Early Traditions of Genesis* has been sent.

Illustrations for the Great Text for September must be received by the 1st of August. The text is Dt 22^{6}.

The Great Text for October is Dt 29^{29}—'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.' A copy of Macgregor's *Jesus Christ the Son of God* or of Burkitt's *Gospel History and its Transmission* will be given for the best illustration. Illustrations must be received by the 1st of September.

The Great Text for November is Dt 30^{19}—'I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.' A copy of any volume of the 'Scholar as Preacher' Series will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Dt $32^{11.12}$—

> As an eagle that stirreth up her nest,
> That fluttereth over her young,
> He spread abroad his wings, he took them,
> He bare them on his pinions:
> The Lord alone did lead him,
> And there was no strange god with him.

A copy of Sarolea's *Newman* and Beveridge's *Makers of the Scottish Church*, or of Adamson's *Lord's Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Dt 33^{25}—

> Thy bars shall be iron and brass;
> And as thy days, so shall thy strength be.

A copy of Dykes's *Christian Minister and his Duties*, or of Graham's *Grammar of Philosophy*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. Alfred Russel Wallace has an article in *The Contemporary Review* on 'The Present Position of Darwinism.' The editor has given it the first place. He has done well. For we do not believe that in all the literature of the month there is an article which will move its readers more deeply.

Dr. Russel Wallace was the discoverer of Darwinism along with Darwin. Darwinism has reached its semi-jubilee. Darwin is dead. Dr. Russel Wallace is alive, not to rejoice in its success, but to write a solitary and most pathetic protest against the widespread belief in its failure.

'The general public,' he begins, 'are being told to-day that Darwinism is played out; that, as a means of explaining the origin of species and the general development of the organic world, it is entirely superseded by newer and more scientific views. Of course the public, ever ready to accept new things in science, believes these statements, which are put forward with so much confidence and, apparently, on such good authority; while the theologians are especially glad to seize upon this new weapon against what they have long considered to be their most formidable enemy.'

Dr. Russel Wallace is scarcely just. He is scarcely just to the theologians. For, after the first fright, the theologians took to the Darwinian theory quite readily. There are popular preachers who earned their popularity by preaching Darwinism. Some of them, like Beecher, have passed away, so early was their enthusiasm captured. And for the rest, it is safe enough to say that if they have never been enthusiastic Darwinians it is because they have taken Darwin for granted. Dr. Russel Wallace is not well acquainted with 'the theologians.'

It is true that the very first person to whom Dr. Russel Wallace refers is a theologian. And the theologian disbelieves in Darwinism. But the chance that sent him to Professor Otto of Göttingen was not a happy one. For he is in no way possessed with the *odium theologicum*. If he is a theologian, he is a theologian who has given some time to the study of nature, and he writes entirely in the interests of contemporary science. Dr. Wallace does not quote directly from Professor Otto's book, but from a review of it in the *Inquirer*. That review, however, is fair and accurate. It *is* Professor Otto's opinion that 'Darwinism is an unsuccessful hypothesis,' but it is not his opinion as a theologian.

What is Dr. Russel Wallace's defence? He gives a summary of the hypotheses that are offered as substitutes for Darwinism. These are Neo-

Lamarckism, Mutationism, and Mendelianism. He seeks to show that none of these theories covers all the facts, and he succeeds in showing it. But he does not claim that Darwinism covers all the facts. He is content with referring to the 'vast range of subjects' which the Darwinian theory explains, and 'the inadequacy of any other explanation of the whole series of phenomena yet made public.'

Professor Ambrose W. Vernon, of the University of Yale, has contributed an article to the *Biblical World* for July on 'Samson.' It is not easy, in these days of milder manners, to make the history of Samson minister to edifying.

One of the difficulties is to find a suitable text. Professor Vernon chooses Jg 15^{14}, 'And the Spirit of the LORD came mightily upon him.' But these words introduce the remarkable exploit of the jawbone. The exploit is celebrated in song:

With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a thousand men.

We may call that a folk-song, of course, and settle the matter mythologically. But how is the modern preacher to make religious or ethical use of the episode?

Professor Vernon sees nothing to hinder. He is thankful for the ass's jawbone. As a teacher of Ethics and Religion he rejoices over those 'heaps upon heaps.' Reading the story of Samson 'intelligently and sympathetically,' he feels the same influence come over his spirit as years of travel bring. As he sees Samson on the hilltop with the jawbone of the ass piling up the bodies of his enemies, he sees the vision which Peter saw on the hilltop at Joppa, and he hears the voice which says, 'What God hath cleansed, that call not thou common.'

For Samson was a man of power, and like all men of power, he recognized that this power was a gift. Was he coarse, sensual, brutish? Professor Vernon does not deny it. Was his rage fierce, his heart savage? Did he kill Philistines simply to pay a bet? Was he indifferent to the anguish of the foxes tied tail to tail with a firebrand? Dr. Vernon admits it all. The epithets are his own. But he bids us observe that Samson paid the bet; that he never proved false to his own people, or even to his God as he understood Him. He begs us not to forget that in the use of the power which had been given him he was ready to break his own back also when he brought down the house upon the Philistines.

Samson ran no risk of over-righteousness. He was ignorant of the Commandments. An ethical monster, Professor Vernon calls him. But he was religious. Most monsters are religious, says Professor Vernon. The God they worship may Himself be monstrous, but they worship Him. 'There Samson stands, towering over the ages, on the dim edge of history, with his jawbone in his hand, his enemies at his feet, and in his heart a feeling that is strangely like humility. A huge man, but not desiring to wipe out the sky above him; a huge man, but carrying his God so thoroughly into all his life that his very hair is sacred as God's dwelling-place.'

'The Spirit of the LORD came mightily upon him.' Professor Vernon does not doubt it. And he spells the word 'Spirit' with a capital, against the Revisers. He believes that the age of Samson saw the divinity of power, as every age does, but fashioned it according to its own limitations. The power was physical. That was its first and most serious limitation. But if Samson's power had to act within the circumference of bone and sinew, observe that it acted honourably. The lion had to attack before it was slain. Friends were faithless before the cornfields were burned. The hypocritical wiles of a woman were responsible for the death of the Philistine lords.

Professor Vernon will not say Samson had no

morality. He says he had not our morality. And he even suggests that if the Spirit of the Lord came mightily upon him, and does not come mightily upon us, it is because we 'jump our rails' more frequently than he did.

So, 'I rejoice in the presence of Samson in our Bible,' says Professor Vernon. 'He forbids us to forget the pit whence we have been dug. His presence redeems us from thinking that religion is a product of culture. He gives us an unanswerable argument in the presence of an anxious mother who thinks her son ruined for ever because he has smoked a cigarette or played a game of pool.'

Are there any saints among the Jews? St. Paul wrote certain letters to Jewish communities and addressed them as 'Saints.' But they had embraced Christianity. Apart from those who have become Christians, are there any saints among the Jews?

Dr. Schechter has published a second series of *Studies in Judaism* (A. & C. Black; 7s. 6d. net), and he devotes a whole chapter to the question. The question was raised in a conversation which he had, two years ago, with 'a lady of the Jewish persuasion.' The lady said that, so far as she knew, Judaism was the only one among the great religions that had never produced a saint.

If that is true, what is the explanation of it? The explanation which the lady gave was that Judaism is good enough for the daily wear and tear of life, but men and women of finer texture of soul must look to other religions. But is it true? Dr. Schechter denies it.

For there is a word in Hebrew which means 'saint,' or at least 'saintliness.' It is *chesed*. It did not mean 'saintliness' at first, it is true, but it came to mean that. At first it meant 'gracefulness.' And gracefulness when seen was so much appreciated that the word was used also for 'graciousness,' and carried both these meanings at once, just as the English word 'grace' does. Of the virtuous woman it is said, 'She opens her mouth with wisdom, and in her tongue is the law of graciousness' (Pr 31^{26}). And when an ancient Rabbi wanted to be polite to a newly married couple, he would compliment the bride with the words 'beautiful and graceful.'

And there is another word for 'saint.' Or rather, it is again a word for 'saintliness,' and not for 'saint.' It is *kedushah*. But Dr. Schechter is not so well pleased with *kedushah*. It does not entirely cover the English word 'holiness.' So in endeavouring to show that it is not true to say that there are no saints in Judaism, he resolves to give up *kedushah* and confine himself to *chesed* or *chasiduth*.

His way is not easy. At the outset he encounters the difficulty that no two Jewish writers agree on the characteristics of a saint: 'Each writer emphasizes the special feature in the saint with which he was most in sympathy by reason of his own bent of mind or particular religious passion.' Thus the Jewish saint, if there is one, 'belongs to the subjective species.' And subjectivism in sainthood is most elusive. Dr. Schechter resolves to combine the various features characteristic of the saint into a general sketch.

Now he is not going to speak of societies of saints. He warns us of that at the outset. For the Jews never had any. There are references in Jewish literature to such organizations, but they are few and unreliable. They will not 'stand the test of any scientific criticism.' Besides, it is not the mere member of a society that Dr. Schechter is anxious to find. One does not become a saint, he says, by subscribing to a certain set of rules, though he admits that a man may be a saint 'despite his being a member of a society or community composed of professional saints.' Saintliness is within. As an ancient Midrash has it, 'As often as Israel perceived the Holy One (blessed be He), they became saints.'

What *is* a saint, then? And what is saintliness? Saintliness, says Dr. Schechter, 'is the effect of a personal religious experience when man enters into close communion with the Divine.'

'When man enters into close communion.' A single glimpse, a passing glance, will not do. The glance must be prolonged into communion. And how it may be prolonged the Rabbis give a hint when they say that 'Israel, when they became saints, sang a song.' They sang a song, and they gave themselves, as another Rabbi recommends, to benediction and to prayer. These two, says Dr. Schechter, cover all the manifestations of the soul in which communion is to be found. These two are the mystical manifestations of a saint.

Now if prayer and song make a man a saint, the lady must have been wrong; there are many saints in Judaism. Dr. Schechter is quite certain that the lady was wrong. And he seems to be thinking of the lady when he utters the memorable sentence: 'It is one of the great tragedies of modern Judaism that it knows itself so little.'

Last year there was published a volume of sermons by an American Methodist, Dr. Carl G. Doney, entitled *The Throne-Room of the Soul.* One of the sermons is on 'The Purpose of Power,' and in some of its phrases it recalls the article on 'Samson' by Professor Vernon, already noticed. Its text is 'A man shall be . . . as the shadow of a great rock in a weary land' (Is 32^2).

As soon as that sermon was remembered, there arose the possibility of so dealing with the career of Samson as to bring out his place in the progress of revelation. Let the text be Dr. Doney's: 'A man shall be . . . as the shadow of a great rock in a weary land.'

What man? Of whom speaketh the prophet this? Of himself, or of some other man? The evangelical tradition says 'of Jesus.' It leaps the centuries and comes to Christ. And it is not wrong. All the beautiful texts in the Bible find their fulfilment in Him. But we need not leap the centuries. Isaiah meant the king of Judah, first of all, perhaps. And after the king of Judah any man. Are not his words, translated as Delitzsch would translate them, 'And *every one* shall be . . . as the shadow of a gigantic rock in a parched land?'

It is a call to every one, to every one who has received the gift of power and recognizes it. And the call is to use the power so as to become a shelter, so as to become the shadow of a great rock in a weary land. Let us take examples. It would be best if we could take ordinary instances, the men and women of like passions, and of like circumstances, such as we are. For the power is given to every one to become the shadow of a great rock. The recognition of the gift may be wanting as well as the use of it. But whoever will may have it and use it. There is no doubt that it would be best if we could take ordinary instances, but it is not possible. Ordinary men and women are not sufficiently well known. There is not enough known about them. We must take outstanding examples. Let us take Samson first.

It is not easy, as Professor Vernon has said, to make use of the career of Samson for edification. But we know that he received power. It is distinctly stated that the Spirit of the Lord came mightily upon him. And he used it. He used it according to his understanding and according to his circumstances. His power was in his own right arm. Single-handed he sought to stem the tide of Philistine encroachment. The effort was inadequate, but it was not so utterly inadequate as it seems to us. For it was made in the youth of the nations, and nations, like men, make more of physical strength in their youth than afterwards. According to the gift that was given him, and in spite of certain disabilities, Samson did become to his own time and people the shadow of a great rock in a weary land.

The land was very weary. These uncircumcised Philistines were a sore trial. Immigrants into the land of Palestine, which is now called after their name, they had come from afar—some say the island of Crete—and they had seized or built certain strong cities by the seacoast. They were able and ambitious. They desired to possess the whole land. They were not careful to use legitimate means of accomplishing it. Already it had begun to be a life and death struggle between Israel and the Philistines.

And what if the Philistines should win? Is there a promise that through *them* all the nations of the earth shall be blessed? Will Isaiah come from Ashdod? Will the Messiah be born in Askelon? There Samson stood, the shadow of a great rock in that weary, weary land, using the power that had been given him, and in the way he understood it had been given him to use.

Take Samuel next. Samson was an athlete: Samuel was a statesman. Samson used the hand: Samuel used the head. The war is still with the Philistines. But it has now become manifest that no single hand, however strong, can bring relief. Samuel's task is to gather the tribes of Israel together and make a nation of them.

It may be that when the tribes of Israel feel the throb of nationality they will demand a king. Will Samuel refuse to give them a king? Will he plead that they have no king but Jahweh? He may have to give them a king. For God's ways are not as our ways. Through the gift of a king, a King may come.

Moreover, the war is still with the Philistines. And the Philistines are now more formidable than they were in the days of Samson. It may be, not only that the tribes of Israel must be gathered into a nation, but also that the nation requires a leader. And when Saul presented himself—look at him, head and shoulders taller, and a king every inch of him, for it is still the world's youth and the physical has more than its value—when Saul appeared, Samuel anointed him king. Samuel doubted the wisdom of it. But we see now that in that self-effacing act Samuel had become to his people as the shadow of a great rock in a weary land.

Let Isaiah come next. If Samson used his power with the hand, and Samuel with the head, Isaiah reached the heart. But first his own heart must be reached. He must himself get into right relation with God before he can begin to do the work which God has given him to do. Is this a new departure in God's leading? It is most momentous.

Samson had a personal feud with the Philistines, and that personal feud was the occasion (shall we say the opportunity?) for the exercise of the gift which God had given him, that the Philistines might be kept in check. Samuel was a patriot. The personal feud was swallowed up in the national quarrel. Now, the first duty of the patriot is obedience. But obedience to whom? Obedience to the superior. One man has soldiers under him, and he says to this one Go, and he goeth, and to another Come, and he cometh. But he himself is also set under authority. And when it comes to the king at last, even he has his superior in Jahweh. Samuel had to teach Saul that to obey is better than sacrifice, and to hearken than the fat of rams.

And it sometimes happens that stern things have to be done by the patriot in the name of obedience. 'Then Samuel said, Bring ye hither to me Agag, the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.'

But there is a greater sphere than the patriot's.

It is the sphere of the prophet. And there is a greater virtue than obedience. It is reverence. Isaiah learns first of all that the God of Israel is a holy God; and then he learns that the God of Israel is the God not of Israel only, but of the whole earth.

He learns that the God of Israel is a holy God. Samson was not concerned with holiness in God, or with its immediate consequence, righteousness in man. A rude sense of justice he had, but little sense of obligation to do justly, love mercy, and walk humbly before his God. Even Samuel was more concerned with the welfare of the nation than with his own moral approach to God. Isaiah can do nothing until his lips have been touched with the live coal from off the altar. It is most momentous.

And as soon as he learns that God is a God of holiness, Isaiah learns also that He is the God of the whole earth. The same God who reaches to the heart stands in the centre of the Universe. And ludicrous as it will appear in moments of unbelief, he sees that his message is to the inhabitants of Sidon and to the men of Babylon, and he answers at once, 'Here am I, send me.'

The last is Paul. The athlete, the statesman, the prophet—beyond these there is a higher, the Christian. John the Baptist was a prophet—there hath not arisen a greater prophet than John the Baptist. Nevertheless he that is least in the Kingdom of God is greater than he.

What is the Christian's secret? It is love. Samson did not understand it. He considered neither the Philistines nor the foxes when he sent the burning brands through the corn. Samuel did not understand it. 'I remember what Amalek did to Israel'—and Samuel hewed Agag in pieces before the Lord. Isaiah did not understand it. But stay—Isaiah had at least a glimpse of it. Or if not Isaiah, then that other who said, 'Surely he hath borne our griefs and carried our sorrows.'

For if love is the secret of the Christian, the secret of love is self-sacrifice. 'Though I speak with the tongues of men, and of angels (and of prophets), and have not love, I am nothing. Love suffereth long and is kind.'

The shadow of a great rock? Samson will do in the days of youth; Samuel in manhood, when patriotism is the divinity; Isaiah as the years pass, and the patriot finds that there is a God of the Gentile as well as of the Jew. But there is no refuge for a whole wide world of weariness except in the love of Him who loved me and gave Himself for me.

Rock of Ages, cleft for me,
Let me hide myself in Thee.

The Advent of the Father.

By the Rev. William A. Curtis, M.A., B.D., Professor of Divinity in the University of Aberdeen.

In 1890, after many years of self-denying labour, Mr. Allan published an admirable history of the breezy Lammermoor Parish of Channelkirk, (anciently Childeschirche, *i.e.* Cuthbert's Church), whose people are his flock in spiritual things. Full of minute detail, leaving no house or holding unremembered and no stone unturned, the book was a signal act of ministerial piety towards the parish. Last year Mr. Allan published *The Advent of the Father*.

In *The Advent of the Father*,[1] Mr. Allan has shown that as he moved to and fro among the homesteads of his people at the head of the

[1] *The Advent of the Father*. By Archibald Allan, M.A., Minister of Channelkirk. Glasgow: Maclehose, 1907. Pp. viii + 486. Price 6s.

Leader Valley, his mind was also busy with matters of religious concern to countless thinkers beyond the parish confines, and busy to some purpose, for he has sent out from his study a book possessing in a very marked degree fervour, originality, scholarship, and insight, exhaling, as a religious book from the hills ought, a certain spiritual ozone.

In his preface the writer says that he 'does not presume to address the theologically learned, but those only who may be found in any well-informed and intelligent congregation professing the Christian religion.' But the book has a message for the most 'theologically learned' as well as for the general reader, for it is obviously the outcome of the long brooding of a cultured and poetic mind upon a theme of supreme importance, and one does not need to share its views in order to receive a mental and spiritual stimulus from its perusal.

What is the book, and what does it undertake?

The somewhat cryptic but suggestive title finds its explanation in a sentence of the preface: '*The writer has attempted to realise for himself the Thought and Faith of Jesus from the Four Gospels, in order to reach, in the interests of his ministry, some certainty regarding His distinctive teaching concerning the Father-God and all human relationship towards Him.*'

The spirit and standpoint of the book are well caught and depicted in the quotation from Carlyle, which stands as a sort of literary frontispiece at the beginning:

> 'The essential, still-awful, and ever-blessed fact of all that was meant by "God and the Godlike" to men's souls is again struggling to become clearly revealed; will extricate itself from what some of us, too irreverently in our impatience, call "Hebrew old-clothes," and will again bless the nations, and heal them from their basenesses and unendurable woes, and wanderings in the company of madness! This Fact lodges, not exclusively or specially in Hebrew garnitures, old or new, but in the Heart of Nature and of Man for evermore.'

Perhaps the most striking feature of the book as a modern exposition of the Mind of the Master is its use of the Fourth Gospel as 'notwithstanding modern criticism . . . the fundamental authority in the work.' It is surely a very significant mark of the times that a Scottish scholar of alert critical sympathies should rest his positive conception of the Truth in Christianity mainly upon the teaching of the 'theological gospel.' A fresh study of the Johannine presentation of our Lord and His gospel, dispassionate and without critical prejudgment on the score of its contrast and *prima facie* unlikeness to the Synoptic, is a welcome addition to our theological resources, and no small part of Mr. Allan's claim to our gratitude rests upon the simple fact that he has furnished it. To the end of time there will be in Christendom one order of mind to which the Synoptic Gospels will supremely appeal as a record of the truth as it is in Christ, and another which will always turn with the half-closed eyes of deeper and further vision to the Gospel according to John. Readers of the former class will find much in this book to impress them from the other side. Readers of the latter class will recognize in its author not a little of the spiritual sense, the mystic contemplation, and the poetic sympathy which are prerequisites for a just appreciation of, and a true fellowship with, the writer of the *solitary* Gospel. He has written in the spirit and in the faith of a distinguished critic whose measured estimate of the Gospel according to John affirms that 'it often raises us above details of which the certitude will probably never be ascertained into a region where we apprehend the nature and existence of a *Word of Life*, essentially the same in heaven and on earth, human yet divine, the incarnation of the concord of the spiritual universe. Yet, while no gospel soars so high, none stands more firmly, more practically, below.'

The book contains fifteen chapters, whose titles may be given as indicating its scope: The Kingdom of God; Life and Death; Personality of the Father; The Child-Faith; Perfect Human Character; Jesus, Judge of Sin; Pater-Pantheism; The Forgiveness of Sin; Jesus and His Contemporaries on Sin; His Law of Forgiveness; Conscience, Justice; The Atonement; Jesus and His Church; Gethsemane; The Ideal Human Race.

It is not a work whose contents are easy to summarize, for it is so comprehensive as to include well-nigh every great topic in the field of Christian doctrine, and its thought is unfolded without regard to any very rigid scholastic principle of division. But in easy, almost informal, sequence it reproduces in modern language the impression left by the teaching of Christ in the Gospels as a whole on the character and scope of the kingdom of God in

nature and in man, in history and in experience; on the personal and universal Fatherhood of God revealed throughout His kingdom, in the world of law, in the heart and history of man, above all in the life of Jesus the Incarnate Word; on the divine affinity of man, God's child, his ideal of Christ-like likeness to the Father, his end and destiny of communion with the Father and with the Universal Family in heaven and on earth; on the meaning of sin and moral law, the conditions of forgiveness and the appointed means of reconciliation; on the divine humanity of Jesus, the meaning of His sufferings, the motive of His life, the significance of His work and teaching; and on the true conception of the Church of Christ, and of the human race.

Salient features of its teaching are its passionate protests against the secularization of Nature, itself in all its manifold life the very child of Providence, divine in origin and meaning; against 'the old dialectical division of the All into Spirit and Matter,' which is regarded as 'the arch-error'; against the insuperable distinction between God's immanence and transcendence; against the overlaying of the simplicity of our Lord's teaching with rabbinical, patristic, and scholastic doctrine; against the silence of the creeds and confessions of Christendom concerning the literal and universal Fatherhood of God which is fundamental and all-pervasive in that teaching; against the virtual suppression of the true humanity of Jesus under the conviction of His divine Sonship; against the misrepresentation and caricature of God the Father, and the exaggerated estimates of sin and its proper treatment involved in most Atonement theories; against all law-dominated negative conceptions of Christian salvation here and hereafter; and against the building of the Church of Christ according to Old Testament or worldly models. In most of these and similar protests Mr. Allan is voicing the best mind of our age, and fighting for a winning cause. He writes with native eloquence and trenchant power. Many of his sentences, and indeed paragraphs, haunt one's memory as well as arrest one's steps and provoke one's earnest thought. The book abounds in very notable utterances: scarcely a page fails to yield some striking thought. Especially are its mingled courage and reverence disclosed in such passages as those in which it deals with death as a natural 'janua vitæ,' a change or transition from life to life (pp. 55, 236), the natural purity of birth (p. 53), miracle (p. 226), the Sabbath (pp. 233–4), prayer (p. 233), heaven and hell (p. 438).

Central in the book is its doctrine of God the Father, which Mr. Allan is content to describe as Pater-pantheism, a term not very homely certainly, however convenient, and, if we mistake not, capable of being reformed into Patripantheism on grounds of linguistic propriety. It is a form of Theism opposed alike to Deism with its alienation of God from Nature, and to Pantheism with its attenuation of His personality, almost Spinozistic in its sense of the divine in Nature, including man, thoroughly loyal to the Gospels in its grasp of the personal intimacy of the Divine Father's communion with His offspring. 'The Father and Nature are one' (p. 226). 'Time and space to Jesus are visions of the Father' (p. 212). 'True Nature is ever true Divinity, and Nature is Jesus' grand reservoir of truth. He makes no statement that has not its roots buried in Nature' (p. 19). 'Nature is indeed God's child of eternity, while the babe is His child of to-day. But both are filled with His life and love' (p. 149). 'From everywhere in universal nature the eyes of God look into ours, lambent with the glory of His light and love. We can always see God. But it is rarer to believe it is God we see. For we do not see the natural and the eternal as identities. This is possible only when, simultaneously, spirit and eye, or the sense that acts for the eye, apprehend the Father as Jesus did, by a faith which is identical with sight' (p. 204).

God is the begetter of all life. In Him all life lives and moves and has its being. Our life is one with His, as a child's is with his parents'. It is the passion of His love to give life, and to cherish it and foster it, that they who have been given life may have it more abundantly. Not King nor Judge is He, but Father. All that a father can be, He must be. A father's patience, sympathy, and forgiving love are His. Human fatherhood is but the faint and shadow-blurred reflexion of the divine. We do not know God as He is unless we know Him as indeed our Father. 'The Father-nature of God is the all-important factor in the teaching of Jesus, and its omission as the matrix of His doctrine necessitates a complete revision of the entire body of "what man is to believe concerning God, and what duty God requires of man." This is the task that is

laid upon the followers of Jesus in the present day' (p. 353).

To God's unbroken Fatherhood the creatures of His love respond with filial trust. The lilies look to Him for raiment, the birds for daily food. In man also the child-faith, the child-obedience, and the child-love sum up his true relationship to God. Communion of heart and mind and will with the Father of spirits is man's highest privilege and supreme vocation. 'Not to be "*righteous*," as the Hebrew imagined, is the path to the perfection of Jesus and the perfected conscience, but to be "*good*" as the Father in heaven is alone "good"' (p. 336). To be 'good' as God is good implies service and love towards others, willingness to forgive, readiness to return good for evil, to love one's enemies, to lay down one's life for the objects of one's love. To cherish the heart of a little child before God is to be fit for His kingdom. 'We believe that Jesus found every one of the precepts set forth in the Sermon on the Mount suggested and more or less fully practised every day by children. He no more imagined His scheme of perfect human character than He received it by the hands of angels from heaven' (p. 105). Few passages in the book are finer than that upon this child-faith extolled and demanded by our Lord (chap. iv. pp. 101–122), from which a few sentences may be taken to serve as an illustration of the writer's thought and diction. 'In nothing has Jesus proved so clearly His profound knowledge of the constitution of man as in the front place which He has given to faith in His religious and moral teaching. Bishop Westcott has rightly affirmed that it is "the absolute condition of all life, of all action, of all thought which goes beyond the limitations of our own minds"; and has further declared that "we live by faith however we live." "Blind faith" has been characterised by Huxley as the "one unpardonable sin." But there is, perhaps, in every soul a form or kind of faith from which all other forms of faith grow, which cannot be conceived as other than blind, seeing it is of an unconscious nature, a form of faith that cannot, indeed, be distinguished from "instinct." . . . It is surprising at first that Jesus should have made this Faith-communion with Himself the essential condition of receiving the Father's life to everlasting. So simple, so feeble, so wavering and unsubstantial seems the thing we call Faith. But what more faltering and fluttering than the seed blown to the ground? Blown upon the winds, it seems put outside of all provision. Yet it is under the care of every force in the universe. Again, what more blind-like and helpless than the child-lip groping for the breast? Yet here is action obedient to a faith which is not conscious but which is necessary to life, and life more abundant. Both seed and child are respectively under necessity to enter into communion with the ground and with the parent life, and each is led by operative influences which are "blind" indeed, but blind only in the sense that blindness is also the condition of the motions in the protoplasmic cell, which through such blindness attains to the fullest light of life and conscious vision.'

Not all readers will find themselves in agreement with Mr. Allan's strikingly original interpretation of many difficult passages in the Gospels, *e.g.* those relating to the significance of Jesus' death, to Gethsemane, to the unforgivable or rather not-to-be-forgiven sin, to justice, to sin and its forgiveness, though the reviewer has seldom radically disagreed and would point to omissions rather than to errors in the argument and citations, but all will feel the force of his positions, and acknowledge his insight and his grasp. We would have liked to quote the fine passages on 'the path of the Eternal' (p. 122), on 'Justice' (pp. 340–351), on 'Nature divine' (pp. 192 ff.), on prayer (pp. 233, 287), on the Sabbath (p. 234), and on vital religion's essential independence of written records (pp. 247 ff.); but we shall content ourselves with some illustrations of the writer's high conception of the Person of Jesus, a conception so lofty as, if that be possible, to verge on exaggeration in its expression, as when he says: 'Who or what God is, we only know by who or what Jesus is' (p. 267), and 'The object of high worship, before whom we do in these latter days prostrate our souls and adore, is no other than the Being who has been formed within us by the Person and teaching of Jesus' (p. 398). He is unequivocally set forth as sinless (p. 160), as the Eternal Way (p. 184), though with sobriety it is said (p. 165) that He 'did not profess to originate a perfect moral law, but professed to live one, and by His life to reveal a perfect moral law to the world.' 'Where all thinkers walk and speak in the most doubtful mind, Jesus rings out His declaration of the Father's personality and presence in a voice more deeply assured than any one perhaps ever per-

mitted himself to employ regarding the existence of himself. And it is a faith which the universal experience of Christendom, as well as the subconsciousness of the race of man, has verified as having given a new vitality to the world, and to humanity a new heaven and a new earth. No enthusiasm known to the human heart equals in intensity and power that inspired fervour which creates a world-wide maelstrom round the personality of Jesus. His revelation of the Father-personality of God has practically called the human spirit out of the region of the shadow of death' (p. 91). 'Jesus is in this way God to man, for man can apprehend no higher conception of Deity. He is to man necessarily a God only-begotten' (p. 92). 'There is not on the plane of all existence a more transcendent "revelation" of the Eternal Being than is to be seen in the Son of Man' (p. 93). 'Jesus has undoubtedly become the absolute conscience for the world' (p. 330).

In conclusion, we would say that while it would be easy to point to a score of minor blemishes in the language and the phrasing of the book, many of which a more vigilant proof-reader would have amended, Mr. Allan has given us a book which takes a high place among our purely Scottish contributions to that fresh system of Christian truth towards which our hearts and minds are set in eager quest. We think his book deserves a closer reading and a warmer appreciation than it has yet received. We admire its courage, its independence, its vigour, its limpid clearness, its visionary enthusiasm. We feel that behind it is the cry, 'Woe is me if I write not this word!' The author is conscious of repetition and redundance, a forgivable failing in a book of power, but it is not always given to the hand that wields the pen to have dexterity with the pruning-hook. We heartily welcome this his first contribution to the growing literature of our native theology.

Recent Foreign Theology.

Beauchesne & Cie, Paris.

L'Enfance de Jésus-Christ. Par Père A. Durand, S.J. (Fr.2.50).

Le Besoin et Le Devoir Religieux. Par Maurice Sérol (Fr.2.50).

La Notion de Vérité dans la 'Philosophie Nouvelle.' Par E. Le Roy (Fr.1.50).

L'Encyclique et la Théologie Moderniste. Par J. Lebreton (Fr.0.75).

These four volumes belong to the *Bibliothèque Apologétique* in which has already appeared M. Lepin's *Christologie.*

Fischbacher, Paris.

La Philosophie Religieuse de Charles Renouvier, par André Arnal (Fr.7.50). Here is a large volume of over 300 pages; and after a short sketch of Renouvier's life, every page is occupied with a discussion of his philosophy. It is a religious philosophy, not a philosophy of religion. But it includes what is now so popular under the name of the philosophy of religion, and at the end gives separate chapters to an exposition of Judaism and of Christianity. The work should be the more acceptable in this country that it is so un-English. Theology we know, and philosophy we know, but of religious philosophy we are ignorant and afraid.

Les Procédés de Rédaction des trois Premiers Évangélistes, par Firmin Nicolardot. Dr. Nicolardot's name is new to us, but he is manifestly no novice in New Testament criticism. He gives a list of the relevant literature at the beginning of his book, and refers to most of its numerous items throughout. And yet it can scarcely with justice be said that he is more occupied with the literature of the Synoptics than with the Synoptics themselves. He uses considerable freedom of rearrangement, and has some new suggestions which are well worth considering.

La Religion de la Solidarité, par T. Fallot (Fr.3.50). This is a volume of short essays, of which only the last four are occupied with 'La Religion de la Solidarité.' A more important series is that on 'Life without God.'

Job Fils de Job, par Etienne Giran, is an essay on the problem of evil in the form of a modern dialogue between Job and some of his friends.

GABALDA & CIE, Paris.

Les douze Petits Prophètes, par A. van Hoonacker (Fr.20). It is impossible to do justice to this immense volume within the space at our disposal. It occupies 780 very large and very closely printed pages, and we must have it in use some time before we can come to a clear understanding of its merits. Although bulky, the volume is not heavy to handle. And there is an advantage in having the whole of the Minor Prophets within one cover; for our commenting has recently been running into little volumes to a bewildering extent. Professor van Hoonacker's Hebrew scholarship is, of course, thoroughly up to date. But the chief merit of his commentary, as it seems to us, lies in the use which he makes of the monuments. He is evidently keeping himself well abreast of archæological studies, and he sees no inconsistency in a Hebrew scholar being also a scholar of the other Semitic literatures. We are thankful that he does not lose himself in textual emendation. But here also he is at home, and has some interesting readings to offer. His knowledge of English works is not quite so extensive as we should have expected. It is, however, a pleasure to see the respect which he feels for Dr. Cheyne. Perhaps Professor Driver has been most thoroughly studied by him.

ASCHENDORFF, Münster.

Jesus und die Heidenmission: Biblisch-theologische Untersuchung. Von Dr. Max Meinertz, A.O.Ö. Professor der Neutestamentlichen Exegese in Braunsberg (M.6.40).

Der Lesekreis des Galaterbriefes: Ein Beitrag zur urchristlichen Missionsgeschichte. Von Alphons Steinmann, Privatdozent in Breslau (M.6.80).

Both volumes are contributions to the literature of missions. They follow one another historically in the order in which we have set them down. The first volume deals with our Lord's conception of the world and His work in it. His thought rose out of the universalism of the Old Testament, but He turned an aspiration into a realizable fact. Then comes the Pauline fulfilment as it is seen especially in Galatia. Dr. Steinmann is more critical than Dr. Meinertz, and subjects the whole question of the boundaries of the Pauline Galatia to a thorough examination.

RUDOLF HAUPT, Leipzig.

Systematische Bibliographie der Palästina-Literatur, von Dr. Phil. Peter Thomsen (M.5). It is to Germany that we must look for bibliographies. Here is a bibliography of literature on Palestine covering the years 1895 to 1904. It is amazingly full and accurate. Again and again we have tested it in the expectation of finding some obscure English traveller omitted; but they are all here. With its useful index at the end it occupies 203 pages, and contains 2915 entries. That gives us some idea of the enormous number of articles and books of which the least of all lands is the occasion. Was it not one of its writers who said, 'Of making many books there is no end'? If only he had lived in our day. It is much to be hoped that Dr. Thomsen will continue his work. And if other men would give us bibliographies in the various departments of Religion and Ethics as exhaustive and as accurate as this, how much easier life would be made for us.

HERDER, Freiburg.

Der Epheserbrief des Apostels Paulus, Übersetzt und erklärt von Dr. Johannes Evang. Belser (M.5.30). Dr. Belser, who is Professor Ordinarius of Theology in Tübingen, has already published an Introduction to the New Testament, together with Commentaries on the Epistles of St. John, St. John's Gospel, the Epistles to Timothy and Titus, and the Epistle to the Galatians. But the Epistle to the Ephesians tries his mettle. Each paragraph opens with a new translation; then follows a summary of the same; and after that comes a verbal exposition. The whole method and tone remind us of a Cambridge scholar's commentary, and this recollection is strengthened by the freedom with which the Fathers are introduced.

Kardinal Wilhelm Sirlets Annotationen zum Neuen Testament, von Pfarrer Hildebrand Höpfl, O.S.B. (M.3.40). Pfarrer Höpfl describes his book as a defence of the Vulgate against Valla and Erasmus. It is really more an attack upon Erasmus than a defence of the Vulgate. Valla gets off easily in comparison.

HINRICHS, Leipzig.

Eusebius Kirchengeschichte, von Eduard Schwartz (M.4). This is the text alone of the great edition in the series of the 'Die Griechischen Christlichen

Schriftsteller der ersten drei Jahrhunderte.' It is extremely convenient to have the complete revised text in this handy volume.

Einleitung in den Talmud, von Professor D. Dr. Hermann L. Strack (fourth revised edition. M.3.20). Kept over for review.

Der Erste Clemensbrief in Altkoptischer Übersetzung, von Karl Schmidt (M.9). After the introduction the Coptic Text is given in a beautiful type and printed on fine paper; then follows an index of Coptic words. There is also a facsimile of MS. Orient. Fol. 3065, p. 36 in the Königl. Bibliothek, Berlin, so that the work, though costly, is by no means expensive.

Index Patristicus, sive Clavis Patrum Apostolicorum Operum von Edgar J. Goodspeed, Ph.D. (M.3.80). This index to the Greek and Latin words used by the Apostolic Fathers will be of immense service to the student, not only of the Fathers, but of the New Testament. Though published in Germany, it is the work of an American scholar, and it is both accurate and thorough. For example, not only are all the occurrences of a verb noted, but every part of the verb is indexed separately. In the same way every case of a substantive or an adjective has a separate entry with its separate list of passages. And, unlike most indexes, the whole work is printed in a beautiful large type.

Hellenismus und Judentum im neutestamentlichen Zeitalter, von Lic. th. Paul Krüger (M.1.20). Paul Krüger is not exactly a new name to us, but it is a new name for a New Testament critic. Dr. Kittel introduces the scholarly brochure.

Der Zagros und Seine Völker: eine archäologisch-ethnographische Skizze, von Dr. Georg Hüsing (M.1.20). This is one of the 'Alten Orient' Series, which has now run to thirty-four volumes, only a very few of which have been translated into English. Most men will buy them, no doubt, in the original.

Des Heiligen Irenäus, Schrift zum Erweise der Apostolischen Verkündigung ΕΙΣ ΕΠΙΔΕΙΞΙΝ ΤΟΥ ΑΠΟΣΤΟΛΙΚΟΥ ΚΗΡΥΓΜΑΤΟΣ, in Armenischer Version entdeckt und ins Deutsche übersetzt von Lic. Dr. Karapet Ter-Mĕkĕrttschian und Lic. Dr. Erwand Ter-Minassiantz. The second improved edition of the German translation (M.1.40).

Deichert, Leipzig.

Theologia Deutsch, von Lic. Herm. Mandel, Privatdozent an der Universität, Greifswald. This is a volume of the series 'Quellenschriften zur Geschichte des Protestantismus,' edited by Joh. Kunze and C. Stange (M.2.60).

Das Göttliche Selbstbewusstsein Jesu, nach dem Zeugnis der Synoptiker, von Past. Lic. th. Joh. Steinbeck (M.1.20).

Heinrich VIII. von England und Luther, von Professor Dr. Wilhelm Walther (M.1). The titles of these three Protestant volumes show that Protestant theologians in Germany are covering a wide field of study. The contents show that they are doing this with scholarship.

J. C. B. Mohr, Tübingen.

Synopse der Drei Ersten Evangelien, von A. Huck, Pfarrer in Schiltigheim bei Strassburg and E., Dritte, Gänzlich Umgearbeitete Auflage (M.4). At a time when the Synoptic problem is arousing so much attention, and when the interest in its solution is more alive than ever before, we welcome the appearance of the third edition of the Synopsis of Pfarrer Huck. In its earlier form it was a welcome aid to the study of the Synoptic problem; in its present form it is still more welcome. For the editor has made many changes, all of which are improvements, and he has made so many additions that he has added considerably to the length of the book. It is not necessary to write an appreciation of the value of the book, or to enumerate the changes which have made the new edition almost a new book. We say that we welcome the book in its new form, because of its great merit, and mainly because it will lessen the labours of the student of the Gospels, and it will give him an increased command of the material necessary for the solution of the great problem of the Synoptic Gospels.

Hand-Commentar zum Neuen Testament, Vierter Band. 'Evangelium, Briefe und Offenbarung des Johannes,' Bearbeitet von H. J. Holtzmann. Dritte, Neubearbeitete Auflage, Besorgt von W. Bauer (M.9.75). The veteran exegete and theologian, Professor H. J. Holtzmann, has sent forth this, the third edition of the Hand-Commentar, with the help of Herr Lic. Theol. Walter Bauer in Marburg. Every student of the New Testament is acquainted with the work of Professor Holtzmann, and is grateful to him not only for his works on exegesis proper, but for his Introductions,

and for his work in New Testament Theology. These are indispensable to the student. It is necessary to study the works of Holtzmann, whether we agree with him or not. In the interesting Vorwort of the present edition he tells how he was unable to do the work needed for a new edition, partly because of the pressure of other work, and partly because of a consciousness of failing strength. He tells of his satisfaction in finding one to co-operate with him in the preparation of a new edition. Working on the basis of the second edition, in close and prolonged correspondence with Professor Holtzmann, Herr Bauer has prepared this edition. Starting from the same point of view, and agreeing in the principles, exegetical, historical, and with relation to textual criticism, the two coadjutors worked together to bring the commentary up to date. They have taken into account the more recent writings on the Johannine literature, and have considered the problems in the light of new investigation, and we find the result in the various parts of the volume. Both Introduction and exegesis have been revised. It is not necessary to do more than chronicle the appearance of the third edition. To enter into any detailed criticism would be out of place on a commentary which has reached the third edition, but it may be said that the volume is indispensable to every student of the Johannine literature.

The New Apologetic.[1]

Dr. Hunzinger's pamphlet, consisting of two public lectures, is one of the best bits of work we have lately had from Germany. It deserves careful attention, not for the originality of its results—that is modestly disclaimed—but as a hopeful sign of real progress towards unity. In the first place, it indicates that the ugly black ditch that has yawned too long between Church life and scientific theology, as pursued in German Universities, is going to be bridged somehow, and that men who have the reconciliation most at heart are resolved, as in Christian duty bound, that its continuance shall not be imperilled by the sacrifice either of religious truth or of honest thought. Secondly, it testifies to a growing sense of oneness among those who regard Christianity as a supernatural religion. The old controversies about Ritschl are being forgotten. It is felt that this is no time for believers in Christ to fall out among themselves. Whatever their differences, they are sufficiently agreed both as to methods and conclusions to justify them in confronting the modern mind in unison with the offer of a divine gospel. Finally, the work before us is a reminder that Apologetics is by no means past and done with. Ritschl's influence, of course, has been for some twenty years inimical to Apologetics of the older philosophic type; and it has been assumed by many, perhaps too hastily, that the Church can now do little by set reasoning to win intelligence for Christian truth. Hunzinger's experience goes to prove outright that this is a mistake. The desire for strong and frequent defensive exposition of Christianity is growing every day, in Germany at all events.

Accepting *con amore* the scientific account of empirical reality, Hunzinger (in the first lecture) points out that a Christian adds to this certain great postulates, not to be bartered on any terms. We are entitled to say that universal causation must leave room in nature for God's creative and purposive action, in personal life for freedom and communion with the Father, in history for an absolute revelation in Jesus Christ. Nothing can be allowed to tamper with these certainties. Just upon them, however, the so-called modern view of the world has directed its attack. We have had to take the risks of Protestantism. When Luther flung off the secularities of the Papacy, and set faith up on its own feet, he put an end to churchly dictation in the field of science, art, politics, and law. Faith and culture thenceforward went each its own way. It was Luther's hope, indeed, that religion might still exert an inner and spiritual influence on its compeer; but instead a bitter feud sprang up; and now the crisis is grown acute. New methods, applied in a one-sided way in science and history, have been carried over and used to make the Christian view look incredible, and especially the doctrine of monistic evolution has been wielded with deadly intent. No believing theologian can avoid the conflict; but Hunzinger is clear at least that it must not be fought with the weapons of an obsolete

[1] *Zur apologetischen Aufgabe der evangelischen Kirche in der Gegenwart.* Von Lic. Dr. A. W. Hunzinger, Professor der Theologie in Leipzig. Leipzig: A. Deichert'sche Verlagsb., 1907. Pp. 75. Price 1s. 9d.

Apologetic, inspired by mere speculative logic, or with the sceptical devices of a policy that would keep faith and science in distinct non-communicating chambers of the mind. Rather the whole question must be argued out on the broadest principles of life and thought. Let us first clear our minds as to what faith really means; let us disentangle the gospel from numerous irrelevancies that have been mixed up with it; let us tackle evolutionary monism without fear or favour; let us not be too proud to take all the help we can get from philosophy of a theistic cast; and something worth doing will eventually be done to win men for Christian religion. A fact of science and a fact of faith must combine somehow, if neither is illusory. For science itself is increasingly aware that its picture of reality is but a fragment, and symbolical at that. We are just on the border-line of another age of metaphysics, not purely theoretical like the last, and better prepared to do justice to ethics and religion, but none the less genuinely metaphysical. And if the world of values and ends is given the primacy in the new construction, we may be sure that the Christian view will make good its claim to speak the last unifying word by exhibiting in Jesus a personal God from whom and to whom are all things. The closing word of forecast is optimistic. In Hunzinger's opinion the worst is over. Even if it were not so, this is the victory that overcometh the world, even our faith.

The tone of the second lecture is practical. It is a powerful argument for giving definite apologetic work a stated, not to say official, place among the agencies of the Church. Hunzinger is quite alive to the perils of casual apologetic efforts by the unfit, which often do more harm than good. The scholastic person, with his bloodless dialectic; the pessimist and hypochondriac, seeing a foe in every bush; the grim fanatic; the scandal-monger, who tells evil stories about the unbeliever, and all their species, *anathema sunto*. There are words in season, also, about the Christian prudence with which a minister will seek to do this part of his duty as the Master's agent; 'the best Apologetic,' we are told, 'is that which the congregation takes in without knowing it.' Near the end there is an interesting page of autobiography. 'I myself,' Hunzinger writes, 'was placed in Rostock by the Church Department of Mecklenburg-Schwerin, from 1901 to 1906, as an apologetic expert; so far as I know, the first and the only one of my order. My duty, according to instructions, was to vindicate the truth of Christianity for the modern mind by lectures on apologetic subjects in public and in the churches. . . . My work extended ever more and more widely beyond my native district. And the result of my experience was to convince me that regular Apologists of this kind are a necessity of our time. . . . Especially in the towns there is a class of men, who have become alienated from Church life, never entering a place of worship, but who, nevertheless, could not be truly described as irreligious. On the contrary, one often finds that they are keenly interested in religious questions. Only, they distrust ministers and the Church as a whole as prejudiced. For their sakes it is specially that at present in many cities, large and small, set courses of lectures are arranged. So rapidly is the custom spreading that sufficient speakers cannot be got. Last year I myself received more than fifty such invitations, and I have colleagues whose experience has been the same. And here, it seems to me, is a crying need of the future, which the official Church or the Home Mission authorities must supply.'

There is a combination of theory and practice in Hunzinger's mind that imparts great attractiveness to his writing. He knows his own limits, but within them he goes to work most effectively. It will be a pleasure hereafter to read anything he may write. Whether we ought to have professional Apologists, or, as we should say, Lecturers on Christian Evidences, will be answered in the affirmative, I have no doubt, by those who know the able work done by Mr. A. J. Harrison.

H. R. Mackintosh.

Edinburgh.

Man's Spiritual Development as Depicted in Christ's Parables.

By the Rev. R. M. Lithgow, Lisbon.

The logical and historical sequence of Christ's parables given in the Gospels of Matthew and Mark has not only the notable although latent parallel of those recorded by Luke to give it confirmation. Any thoughtful consideration of the parables in the light of this parallel cannot fail to suggest several collateral lines of further commendation. Among these the most obvious will be the conformity of this sequence with the course of that spiritual experience in man to which these parables refer. It is of this that we here propose to treat.

Matthew's record of the parables, illumined by that parallel series supplied by those which Luke reports, makes it manifest that Christ's first teachings in this form dealt with the natural moral condition of mankind. It is here as Paul states it: 'That is not first which is spiritual, but that which is natural.' In Christ's opening parable a full recognition is made of the defective morality and more than deficient spirituality of the natural man. There is a soil for the good seed, but no natural preparation of this for its receipt. The soil in the main is bad, and in large part incapable of culture without severe and costly treatment. The natural influences, too, affecting this field for the growth of the Word are in no way helpful to its preparation for the seed, but, on the contrary, most injurious to its value for agricultural purposes. The soil on which the seed falls is in large measure no tilled field, but a trodden and traffic-worn highway, the mossy covering of a rock, or some neglected piece of land, now a tangle of weeds. There is a wild variety of soil, but withal a general hopelessness in the prospect. It is only where the husbandman has been at work that the good seed of the kingdom has any chance of falling into fallow ground. A power outside of anything inherent in the soil is thus recognized as necessary to its fitness for any productive reception of the seed.

And is not this true to the state of man as the gospel finds him? There is diversity and gradation in the moral condition, ethically all sorts and conditions of men, but no promise of fertility on the spiritual side apart from gracious and providential dealings at the hands of God. The procuring causes of this moral backwardness and spiritual non-receptivity are suggestively depicted in the parable. There is the natural selfishness, the neglect of moral discipline and culture, the heart-hardening engrossment in commercial and secular pursuits. Whether represented in the early parables as abandoned soil, lost coin, or straying sheep, man's state as here set forth reveals no element of self-recovery.

The fact that Christ's initial parable finds a field ready for the seed, while indicating a general unpreparedness for this, suggests that Old Testament verse, 'I am found of them that sought me not.' But while this is so, the view we are taking of the parable as a representation of man's natural state, points to recovery at the hands of another as the first need of the case, and to some apprehension of this as the most that can be looked for from man. This hopeful element we find, in the Parable of the Prodigal, represented by his recollection of his father and his home, 'the glories he hath known, and that imperial palace whence he came.' Nor is it only here, at this point in the parabolic teaching, that we discover some gleam of hope in the picture. In a less self-conscious symbol it appears as the corn which mingles with the Tares in the field of contending moral influence. For God hath not left Himself without a witness, and no man is wholly separate from Him. In the Parable of the Good and Bad Fish too, we have an early reference by Christ to the great consummation of all things as a survival of the fit, the mention of which thus soon points to that 'haunting of us by the Eternal Mind, those high instincts before which our mortal nature doth tremble like a guilty thing,' that dread of doom and boding lack of an immortal hope ever interwoven with man's separation from God.

It is on this unpromising scene that two distinct and yet related things are now introduced in the next group of parallel parables. Luke's contribution gives us the cry of man's distress, the

entreaties prompted to by his consciousness of need, while Matthew and Mark present us with the mystery of life at work, effecting strange and surprising results. Here on the one hand we have those parables which tell of the Growing Corn, the fermenting Leaven, and the spreading but tiny-seeded tree, corresponding on the other hand with those relating the supplications of the Midnight Borrower, the Importunate Widow, and the Penitent Publican. Here man asking God to be pardoned, protected, and provided for, and so seeking for life, gets the life that is everlasting. The prayers represent but the utterance of urgent and immediate wants, while the hidden life here told of, although almost indiscernible in its early workings, has a potency in it, alike as regards its inner and outer manifestations, which time and eternity too are needed fully to disclose. These parables of growth furnish the Synoptic equivalent of the new birth or regeneration of John's Gospel, the new creation of St. Paul.

The parables on prayer indicate for us no less the means of maintaining than gaining the divine and everlasting life. In regard to both alike we ask to receive, our petitions affording the best indication that we are realizing our condition and its needs, and thus apprehending that for which we are being apprehended of God's quickening Spirit. The divine life, too, has not only its beginning, but its manner of development set before us in the growth parables. Looked at conjointly, the two sets of parables remind us that it is rather of his needs than of his possible gains and advance, that man is at first apprehensive, and doubtless this is the normal spiritual progress.

The divine grace and eternal life, as blessings to be gained, are for the first time thus depicted in the next group of parables. This is most obviously done in the parables of the Hid Treasure and the Priceless Pearl. The gain is represented as a personal one, and as sought after in a distinctly selfish spirit. This but emphasizes that eager recognition of a great gain which is the advance to be marked here. Even the prodigal's escape from the service of the far country has been pictured but as a return home and the renewal of advantages formerly enjoyed. Here, however, the attractions of immediate possession and permanent endowment are both seen to be aroused by the discovery of hidden wealth, and even fear excited, lest the possible prize should fall into the hands of another. At the stage we have reached we can appreciate the forward movement here. It is something when a man can even for himself recognize the value of the heavenly treasure. For being what it is, this cannot fail ere long to eradicate the selfish element from his nature.

And, indeed, in the very getting of the treasure, this process is already at work. For the finder's present 'all' has to be sacrificed in order to its acquisition, and in this a higher and better self is seen to have overcome the lower one. This thought of an ever better acquisition, secured at the cost of what had hitherto been most highly prized, is given expression to in the traffic of the pearl merchant, repeatedly parting with his best jewels to acquire still better ones, till at last the great pearl is his. And it is by such trading with and exercise of spiritual gifts that we grow in our possession of them, 'for if our virtues did not go forth of us, 'twere all alike as if we had them not.'

A further note, in this profit and loss aspect of the kingdom, is furnished by the Matthean parable of that Unmerciful Servant, whose lack of grace to his fellow-servant caused him to forfeit the grace he had obtained for himself. Matthew's 'good and bad' parables, with Luke's 'lost and found' ones, have shown the need of man's recovery by God, and in order to this of man's recognition that he requires to be put right with his Maker. The growth and prayer group of parables following these have set forth his possibilities of securing eternal life. And now this Parable of the Unmerciful Servant, succeeding the two which tell of the discovered wealth, declares this treasure to be grace. Already the Matthean parables have taught us that its due appreciation and exercise are essential to its receipt, that it must be thus purchased and passed on to others. And now that the nature of the treasure is disclosed, we see why it could not well be otherwise.

But this matter of grace being Luke's special subject, it is very fitting that the parables recorded by him should set it most fully forth. Suitably enough we find the value and wide scope of it depicted in the parable he puts first of all. Matthew's view of Christ's kingdom is primarily from the moral standpoint, and the frontispiece of his parabolic record is found in that picture of the various soils on which the good seed is sown. Luke starts not with this Parable of the Sower, but with that of the Two Debtors, finding men most

radically differentiated in respect of their attitude to grace. It is his appreciation of this, which enables Luke to give the parables which tell in plain terms where the priceless treasure lies, and in what manner the heavenly pearl merchant carries on his gainful business. This he does by recording the tale of the Rich Man who threw away his chance to win it, where, in dying Lazarus, it lay there at his gate, and by relating how the Good Samaritan acted, in order to make clear his title to the heavenly inheritance. The Matthean parables on this matter have taught us that without desire for, and sacrifice to get it, there can be no winning of the hidden treasure; while these Lucan parables, with that of the Unmerciful Servant, clearly proclaim that without a practical graciousness there can be no grace. Grace, indeed, is of such a nature that it cannot be where it does not shew, while its normal course is to shine ever more and more until the full-orbed day. Its human manifestations are of a moonlight nature, reflexions of the heavenly light, which man can only give by looking to and basking in the glorious sunshine of God's grace in Jesus Christ. And of this Matthew's parable reminds us, while Luke's Parable of the Two Debtors shows the fitness of the dense dark orb to be thus illumined, and utilized.

His recognition of grace is the coming to consciousness of the divine life in man. He may apprehend in dim fashion his disjunction from goodness and from God. He may feel his need of pardon, and protection, and spiritual provision at the hand of Him with whom he has to do. But, as taught in Matthew's parables of discovery, it is the vision of God as He is, and the ambition of being His, and becoming like Him, faith's sight of the beauty of holiness and the exceeding grace of God in Christ, which alone sets the soul on fire with devotion to the Divine Master. And hence it is only when in conscious possession of the new life and God's favour that the divine claims upon man assume for him their true value and importance.

And here at this point, as elsewhere, the parabolic representation answers to the growing requirements of the spiritual life. For it is of the divine claims that the parables now proceed to tell. Matthew, true to himself as Jew and moralist, sets these before us in the order of service, relationship, and occupancy, in the parables of the Labourers, the Two Sons, and the Husbandmen. Luke puts service last and occupancy first, in the Parables of the Barren Fig-tree, the Farm Servants, and the Pounds. The former arrangement is suggestive of the history of the Israelites, whose settlement in Canaan only at last comes as the reward of their service and crown of their relationship to Jehovah, while Luke's is more in keeping with the course of man's experience in this life. And in this connexion it is interesting to note that the three parables in Matthew are all reproofs adapted to the case of the Jewish people, to whose leaders the two latter ones were addressed, while the symbol of occupancy in the Lucan Parable of the Barren Fig-tree depicts very suitably the individual man in his natural estate.

Luke's sequence of these parables is thus seen to be the more appropriate one for our present study. To the man made alive to God's grace and that sense of divine indebtedness which this brings with it, no thought of himself will at first be more in keeping with his feelings than that of a cumberer of the ground. For to the conscious recipient of the divine grace, no reflexion is more natural than that of his own unworthiness and ill-desert. As he now regards this world and his place in it as of God, he will readily recognize in the Parable of the Husbandmen the gracious picture of his case, as the tenant of a good landlord who but looks for his just return in man's rendering of the fruits of the ground in their season.

Luke's Parable of the Farm Servant indicates that natural spirit of duty begotten in the man who is conscious at once of his dependence upon and affectionate relationship to God. His place in the divine household makes a ready and reverential obedience of his Master at once an obvious duty and a pleasant task. In the Matthæan Parable of the Two Sons we have this, the spirit of adoption, compared with the false and hypocritical form of it which is divorced from its power. Like the prodigal in an earlier parable, the disobedient son in this one serves to remind us of that relationship to his Maker, from which he who does not appreciate and accept His fatherly grace distinctly turns away.

The Parables of the Labourers and of the Pounds set before us, in the two forms of the toiler and of the trader, that duty of divine service which lies on every recipient of God's grace. In them the

spirit and motive of service are put before every other consideration. The former, in keeping with the genial employer, must be that of grace and its appreciation; the latter, no solely commercial one, but that of loyal devotion and faithful stewardship to a gracious king. Grace, then, lies at the very root of all these divine claims, nor for so responsible a tenancy, so exalted a relationship, and so great a service, can any other inspiration be sufficient. Still it should be noted that the divine claims here set forth do not spring out of grace, nor are they so represented. Man, as the intelligent creature and offspring of the Beneficent Being who has formed and fashioned, and who provides for and protects him, may well recognize that, as such, God has claims upon him of stewardship, of reverence, and of service.

Hitherto the progression of the parabolic teaching in relation to the course of man's normal spiritual experience has been a most obvious one. The appearance, however, of those parables of judgment which mark the close of Matthew's parabolic record, may at first sight seem here rather out of place. But while dealing with judgment, these parables have as their subject the most advanced fruits of the Christian life. For it is the qualities required for the due discharge of man's high functions as the guest, the steward, and the partner of God which are here set forth. They thus treat of man's response to the grace, the confidence, and the fellowship of his Maker. Even this bare statement of the case reveals the holy ground on which we are treading. For to what an elevated position has his recall from the far country and his access through grace to the Father brought this erewhile prodigal son!

Grace is no less the Omega than it is the Alpha of the life which is hid with Christ in God. It is at man's direst peril that he dares to get beyond it. But of that dire peril man needs to be reminded, and no less at late than early stages of his spiritual course. And so in the course itself is there provision made for this, for as it brings man ever nearer to the light, does it cause the darker shadows to be cast around him. It is before the vision of the divine glory, and at the recognition of his renewedly gracious Master, that the Hebrew prophet and the Galilean apostle are abased at the sight of their foulness and their sins. Fittingly enough, then, at this late point, in the excuses made for declining a royal invitation, and in the despite done to a gracious host's festal robe, are man's attachment to the things of this present life and his indifference to the divine grace forcibly set forth.

Vigilance and sagacity are qualities which presuppose experience, and are the outcomes not of immature but of ripened character in the spiritual realm. A paradox is presented no less in the personification of the former by bridesmaids, than in that of the latter by an unscrupulous agent. But conjointly the two Parables of the Ten Virgins and the Sagacious Steward give embodiment to Christ's commendation of the harmlessness of the dove with the wisdom of the serpent, and, indeed, serve to indicate how these are two essential aspects of the same virtue. Carelessness and over-concern for selfish interests are both alike represented as having their risks for the soul. And the lesson in either case is that a growing appreciation of God's grace and an ever-deepening gratitude for His daily mercies are man's best safeguards against departure from the path of life.

If these parables warn us too of the need alike for keen inspection and sharp outlook, the next pair, which includes Matthew's last parable, surely suggests the retrospect and prospect of a closing life. This Parable of the Talents, with its solemn after-discourse, strikes the note of doom more loudly than any other, while Luke's equivalent, that of the Rich Fool, echoes it in no less tragic fashion. The lurid atmosphere of these closing parables stirs thoughts of that darkening ere the dawn in nature, of which, as finding its counterpart at times in the experience of the dying Christian, a Scottish poet-preacher has sung. Nor should we for our comfort fail to mark this as a note in the glorifying passion of our crucified but triumphant Lord.

It is also to be noted that the last of the Matthæn parables gives, of all in this record of our Lord's teachings thus expressed, the fullest and clearest and least parabolic account of the great distinctions of the ultimate hereafter. It is authority over much and the joy of his Lord into which the faithful servant enters, while it is no Hades even, but the outer darkness into which the unprofitable one is cast. And hence there follows here, suitably enough, Christ's account of the great judgment scene of final separation, fitly

concluding His last and most solemn discourse in the temple.

Our study has thus, we think, made it apparent that the historic course of Christ's parables, as given in Matthew's Gospel, is one which fully fits in with the normal development of the divine life in man, and that the parallel with these parables, which can be formed from those found in Luke, admirably serves to confirm and establish this.

The Great Text Commentary.

THE GREAT TEXTS OF DEUTERONOMY.

DEUTERONOMY XXII. 6.

'If a bird's nest chance to be before thee in the way in any tree, or on the ground, with young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.'

EXPOSITION.

'If a bird's nest chance to be before thee in the way . . . thou shalt not take the dam with the young.'—This law is peculiar to Deuteronomy. It is generally considered to rest upon a humanitarian motive (cf. 25^4), and to direct regard to be paid to the parental relation in animals (cf. Lv $22^{27f.}$); but Fenton (*Early Hebrew Life*, p. 48) thinks it 'rests upon the idea that one may have "right of user" in the bird to the extent of sharing in its produce; but one may not claim entire possession of it.'—DRIVER.

THE Israelites were forbidden to take the mother bird with the young, perhaps because the mother at such times will not avail herself of her power of concealment and flight. The object of the law was to cultivate a merciful regard for the maternal instinct, not merely to preserve game.—G. E. Post in Hastings' *D.B.*

EVIDENTLY the ground of sympathy here is the existence and sacredness of the parental relationship. The mother bird is sacred as a mother; and length of days is promised (v.^{7}) to those who regard the sanctity of motherhood in this sphere, as it is promised to those who observe the Fifth Commandment of the Decalogue. Thus intimately the lower creation is drawn into the human sphere.—HARPER.

THE SERMON.

Birds' Nests.

By the Rev. Joseph Parker, D.D.

What a singular command to find in a Book which we should expect to be wholly occupied with spiritual revelation! What lessons has it for us?

i. It is a most powerful illustration of the minuteness of Divine government. If God is so careful of a bird's nest, surely He will be proportionately careful of all things of higher quality—human hearts and human homes.

ii. It is not enough for us to keep the law in great aspects; we are called upon to pay attention to the most minute features of character. We are called upon to do this for no pedantic reason, but because the morality of the Bible goes down to every root and fibre of life. In the smallest act of daily life the moral element is present. Our life must not fray out in loose ends while we are content if the middle portion is fairly well connected. Our small acts are an index to our whole character. The man who can take care of a bird's nest because it is right to do so—not because of any pleasure which he has in a bird's nest—is a man who cannot be indifferent to the circumstances of his fellow-men.

iii. Our motive for being careful of little things must be the right one, or our carefulness is worse than useless. We all know the man who is careful of his horses and dogs, and careless of his children and servants. His feeling is pedantic, it is a mere expression of vanity. How then shall we distinguish between a right and a wrong consideration of small things? Christ Himself tells us. The right consideration of the lower becomes still tenderer kindness to the higher. He tells us how carefully a man looks after the life of his cattle, and then He adds, 'Are ye not much better than they?' In Old Testament times the hand was called into active requisition, and was made to do much in the way of moral industry, but He who called the hand into such service intended through it to find a way into the heart. But we live in New Testament times, and the morality of Christianity is intensely spiritual. If we pass by a bird's nest, and desire it, but do not take it simply because the law has forbidden it, we are in our

souls as if we had torn the little house to pieces. The hand may commit mistakes, but it is the heart that commits sin. Our prayers should continually be 'Create in me a clean heart, O God,' and then our life will be fashioned completely according to His will, and no loose ends will be left.

How to take a Bird's Nest.

By the Rev. Samuel Cox, D.D.

The Lord Jesus cared for birds. He said, 'Not one of them is forgotten before God.' But in the text we see that God cared for the birds long before Jesus came to teach us that He fed and clothed them, and gave them their sweet songs.

God the Father cared so much that He made a law which forbade the Jews to take 'the *dam*,' that is, the *dame*, or mother bird, with her young. The Rabbis called this '*the least* among the commandments of Moses.' But can a commandment be small which contains so large a blessing—that he who obeys it shall have long life and prosperity?

This commandment has at least three great meanings in it.

1. *It sets a limit to the natural greed of men.* The first impulse of a Jew who found the nest of a quail or a partridge would be to take all—the mother bird along with the young ones or the eggs. But this would be poor thrift and poor morality. In destroying the parent bird the man might be helping to destroy a whole breed of valuable birds. He would get a dinner for *to-day*, but he would be lessening his chance of finding one *to-morrow*. He would be helping *himself*, but he might be injuring *his neighbour*. The Jews depended largely on hunting and fowling for their food. So God's law taught them forethought and charity. The first lesson then is '*Don't be greedy*.' Nothing is pleasanter than to see boys or girls restraining their appetites and passions, and thinking of others before themselves.

2. Another lesson taught by this law about a bird's nest is this: *It brings the law of God into the little things of life.* We are apt to forget this. The law that told men how to take a bird's nest, taught them that there was a right and a wrong way of doing even such a little thing. It meant that nothing was too small to be done unto Him; that the children in their walks and play did not leave God behind them; that they might show their reverence for His will in the handling of a bird's nest. And what could make them happier than to know that the great Father in heaven is with them even when playing in the fields?

3. This rule about birds-nesting teaches us that *all love is sacred*—the most beautiful lesson of all. It is because the mother bird loves her nestlings, and stays with them to defend them, that she allows herself to be caught. If she cared only for herself she would fly away. Therefore the Law of God steps in and forbids her to be touched. If you can take her at other times, when there is no brood in the nest, you may. If the love of a bird is sacred, how much more sacred is the love of a boy or a girl, of a woman or a man! It is wicked to take advantage of love for selfish ends. Some children do this. Knowing that their parents are fond of them, they cry and scowl and worry till they get what they want, though their fond, foolish father and mother know that they are spoiling them. This is a mean thing to do—to requite love with selfishness, instead of with love. Love puts them in your power, but, if you take advantage of it, you will be scorned by all good people; and what will you say when you stand before the God of all love?

Who loves best of all? Is it not the heavenly Father who has given you the trees and the birds, your homes and friends; and has He not sent His Son to die for you that He might give you life? Do not abuse His love. Love Him, and it will be well with you, and you shall prolong your days beyond the days of time.

Illustrations.

The celebrated Russian novelist, Turgenieff, tells a touching incident from his own life, which awakened in him sentiments that have coloured all his writings.

When he was a boy of ten, his father took him out bird-shooting one day. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger.

Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to

him at that moment), the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

'Father, father!' he cried, 'what have I done?' as he turned his horror-stricken face to his father.

But not to his father's eye had this little tragedy been enacted, and he said: 'Well done, my son; that was well done for your first shot. You will soon be a fine sportsman.'

'Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life I will not take it.'—Rev. LEON ARPEE, Richwood, Ohio.

COLERIDGE in his *Ancient Mariner* gives awful emphasis to the punishment that overtakes the soul that is guilty of cruelty to the creatures of field, air, or sea. The mariner had shot his good friend the albatross, and the spirit that was capable of such a brutality reacted upon him, cutting him off from his fellows and embittering all his life. As he lay in a trance he heard 'two voices in the air.'

'Is it he?' quoth one, 'Is this the man?
By Him who died on cross,
With his cruel bow he laid full low
The harmless Albatross.'

The other was a softer voice,
As soft as honey-dew:
Quoth he, 'The man hath penance done,
And penance more will do.'

The loneliness in which his cruelty resulted is keenly felt:

O Wedding Guest! this soul hath been
Alone on a wide wide sea:
So lonely 'twas, that God Himself
Scarce seemed there to be.

And the moral of the weird story is summed up in the oft-quoted lines:

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

THE text points to the wrongfulness of greed; the grasping nature clutching eagerly all that is within reach to-day, regardless of to-morrow's needs and supply. In Watt's picture of 'Orpheus and Eurydice' the truth is expressed. Dr. Hugh Macmillan, in his book on Watts, writes: 'The moral of the pathetic myth could not have been more strikingly taught—that we are so constructed that our loves and joys fall from us when we endeavour to make them too exclusively our own. Like some subtle illusive fragrance that powerfully affects us when we suddenly and unexpectedly catch it, and vanishes when we endeavour to get a firmer hold of it, so the essence of our dearest things eludes us when we come too close to them. . . . You gain wealth, but lose the power to enjoy. You can buy everything, but you can truly possess nothing. You obtain knowledge, but it kills the interest of things.'

PATTY was a little girl who lived in the country. One morning, in the harvest time, Patty was left by herself in the kitchen, and as she presently felt lonely, and could not make any one hear when she called, she thought she would go out into the cornfield where she knew her father was at work with the reapers. It was deliciously warm and bright, and when she got into the wheatfield she thought everything looked very lovely. The reaping-machine was going down one side of the field, the workmen following it, and gathering up the newly-cut corn, as they went, into bright yellow sheaves. They went very fast, and Patty could not catch them up; so, after a time, she sat down on a wheat-sheaf to rest. The uncut corn by her side was waving softly in the breeze; a beech-tree was close by, casting a cool, pleasant shade; and everything was very beautiful.

Presently a lark flew up out of the corn, and rose up high into the air, singing a glad sweet song. Patty clapped her hands with joy; and then began wondering whether it had got a nest 'in there'; and she made her way in among the standing corn to see.

Oh yes, there it was, sure enough! And three little birdies—the funniest, sweetest little babies that ever were seen! She sat down and took one of them into her lap, and laughed at its downy head, and big, wide-open mouth. 'What a delightful place for a nest!' thought Patty. The waving corn above her head was like a golden forest, and she wondered whether heaven itself could be more beautiful than this spot. She never thought of danger. She little dreamed that the reaping-machine, with its bright, sharp knives, was bearing down straight upon her, and that in another instant she was in danger of being cut to pieces!

What was it, do you suppose, that made the farmer stop his team all at once? Did he know of his little girl's danger? No! he fully thought she was safe at home with her mother. But he happened to be a man with a kind, noble heart, and he would not willingly hurt one of God's creatures; so he called out to the driver, 'Stop a minute, Tom. There is a lark's nest somewhere near the old tree, and I do not want it disturbed; so just drive round a bit, and I will see if I can find it, and you can mow round it afterwards.'

Ah, what a cry of surprise the father uttered when he found his darling Patty sitting there! How fast his heart beat when he thought of the danger she had been in, and how it thrilled and softened as he caught her up in his arms, covering her face with kisses, and saying, 'It was the birds that saved her!'

When the first excitement with the men was over, and Patty had been carried safely home in her father's arms, and the men were going down the field again, leaving a wide, uncut space around the lark's nest, somebody—it was a great, rough-looking man—said, while the tears glistened in his eyes, and his voice grew husky, 'God bless the little birds!'—From *The King's Ferry Boat*, an American volume of Children's Sermons; quoted in *Pages from the Green Book*, by the Rev. J. Crofts, published by S.P.C.K.

Little sins.—In one of the West End arcades, where the stalls are crowded with pretty things, a little girl and her mother were quietly strolling, looking and admiring. Presently they met a lady friend, and, while the ladies were talking together, little Nellie's eyes were feasting on a

cluster of beautiful dolls. One charming little doll she took in her hands, kissed it, and put it back in its place. Then she took it up again, looked towards right and left, nobody was watching, and she slipped it into her muff and came sliding up to her mother's side blushing like a peony. The stall-keeper did not notice the theft. But Nellie's conscience was troubled. She was ill at ease, and could not rest until she slipped back to the counter and put the dear little doll once more in its place. Even then the child felt uncomfortable and miserable, and when evening came and she kneeled to say her prayers, she quite broke down and sobbed, 'Oh, mother dear, I have been so naughty! To-day, in the Arcade, I *cracked* one of the commandments. I did not quite break it; but I'm sure I cracked it.'—A. A. Ramsey, *Things that are Lovely*, p. 112.

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The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

The Delectable Mountains.

The Door into Hell.

The Delectable Mountains certainly up to this point can hardly be said to justify their name. The succession of ghastly sights and suggestions is unbroken, until it culminates in this abominable door, which is but a flue for the infernal fire and smoke. This surely is bad art, to shatter the expectations raised by so finely named a mountain-range in this merciless fashion. Bunyan might have answered that very probably it *was* bad art, but he had found a good deal in real life that as art was equally bad. In that 'age of great revolutions' men were ever conscious of extreme contrasts; and even the fairest tracts of the world were honeycombed and tunnelled with passages to hell.

To John Bunyan hell was a frightful and crude reality. Its brimstone was ever in his nostrils. His imagination had been fed on such stories as that of the Salisbury blasphemer at the tavern of which he tells us, that 'hearing a hideous noise and smelling a stinking savour, the vintner ran into the chamber, and coming in he missed his guest, and found the window broken, the iron bars in it bowed, and all bloody, but the man was never heard of afterwards'—a tale which may have been in George Macdonald's mind when he wrote the legend of the devil-bridegroom in *Malcolm*. Such tales have ceased to impress the public mind. But Bunyan's work, like Dante's, remains impressive in spite of light-hearted dismissals. There is a note of reality in Bunyan's references to the subject, that bears the authentic mark of experience. He, like Dante, was 'the man who had been in hell.'

This door, situated in the mountains of lofty spiritual experience, does not, however, mean that Bunyan believed that a man might fall from grace, as Spira had almost convinced him. Those for whom this door stands open are the hypocrites who from the first had been but pretended pilgrims. Look into that door, bend over, and down, far down, you may see them, as Dante saw them, pacing their dismal round under their leaden hoods. Hopeful, trembling for his own sincerity, asks some questions which ring with the personal note of self-distrust. His habitual unobtrusiveness is staggered into utterance at so very terrible a fact in life as this. Then the pilgrims join in the somewhat conventional exclamation, 'We have need to cry to the Strong for strength!' There is something not quite satisfactory about the exclamation. It is too much the sort of thing one is expected to say in the circumstances. It is curious how many people lapse at once into such commonplace and trite generality when confronted with mordant and apparently personal truth—'It's a mercy we're all spared,' 'Blessed is he that shall eat bread in the kingdom of God.' And just as Christ turned aside the latter platitude, and struck home to the conscience of the speaker, so the shepherds do here. Such conventionalities are really uttered as last refuges from personal conviction. The shepherds do not set much store by pious exclama-

tions, but insist upon the realities of the situation. The pilgrims might have wandered far from the way while they were all the time crying to the Strong for strength. Strength they had already—enough strength to need and to demand action. The immediate need is to use the strength they have—to use it in thoroughness of moral exercise, in self-control and enforced perseverance, in laying hold on God's promises and acting on His commandments. That is the Christian common sense of the case, and it remains true for ever. We all have strength enough if we would only use it.

Mount Clear.

At last we come to the only adventure on these mountains which seems congruous with their name. Is it that Bunyan had discovered that great secret so finely expressed long afterwards by Walter Pater, 'the hiddenness of perfect things'? At any rate, such a vision as this often hides itself among fears and threatenings and the sense of danger; and its light shines the brighter for the thick darkness which it dispels.

Mount Clear stands for a season of lofty spiritual insight — clearness and exaltation being both involved. The optic glass recalls many passages in literature, from Milton to Browning's 'Death in the Desert,' when the wonder of the telescope has caught the poet's imagination for spiritual uses. In his *Hall of Fantasy* Hawthorne has introduced this very glass—'Nor must I fail to mention that in the observatory of the edifice is kept that wonderful prospective glass through which the shepherds of the Delectable Mountains showed Christian the far-off gleam of the Celestial City. The eye of Faith still loves to gaze through it.' The glass may stand either for the power of spiritual imagination, or for the word of revelation as given especially in the Gospels and the Apocalypse. Some are adepts at its use, but many others, from various causes, find their hand shake too much for a steady image. This detail reminds us of Enoch Arden:

> She when the day, that Enoch mentioned, came,
> Borrowed a glass, but all in vain: perhaps
> She could not fix the glass to suit her eye;
> Perhaps her eye was dim, hand tremulous;
> She saw him not: and while he stood on deck
> Waving, the moment and the vessel passed.

Bunyan has expressed a great truth in the saying that the recent sight of hell kept them from the perfect use of the optic glass. There were times when he tells us he was 'so far from the mouth of hell, that I could not, when I looked back, scarce discern it.' Fra Angelico was a master in the use of this optic glass, but then it was said of him that he could not paint a devil. But these pilgrims, fresh from hell-gate, their imagination still distracted and filled with its horrors, could not for the time steadily gaze on and realize the spiritual vision.

There is, as a rule, a fine reticence in John Bunyan's descriptions of heaven. He knew the shaking of the hand, and the danger of unbridled imagination. As an artist, even, he knew it. Such imaginations as the *Gates Ajar*, or even the *Little Pilgrim in the Unseen*, have satisfied few readers, though (such is our wistfulness when we have beloved ones beyond the river) they will always find an audience. Perhaps the most gorgeous attempt to describe the city with its transparent gold and its blessed inhabitants is in the fourteenth-century poem 'Pearl,' recently retranslated and issued in a popular edition. Wordsworth's famous sky-picture, quoted by Cheever, is very great:

> Glory beyond all glory ever seen
> By waking sense, or by the dreaming soul!
> The appearance, instantaneously disclosed,
> Was of a mighty city,—boldly say
> A wilderness of building, sinking far,
> And self-withdrawn into a wondrous depth,
> Far sinking into splendour without end!
> Fabric it seemed of diamond and of gold,
> With alabaster domes and silver spires,
> And blazing terrace upon terrace high
> Uplifted; here, serene pavilions bright
> In avenues disposed; there, towers begirt
> With battlements, that on their restless fronts
> Bore stars—illumination of all gems.

But the classical passage connected with this, as with the fuller vision of the Celestial City at the close of the *Pilgrim's Progress*, is one that it is difficult to believe John Bunyan had not read. It is from Spenser's *Faerie Queene*, Book I., Canto x.

> Thence forward by that painfull way they pas
> Forth to an hill, that was both steepe and hy;
> On top whereof a sacred chappell was,
> And eke a litle Hermitage thereby,
> Wherein an aged holy man did lie,
> That day and night said his devotion,
> Ne other worldly busines did apply:
> His name was hevenly Contemplation;
> Of God and goodnes was his meditation.
> Great grace that old man to him given had;
> For God he often saw from heaven's hight:

This, then, is the Pilgrim's first definite glimpse of heaven. As years advance and the Pilgrimage draws nearer to its close, it is fitting that this should come; and such optic glasses as the fourteenth chapter of St. John or the twenty-first of Revelation become the daily helpers of the aged saint.

The Four Shepherds.

These, supplying four chief aspects of the ministerial office, have been described so perfectly in Dr. Whyte's four closing chapters of his first book, that little is left to be said upon them. *Knowledge* is the first—a standing plea for a ministry thoroughly educated, though by no means a justification of all that has been included or excluded in this or that school of divinity. *Experience* comes next, reminding us that Knowledge kept apart from life is worse than useless for the spiritual guide. In Bunyan's days we find Patrick Walker constantly applying to his heroes in the Church such epithets as 'exercised and painful Christians.' The minister must be also in a very full and deep sense, a *man*; and the blend of humanity and education is the ideal. Then comes *Watchful*, and we think of the sentinel in Æschylus' *Agamemnon* leaning on his elbow in year-long watch on the roofs of the Atreidæ—dew-drenched, night-bewildered, with fear at hand instead of sleep. Or, still more, we think of the hunting of man, and the great art of 'stalking a human soul.' Ministers are men that 'watch for souls as they that must give account.' We have already learned this, in another connexion, from the porter at the Palace Beautiful. Yet it is not only to ministers, but to all the people, that the command of watchfulness applies. No man can be watchful by deputy. Christ's words are, 'What I say unto you, I say unto all, Watch!' Last is *Sincere*—last but not least, for in this word is summed up the whole of the minister's personal character. Everything will ultimately depend chiefly upon that. Neither fulness of equipment, nor faithfulness to the official duties of his profession, will for any man be accepted as a substitute for personal character. From that alone will a wholesome and beneficent influence go forth. Behind all work, and more potent than it all, stands personality, whose subtle effect will be felt further, more deeply, and longer than any conscious effort of his ministry.

Taking all these types together, along with such former ones as Evangelist, Help, the Picture in the Interpreter's house, etc., we see how much goes to the making of an ideal minister. Evidently ministers must live higher up, and at the same time deeper down, than other men; on the heights of spiritual vision, and yet among the roots of human life.

The Final Stage.

Here a new dream begins, with a new and final section of the story. It is to be a dangerous and uncanny part of the road—for the spiritual perils are by no means over when we have reached an advanced stage in life. Bunyan's England was an ill-lit country by night, and we shall find ourselves among the perils of darkness. His England had not yet abandoned her primitive beliefs in magic spells and enchantments drear, and these, too, we shall now encounter. So, into this dangerous tract, 'the same two pilgrims are going down the mountains along the highway towards the city.' And that in itself is dangerous. It is on the easy descent to the level stretch that most vigilance is needed. We are ever safest while we are climbing.

Ignorance.

We now meet with a character to whom an apparently disproportionate amount of the *Pilgrim's Progress* is devoted. There was a chapter in *The Plain Man's Pathway to Heaven*, one of the two books which formed his wife's dowry, which had evidently made a deep impression on Bunyan. The title of the chapter is 'The Sin and Danger of Ignorance.' We shall find so many traces of that chapter here, that we may fairly conjecture, as one of the reasons for this somewhat excessive treatment, the unusual impression which the chapter referred to had made. And, indeed, it is the liveliest chapter in the book, and full of a sparkling wit which must have delighted Bunyan. But the great emphasis laid upon this encounter indicates a deeper fact. The Puritan theology laid great stress on knowledge. It considered itself to be a very complete statement of the entire course of God's dealing with men. For salvation it was necessary to understand clearly and assent heartily to this very full and detailed system. Consequently Ignorance was the most deplorable of all conditions, fundamentally wrong,

and therefore hopelessly dangerous. To-day, very few imagine that they know so much as every one who made any pretence to be a Christian thought he knew for certain in the seventeenth century. All the more carefully should we study this passage. It may be that some of us take our Ignorance too lightly, and that it is not only possible, but is actually our duty, to know for certain a good deal more than we do. Also, as Mason has said, 'We are all ignoramuses by nature,' and if that be so it cannot but be well for us to consider carefully what can be said as to the sin and danger of Ignorance.

Nothing could be happier than the phrase which introduces Ignorance, 'a very brisk lad.' Bunyan speaks of himself as having been in his youth 'a brisk talker' on the things of religion, and some of his harshness with this other brisk lad may be really self-condemnation. This is a rustic who apparently dwells in no town, but just in the country that lay a little below the mountains on the left hand. So ignorant is he, that he does not seem even to know the name of the country he was born in. He had always taken it for granted; it was to him 'mine own, my native land'; and he had never troubled about its name. It is a curious fact about the country of Conceit that almost none born in it ever knows the name of his fatherland. And the name by far the commonest among its inhabitants is that of Ignorance. That is the class-name of the folk that dwell there. They are all ignorant, for conceit and ignorance go as inevitably together as humility and knowledge.

His entrance upon pilgrimage had not been by the wicket gate—the invariable test of genuineness with Bunyan,—but down one of those many lanes of which we read in this part of the journey. Our present interview with Ignorance is short and introductory only. It leaves us with three impressions of him, which we shall at a later period have to reconsider and test by our fuller acquaintance.

1. He is the type of that same kind of satisfied respectability for which the Rich Young Ruler stands in the Gospel story, only without his wistfulness that asks, 'What lack I yet?' He knows his Lord's will, prays, pays his debts, and has kept clear of open and discreditable sins. He has kept the commandments from his youth up. This is the type of shallow and unenlightened conscience which Puritan theology especially abhorred. By its apparent blamelessness it was a thousand times more dangerous than open vice.

2. His religious experience is as shallow as his conscience. He has entered the path without knowing anything about the wicket-gate, except that it is a very long way off from his own country. A change indeed he had made, but not *that* change. John Bunyan knows no other kind of conversion but one, and at this point inserts a sidenote, 'He saith to every one that he is a fool.' Similarly, his hope for ultimate salvation is founded on one of the great popular delusions of shallow respectability. He hopes to get in at the Celestial Gate 'as other good people do.' That is the very stamp and hall-mark of spiritual ignorance:

> I would live the same life over if I had to live again,
> And the chances are I'll go where most men go,

as Adam Lindsay Gordon has it in his *Sick Stockrider*. But the most elementary lesson in all spiritual experience is the loneliness of the soul, and the solitariness of God's dealing with it. The shelter of the crowd is the most common hallucination of the unthinking. For all such, Matthew Arnold's essay on 'Numbers' in his *Discourses in America* would prove salutary reading.

3. Yet there is, in spite of all that, a wonderful attractiveness about this brisk lad. His final answer to Christian, if it is not convincing, is at least in admirable temper and in perfect taste. It is almost cruelly so. For Bunyan might have been expected to caricature one whom he was to treat so unmercifully in the next paragraph. Instead of that, he has done ample justice to the man's natural gifts and attractiveness, only the more pointedly to trample on him in the following sentences. He, like Robert Louis Stevenson, 'cannot bear idiots,' and Ignorance is a fool. The temper of the parting paragraph is by no means pleasant, and Hopeful's doggerel is certainly as disagreeable in spirit as it is barbarous from the point of view of poetry. Surely the pilgrims have forgotten St. Paul's injunction to bear fools gladly—a peculiarly difficult counsel, it must be confessed. But they seem also to have forgotten the gentleness of him who looking upon the brisk lad that ran after him, loved him; and who is 'able to have compassion on the ignorant and on them that are out of the way.'

It would seem, from this excessive harshness,

that there must (as we have already hinted) have been a stroke of conscience upon Bunyan as he wrote. He was one who could never easily forgive himself, and this Ignorance answers closely to Bunyan's own early character as described by himself. Also, as we shall see, the writer was possessed with the conviction that 'To be ignorant is to be dangerous.' 'There is nothing so dangerous,' says one writer, 'as ignorance in motion.' Bunyan's compassion for mankind kept in check his compassion for individuals who threatened to destroy them. In a shooting party, the man ignorant of how to carry his gun is a source of danger to his fellow-sportsmen, to the keepers, to the dogs, to every living thing about him except the birds. In a great revolution, when the populace has suddenly mastered the means of war, it is the Ignorance of the new masters that is the source of the most frightful danger to the country. But this man also wields weapons—his tongue, his personality, his pleasant and polite manners, his presence in the highway. And in each of these John Bunyan sees a menace to society.

Turnaway.

The ghastly incident which follows is a mere flash, but is evidently meant to be sardonic—John Bunyan at his bitterest. There is a short passage in the *Plain Man's Pathway* (the book which certainly was in the author's mind when he wrote of Ignorance) entitled 'Contempt of the Gospel.' Quite possibly this may have suggested Turnaway at this point. But how vastly more impressive is this one flame-picture than all treatises that could be written on the subject. We have grown accustomed to devils in this pilgrimage, nor will John Bunyan leave any reader of any work of his unfamiliar with them. But in this scene there are two new and peculiar features which greatly heighten its impressiveness.

The first of these is the inscription on the paper fastened on his back, 'Wanton professor and damnable apostate.' The judicial character of this inscription brings its grim reminder of the executions of old days, of which the writing on the Cross of Jesus is the most famous example. The whole machinery of law, the hopeless sense of justice in doom, give their chill finality and completeness to the fate of the poor wretch Turnaway. The second feature—and it is the most powerful touch of all, both from a dramatic and from an ethical point of view—is that the victim, as he is carried along, hangs his head down as if ashamed. He cannot face the eyes of any spectator, now that all is over with him; and yet what a stretch of vain pilgrimage he saw with that bent head of his on his last ghastly journey!

What sin is this, whose punishment forms the climax to the angry mood in which Bunyan writes of Ignorance? It is the sin we have already so often found to be Bunyan's pet aversion—turning back. Pliable, Mistrust, Timorous, Demas, and others have come in for their share in Bunyan's scorn for this. Behind them all stood the figure of Francis Spira, the apostate whose dying agonies had so appalled him. From Greatheart we afterwards learn that Turnaway had got no further than the Cross, when he gnashed his teeth, stamped, and said he would go back to his own town. Thus in his heart he was a traitor to the laws of pilgrimage. The Cross of Christ, here as elsewhere, tears off the mask, and shows the real hatred to religion underneath the pretence of loyalty. This is the crucial point with Bunyan. His Christian many a time may wander, but never once does he turn back on his old religious experiences. And like him was the writer who tells his story—'One who never turned his back, but marched right forward.'

So we take leave of the Delectable Mountains. They afforded us a momentary glimpse of heaven, but it was an incident wedged in between two visions of hell. It is easy to dismiss this circumstance, as a mode of thought characteristic of Puritan days. Yet it will bear its message to the end of time, to all those whose imagination dwells too lightly on the dream of heaven—too lightly, because without sufficent realization of the moral tragedy that life ever is, and the tremendous dangers that beset the path of every pilgrim heavenwards.

Literature.

'LIBRARY OF PHILOSOPHY.'

'LIBRARY OF PHILOSOPHY.' Edited by J. Muirhead, LL.D. ATTENTION. By W. B. Pillsbury, Junior Professor in Philosophy, Director of the Psychological Laboratory, University of Michigan. (*Swan Sonnenschein.* 12s. 6d.)

'THE Library of Philosophy' now forms a stately set of volumes, each of which is worthy of praise, and all of them taken together have become part of the necessary equipment of the serious student of philosophy. The editor is to be congratulated on the success of the Library. We trust that the series will advance towards completion; and it might be well to increase the pace of publication, as many students are looking forward with impatient expectation to the publication of some of the volumes already promised.

The volume on *Attention*, by Professor Pillsbury, has the merit of being the most elaborate, the most thorough, and the longest treatise written on this important topic. Many problems in psychology and philosophy are touched on in the treatise, and hints towards a solution are freely given. The range of topics is wide, and yet it cannot be said that any of them are irrelevant to the main issue. Beginning with a description of the mental effects of Attention, he goes on to the discussion of the motor concomitants of Attention, the conditions of Attention, interest and feeling of activity as conditions of Attention, the effects of Attention in consciousness, and the methods of measuring Attention. On the basis of what he thinks he has accomplished in these chapters, he proceeds to discuss the topics of Attention and ideas, Attention and association in perception, Attention in memory, Attention and will as action, Attention and reason, Attention and feeling or emotion, Attention and the self, the anatomical basis of Attention, the physiology of Attention, theories of apperception in relation to Attention, history and critique of psychological theories of Attention, Attention in pathology, and in development; and the treatise concludes with two chapters, one on general conclusions, and one on applications to education. Such is an outline of the contents of this important book. It is obvious that a full appreciation, or an adequate criticism, cannot be given here. But the general position of the author may be gathered from the following quotation which we take from the chapter containing the general conclusions: 'Using Attention as a type, it is possible to bring many of the other mental processes under that head, and to make it serve as a basis for the classification of states of mind. We have seen, for example, that Attention influenced recalled impressions in practically the same way that it influenced their original entrance. When a memory image is given in consciousness, it will be retained very much as a perception received immediately from the external world. Furthermore, Attention largely determines which of the many possible associates of any impression shall become actual. In this sense it selects the memories offered by association, just as it selects the objects of sense that shall be permitted to enter. By Attention in this sense we mean again from the side of the condition, the effect of the sum total of previous conscious states, as united in the purpose of the moment, the general trend of the preceding thought, the character of the man, his profession, and further back the complete series of the earlier experiences and inherited tendencies which make him what he is. His thought about any subject, no matter what the starting-point, is an expression of himself in the fullest meaning of the term.'

This paragraph may, without injustice to the author, be described as the sum and substance of the volume. While there is much in the book to stimulate thought, and while there are many things in the book of the highest value, there seems to be lacking a due recognition of subjective activity, and of that initiative which is the distinctive mark of a personality. In the above quotation it will be noticed that stress is laid on many things, such as the sum total of previous conscious states, the general trend of the preceding thought, the character of the man, and so on, and there is no reference to those voluntary reactions of the man against these things, which have been decisive factors in making him what he is. This tendency runs through the whole book, and it reminds us of the general tendency in biological speculation to account for life and its evolution by the hypothesis of natural selection alone, and to neglect the factor of subjective selection altogether. But

the autonomy of life is beginning to be recognized as a factor in evolution. The parallel factor in psychology is rather ignored by Professor Pillsbury. For example, he says, p. 55 : 'Things are interesting because we attend to them, or because we are likely to attend to them: we do not attend to them because they are interesting.' There is no doubt that attention and interest are closely united in experience. What is the relation of the two? The cart and the horse are always closely united, but which is the first? To us interest determines Attention, to Professor Pillsbury Attention determines interest. In certain cases the latter may be true. For example, a task which is very disagreeable at first may become invested with interest as we obtain the mastery over it. A study forced on us by circumstances, which also is disagreeable, may become full of interest, and rich in enjoyment; and so far the contention of the author is true. At the same time it is true that interest generally precedes Attention.

To say that things are interesting because we attend to them is a mode of speech which falls in with the situation set forth in the passage quoted above. The general conditions set forth in that passage are true so far as they go, but do they account for the interest which any particular man takes in things, or for the things in which he takes an interest? Can they account for the fact that one member of a family may be an artist, another a man of science, a third a poet, though they have had the same ancestry, the same family environment, and many other things in common; and yet the problem of Attention in each case has been altogether different?

The subject is too large to be argued here, but there is a case to be argued. We are grateful to Professor Pillsbury for many things in his book. The general conditions of the problem have never been set forth better; the relations of Attention to physiological processes and to mental laws have been set forth with great lucidity and originality; and yet throughout the book there is something wanting. That something seems to be the lack of recognition of the initiative which belongs to personality, of the fact that each person is the centre of his own world, and so far the maker of it, and that he can use all things, laws and processes, external and internal, for the making of the world of which he is the centre. JAMES IVERACH.

Aberdeen.

BARTON'S 'ECCLESIASTES.'

ECCLESIASTES: A CRITICAL AND EXEGETICAL COMMENTARY. By George Aaron Barton, Ph.D. (Edinburgh: *T. & T. Clark.* 8s. 6d.)

'Of making many books there is no end.' Such is the well-known hyperbolic statement of a late editor of Qoheleth. It certainly is true as applied to helps to the study of Ecclesiastes; and the Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, Pennsylvania, has now added another commentary to the long list.

Dr. Barton's Introduction deals, first of all, with the title Ecclesiastes, and the place of the book in the Hebrew Bible. Then its canonicity is discussed: it is not mentioned in any canonical book of the Old Testament, although it was known in an edited form to the respective authors of two books of the Apocrypha—Ecclesiasticus and the Wisdom of Solomon,—the former approving of its contents, the latter fiercely disapproving; it is not quoted anywhere in the New Testament, and Philo has no reference to it; down to the end of the first century A.D. it was among the antilegomena of the Old Testament Canon, and was not universally accepted as a part of Scripture until after the great Council of Jamnia.

Dr. Barton next deals with the text of the book, which was written in a late form of the Hebrew language, and contains many Aramaisms; but the account of the various versions might have been, and perhaps ought to have been, fuller. It is unexpected to find the legend of the origin of name 'Septuagint' naively told; and Theodotion's name is wrongly spelt throughout. The chapter on the history of the interpretation of the book is full of interest. The traditional view that Solomon wrote *Qoheleth* in his old age to expose the emptiness of worldly things, and to show where true happiness is to be found, obtained until the time of Luther, who denied the Solomonic authorship and regarded the book as a sort of Talmud compiled from many books and produced by Sirach at the time of the Maccabees! This, at any rate, was a great step forward, and has left its mark on all subsequent writers. Dr. Barton next discusses some of the more important theories concerning the book which have been advanced within the last forty years, and his judgments thereon are sensible. He regards Ecclesiastes as a prose work, quite independent of Greek influences, and he does not think that more

than two hands have made additions to it since it left the hands of Qoheleth.

The eighth section contains an analysis of Qoheleth's thought in outline, with the following summary, which is worth reproduction:—

'His philosophy of life, though in a sense hopeless, is not immoral. He nowhere counsels debauchery or sensuality: he rather shows that in these there is no permanent enjoyment. Though a sceptic, he has not abandoned his belief in God. It is true that God is for him no longer a warm personality, or a being intimately interested in human welfare. The ancestral faith of Israel in Yahwe has been outgrown; Qoheleth never uses the name. God is an inscrutable being. It is vain to seek to understand His works. All we can know is that He holds men in the iron vice of fate. Neverthelesss, Qoheleth preaches a gospel of healthy work and the full enjoyment of life's round of duties and opportunities. Let a man fulfil these while he bravely faces the real facts of life—this is the sum of Qoheleth's teaching.'

As to the date of the composition of the book, Dr. Barton gives the conquest of Alexander as a *terminus a quo*, and the date of Ecclesiasticus as a *terminus ad quem*, and thinks that the last year of the third, and the beginning of the second, century B.C. forms a fitting background for such a work as Ecclesiastes.

The critical and exegetical commentary is solid and helpful, although too many commentators, ancient and modern, are quoted, and too many alternative interpretations are given. Some of the commentaries to which Dr. Barton refers are well-nigh forgotten, and not altogether undeservedly so; and some of the interpretations recorded are useless and impossible. The names of three English scholars are mis-spelt. Dean Plumptre, who is much quoted, is 'Plumtre' throughout; Professor Margoliouth's name is not once correctly printed; and Dr. Streane becomes 'A. W. Sterne.' There are also misprints in Hebrew and Greek not a few, and even the title Ecclesiastes is mis-spelt in Greek several times. But these blemishes are caused through lack of care, not of scholarship. Dr. Barton's knowledge of Ecclesiastes and its literature is full to overflowing, and his sound judgment and good sense will appeal to every student and thoughtful reader. The volume is worthy of its place in the 'International Critical Commentary' Series, and one lays it down with the feeling that one has been in the company of an able, conscientious, and trustworthy guide.

HERBERT PENTIN.

Milton Abbey.

AN INDEX TO RELIGION AND ETHICS.

AN ALPHABETICAL SUBJECT INDEX AND INDEX ENCYCLOPÆDIA TO PERIODICAL ARTICLES ON RELIGION, 1890 – 1899. Compiled and Edited by Ernest Cushing Richardson. (*Charles Scribner's Sons.* $10 net.)

There are few delights in life to be compared with the delight of making a good index. A good one, mind you. The bad index is the most absolute cumberer of the ground, and is fit only to be cast out and trodden under foot. For it disappoints our hopes, wastes our time, and leads perhaps successive generations of men into ways of error. But if a bad index has all the vices, a good index has all the virtues. The man who makes it has the satisfaction of knowing that he makes not only a work that is good in itself, but also one that is the source of innumerable other good works. Men speak of the laboriousness of indexing—the men who do not know.

When Mr. E. C. Richardson was Chairman of the Co-operation Committee of the American Library Association, it was urged in committee that there was much need of an index of theology. It had often been urged before. No one else was found willing to undertake it, and the chairman undertook it himself. He has had the co-operation of Mr. Charles S. Thayer, Mr. William C. Hawks, Mr. Paul Martin, and various members of the Faculty of the Hartford Theological Seminary. The Preface is signed in the Princeton University Library, and Mr. Richardson owns obligation to members of the Princeton Theological Seminary. But the work (and we do not think that this century has yet produced a greater work in bibliography) is to be set down to the credit of the Hartford Seminary, for which it is published by Messrs. Scribner's Sons.

The volume contains 1212 pages; each page contains sixty-five lines; each line an average of fifteen words. That is to say, the volume contains a little over one million words. But, in indexing, every letter has to be watched, not merely every word. That is the labour and the joy of it. So if

we take five letters as the average for a word (and that is not too much for the words of an index), we discover that Mr. Richardson has had to gather and write out and proof-read and pass for press something like five million, five hundred thousand different items.

It is an index of the articles with a religious or ethical bearing that have appeared in periodicals, in works of reference like dictionaries and encyclopædias, and in books which were published in series like *Studia Biblica*. It covers the ten years from 1890 to 1899. These works are all carefully abbreviated, the list of abbreviations occupying thirty-five pages. So far as we have yet examined the book, no periodical or dictionary or encyclopædia is awanting, in whatever language it may be published. And now we have some notion of what the preparation of this book must have meant. Think of the separate numbers of all these periodicals throughout ten prolific years; think of the articles in all the encyclopædias. And, by the way, the book is more than it claims to be; the dictionaries and encyclopædias are indexed well into the nineties. We have come upon some entries as late as 1906.

But the marvel of this great work has yet to be mentioned. We have run our eye down a considerable number of pages; we have more carefully read a few of the topics with the literature of which we are most familiar; we have even verified a number of the entries which we have the means of verifying, and although we have had a good deal of experience in the preparation of bibliographies, and can discover a wrong letter with any one, our search has not been rewarded with a single misprint.

The range of topic is wide, as wide as the words 'Religion and Ethics.' Take a small portion of p. 402:—

GILGAMESH, or Izdubar. Hero of Babylonian epic. [Jastr 468–517, cf. Ind. 754.
Jensen, P. Gišgimaš (= Gilgamiš) ein Kossäer? ZfAssyriol 6 (1891) 340–2.
Moor, Fl. de. La Geste de Gilgamés. Muséon, 16 (1897) 252–64, 305–23, 463–82; 17 (1898) 45–56.
GILLON le Muisi (1272–1353). French Benedictine; abb. of Tournai. [ChevB 1: 1793, 1788.
Wagner, P. Gillon le Muisi. StBenedCist 7 (1896) 547–77; 18 (1897) 44–57, 252–63, 396–411.
GILMOUR, James (1843–91). English Congregational missionary to Mongolia. [Dwight 266.
Dale, A. W. W. James Gilmour. SundM (1891) 755–9.
GILMOUR, Edwards, John. 'James Gilmour of Mongolia.' WeslMethM 115 (1892) 835–43.
Troup, G. Elmslie. James Gilmour of Mongolia. ExposTimes 3 (1891–2) 536–8.
GINN. Demon in Arabic Literature.
Goldziher, Ignaz. Die ginnen der dichter. ZMorgenl Ges 45 (1891) 685–90.
Westermarck, E. Nature of Arab ginn, ill. by beliefs of people of Morocco. AnthropInstJ 29 (1899–1900) 352–69.

We have copied these entries just as they stand. It will be observed that no space is lost, and that nevertheless everything is intelligible, even to the periodical abbreviations. And now let us add that there are other things of this nature that greatly need to be done. Mr. Richardson cannot do them; for he must go on with his next volume, which will give us the contents of the periodicals from 1900–1910. We mean an index of books in Religion and Ethics, or rather three different indexes, one of authors' names, one of titles in strict alphabetical order, and one of subjects—the subject-index dividing the whole field into departments, and then arranging the literature of each department in alphabetical order according to the author's name. Has any of this been done yet, or is any one willing to do it?

THOUGHT AND THINGS.

THOUGHT AND THINGS, OR GENETIC LOGIC. By James Mark Baldwin, D.Sc., LL.D., Professor in Johns Hopkins University. (*Swan Sonnenschein*. Two Vols. 21s net.)

These volumes belong to Professor Muirhead's 'Library of Philosophy.' They are published also in France in the *Bibliothèque de Psychologie expérimentale* of M. Toulouse. The work is to consist altogether of three volumes. The first volume is entitled *Functional Logic, or the Genetic Theory of Knowledge*; the second, *Experimental Logic, or the Genetic Theory of Thought*. The third volume is not yet published. Its title is to be *Real Logic, or Judgment and Reality*.

Why has Professor Baldwin written these volumes? He told us in the Preface to the first volume; but he did not tell us so clearly as a reviewer of that volume told us. And accordingly in the Preface to the second volume he makes a quotation from that reviewer. 'The time has come,' says Professor J. E. Russell, 'for a reconstruction of the entire discipline of logic. A

reconstruction of logic on the basis of a genetic explanation of our *actual* knowledge seems to be manifest destiny.' The review appeared in the *Journal of Philosophy*.

The criticisms which have been made upon the first volume, and will be made upon the second also, fall into two divisions: first, that each subject is not exhausted within its own section; and second, that the vocabulary is new and unattractive. Professor Baldwin accepts both criticisms as true, and he is without repentance. 'For each topic,' he says, 'a certain before-and-after review is necessary, in order to get the movement of consciousness, and this inevitably requires some repetition and restatement of the main characters of the mode in the interest of the particular problem under investigation.' Thus in the second volume it is impossible, he claims, to discuss the linguistic embodiment of thought genetically without recurring to the general movement of development of thought which has already been depicted in earlier chapters. As for the vocabulary, 'On that point,' he says, 'I simply take up any glove the critic may see fit to throw down. It all depends on whether the conceptions worked out are worth naming, and have not been named before.'

The work suffers from its publication in volumes. Even in the first volume questions were raised which will not be answered until the third volume is published. But, on the other hand, there are students who will be satisfied for the present with one of the volumes, because it deals with the subject upon which they are working. And it is quite certain that whoever is working on Functional or Experimental Logic will find the relevant volume necessary—hindering him at first, but only in order that it may greatly help and stimulate him in the end.

Among the Books of the Month.

A Hundred Years in Travancore, 1806–1906, compiled by the Rev. I. H. Hacker (Allenson; 2s. 6d. net). This is a well-illustrated and popularly written account of the work of the London Missionary Society in Travancore during the past century.

To the 'Cornell Studies in History and Political Science,' issued by the President White School of Cornell University, a volume has been added by A. T. Olmstead, Ph.D., on *Western Asia in the Days of Sargon of Assyria, 722–705 B.C.* It is the work of a young man, burning with enthusiasm for the study to which he has given his life, and at the same time trained in the severely exact methods of modern historical research. Do not on any account miss the little book. It is published by Messrs. George Bell & Sons.

Messrs. Bemrose & Sons have published a short popular account of *The Indian Christians of St. Thomas*, otherwise called the Syrian Christians of Malabar (2s. 6d. net). The author is the Rev. W. J. Richards, D.D., who has been for thirty-five years C.M.S. Missionary in Travancore. Dr. Richards has succeeded in giving his book the double interest of mission work and scientific observation.

Dr. Schechter has published a second series of *Studies in Judaism* (A. & C. Black; 7s. 6d. net). One of the 'Studies' is noticed on another page. It is enough here to say that the whole book is written in that fascinating style, combined of sincerity and education, which belongs to everything that Dr. Schechter writes. The topics treated of are these: 'A Hoard of Hebrew Manuscripts'; 'The Study of the Bible'; 'A Glimpse of the Social Life of the Jews in the Age of Jesus the Son of Sirach'; 'On the Study of the Talmud'; 'The Memoirs of a Jewess of the Seventeenth Century'; 'Saints and Saintliness'; 'Four Epistles to the Jews of England'; 'Safed in the Sixteenth Century—A City of Legists and Mystics.'

Messrs. Burns & Oates have published a new edition of Thomas à Kempis. The title is simply *Of the Imitation of Christ*, by Thomas à Kempis (6s. net). But it *is* a new edition. For the editor of it has gone back to the autograph manuscript and retranslated it for himself. The autograph MS. is accessible to any editor since it was reproduced in facsimile in *The Month*, March 1880. The editor is Father Thaddeus of the Order of Friars Minor. He does not know much about Protestant editions, and his ignorance is bliss. He is not at all tender towards Catholic editions. He takes the most recent of them all, the edition of Sir Francis Cruise, and prints a list

of its mistranslations, with the Latin in parallel column.

Still, Father Thaddeus is not so foolhardy as to ignore all previous editions. He rests especially on Rosweyde, whose division into chapters and sections he adopts, although they are not in the original MS., and whose life of Thomas he republishes.

The book has a striking outward appearance which we dare not take upon us to describe.

Messrs. Chatto & Windus have added to the 'King's Classics' a volume of *Translations from the Icelandic* (1s. 6d. net). The selections are made and translated by the Rev. W. C. Green, M.A. To the student of Teutonic the passages are all fairly familiar. But he will be glad to see them in this new dress. To the ordinary reader the little book will be the entrance into a new world of literature.

St. Paul's Illustrations, classified and explained, by the Rev. Robert R. Resker (T. & T. Clark; 6d.). This is the new volume of the 'Bible-Class Primers.' One wonders that the subject was not chosen long ago. For it is as delightful a study as it is profitable. It has its difficulties certainly. How difficult, for example, to find an explanation of St. Paul's metaphor of grafting that will satisfy.

Early Buddhism, by T. W. Rhys Davids, LL.D., Ph.D. (1s. net). It has not cost Professor Rhys Davids much to write this little book, for he has all the popular facts at his finger-ends, and he has a native popular way of putting them. It is the latest addition to Constable's series, 'Religions, Ancient and Modern.'

Recently we received and read with immense pleasure a volume by Professor Borden P. Bowne on *The Immanence of God.* Dr. Bowne's new volume is still stronger, goes more to the roots of things, and is even more timely. Its title is *Personalism* (Constable; 6s. net). There must be very few educated persons who have not by this time come to see that all the problems of education run back at last into the one problem of personality. And there is no getting rid of that problem by discussions of what personality is. It is a matter, in the end, of observation and common sense. Is the world governed by a personal intelligence, or is it the result and the sport of blind chance? Dr. Bowne concludes: 'When we consider the world as an object of knowledge, we come to personalism as the only tenable view. When we consider it from the standpoint of causality, we come equally to personalism as the only tenable view.'

If Butler's *Analogy* is thrown out of the Examination Schools there will be less writing about it. But it will never lose its fascination. When Canon Scott Holland was appointed to deliver the Romanes Lecture for 1908, he chose for his subject *The Optimism of Butler's Analogy* (Frowde; 2s. net).

A volume of devotional studies on the Prayer Book has been written by the Ven. W. J. Armitage, M.A., Ph.D., Archdeacon of Halifax, N.S., and has been published in this country by Mr. Frowde. Its title is *The Church Year* (3s. 6d. net).

Messrs. Griffiths have published *The Christianity of To-day* (2s. 6d. net), a gathering of anonymous essays on Christianity, Tone-Deafness, Colour-Blindness, Men and Women, and other mixtures, quite pleasant to read, but not requiring to be read.

Messrs. Hodder & Stoughton have published a popular edition of *Priests and People in Ireland*, by Michael J. F. M'Carthy.

The second volume to reach us of Principal Adeney's 'Century Bible Handbooks' deals with *The Apocryphal Books of the Old and New Testament* (Jack; 1s. net). The author is Professor H. T. Andrews of New College, London. Professor Andrews has done well to include the New Testament Apocrypha. He has done the whole thing well.

Messrs. Longmans have published a second edition of Bishop Copleston's *Buddhism* (10s. 6d. net). Now it is not possible for any man to give an authoritative account of the whole of Buddhism at first hand. It is scarcely possible for any man in a single lifetime to get it up from books. For the Buddhism of Burma is different from the Buddhism of Central Asia. And the systems of Ceylon, China, India, Japan, Java, Siam, and Tibet are all different from these, and different

from one another. To become an authority on Buddhism a man must confine himself to a study of the Buddhism of one of these countries. And that is what the Bishop of Calcutta has done.

He has confined himself to the Buddhism of Ceylon. There is also a little about the Buddhism of Magadha. That is to say, in describing the life of Buddha he has had to describe the principal scene of Buddha's activities. And he knows the district now better than most of us. But it is when he comes to Ceylon that he is at home. For he resided there many years, and made good use of his opportunities. And his volume on the Buddhism of Ceylon, 'Primitive and Present,' as he describes it, is now the easiest mode of access for the English reader to that portion of a religion which is rapidly growing in popular interest.

The new edition has been wholly rewritten.

Messrs. Sampson Low seem to be publishing a work entitled 'The Bible for the Young' for the Rev. J. Paterson Smythe, B.D., LL.D., who is still described as Professor of Pastoral Theology in the University of Dublin. The volume that has reached us is on *The Prophets and Kings*. It is carefully conservative, being evidently prepared with a single eye to the authority of the Bible. But with this flimsy paper cover, what use can it be to teachers or children?

Pan-Islamism, by Shaikh Mushir Hosain Kidwai, Barrister-at-Law, may be had from Messrs. Luzac (1s. 6d.).

For the Buddhism of Japan, read with confidence anything that may be written by the Rev. A. Lloyd, M.A., of the Imperial University, Tokyo. Professor Lloyd has just passed through a great trial. He had in the press a large work dealing thoroughly with the Buddhism of Japan, when a fire occurred in the printing office in Yokohama and reduced his MS. to ashes. But the little volume which he has published will encourage students to wait, and to pray that he may have health and years given him to rewrite the larger work. It is a volume of essays, some of which touch very closely the relation between Buddhism and Christianity. Its title is *The Wheat among the Tares* (Macmillan; 3s. 6d. net).

Demeter, and other Poems, is the title of the latest volume of Tennyson in the 'Eversley' edition (Macmillan; 4s. net). Is it not the last except the Dramas? It contains 'Crossing the Bar' and 'The Cup,' and ends with 'The Promise of May.' Then follows an appendix of notes, more brief than usual and more matter of fact. After that 'The Silent Voices,' as set to music by Lady Tennyson. Last of all, an index of first lines to the seven volumes of poems.

Messrs. Nisbet have published '*God's Week of Creation Work:* Shewing the agreement which (necessarily) exists between the discoveries of Science and the Creation narrative in Genesis' (2s. 6d. net). But 'necessarily' is nonsense. For two reasons. The discoveries of science are not necessarily the revelation of God: science makes mistakes. And the Creation narrative, even if it was the absolute revelation of God at first, has passed through human hands.

Mr. Nutt has now published the second volume of *A Text-Book of Irish Literature*, by Eleanor Hull (3s. net). Add it to your Irish library. If you have the first volume, you will understand how competent a student of Celtic Miss Hull is, and how competent a writer of English. But, above all, the text-book is, as it professes to be, an addition to the literature of Literature. Nothing shorter than this would have caught our interest; anything longer would have frightened us from the threshold. After reading it you will retain it as a work of reference.

From the Press of the Open Court Publishing Company, in Chicago, there come three volumes this month, testifying to the tireless energy in the service of religion of Dr. Paul Carus. The first is a satirical writing by Dr. Carus himself, entitled *The Philosopher's Martyrdom* (2s. 6d. net). The hero is a certain Mr. Agnosco, whose elder sister is Miss Green, 'a quiet, unassuming spinster, and a great reader of spiritualistic literature.' Dr. Carus has many gifts, and the gift of satire must now be reckoned among them.

The second is a volume by Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford. Its title is *Avesta Eschatology compared with the Books of Daniel and Revelations*. It is intended to form a supplement to a previous volume by Professor Mills, of which some notice has appeared in

THE EXPOSITORY TIMES, entitled 'Zarathushtra, Philo, the Achæmenids and Israel.'

The third has the startling title of *Bel, the Christ of Ancient Times*. It is the reprint of an article which Dr. Hugo Radau contributed five years ago to the *Monist*. The book is as startling as the title. Dr. Radau tells us that he sees in the Christian religion the glorious culmination of the wisdom and faith of ages past. And so he sees in Christ the fulfilment of the promise of Marduk, whose character and accomplishments have been transferred to Him by the devotion of Christian believers.

From the Priory Press comes *The Story of the Bahai Movement*, by Sydney Sprague (1d.), and *A Year with the Bahais in India and Burma*, by Sydney Sprague (1s. net). The Bahais have come from the Babis. They have an ancient flavour, but they are very modern. This is the best popular account yet given. Professor Edward Browne, of Cambridge, will describe the whole movement in a great article in the second volume of the *Encyclopædia of Religion and Ethics*.

Messrs. Routledge have now become the publishers of the *Jewish Literary Annual*, and the volume for 1908 (1s. net) is edited by Mr. Cecil A. Franklin, who has succeeded Mr. Hyamson. It contains matter, and not a little of it, which must not be missed by the student of Judaism; especially five 'Montefiore' prize essays, one on Maimonides, two on Judas Maccabæus, and two on Hillel. The other important articles are a short one on the Gemara, and a long one on the Assouan Papyri.

Messrs. Seeley have published a second edition, revised and enlarged, of *Burden-Bearing and other Sacred Studies*, by the Rev. John R. Palmer (5s.).

The English Ritual Explained is the lucid title of a small volume by the Rev. W. Dunne, B.A., Professor at St. Cuthbert's College, Ushaw. It is published by Messrs. R. & T. Washbourne (2s. 6d.).

The 'Crown Theological Library' of Messrs. Williams & Norgate is making known to English readers not a few names of foreigners who have hitherto been known only to students of their language. Dr. Reinhold Seeberg is one. Seeberg is Professor of Theology in the University of Berlin. He is the author of a number of books in history, in dogma, and in ethics. But the most popular thing he has yet done is a series of lectures delivered in the University of Berlin in the winter term of 1901–2, and now translated from the fourth revised edition, under the title of *The Fundamental Truths of the Christian Religion* (5s.)

We wish to direct attention to the publications of the University of California. They are separated into departments. Those in which we are most interested come under the general heading of Anthropology. Under this heading there have already been published some important volumes of Papyri, partly under the editorship of Mr. Grenfell and Mr. Hunt. But the volume which has just reached us belongs to the Department of Education. The title is *Superstition and Education*, the author being Mr. Fletcher Bascom Dresslar.

It is an investigation of popular superstitions, carried out exhaustively by the method of obtaining statistical information. The superstitions are set down one by one, and then the number of persons are given who believe in them, who only partly believe in them, or who do not believe in them at all. Thus we find, when we come to *numbers*, that thirteen persons believe that 'thirteen' is an unlucky number, forty-nine have a partial belief in that, and seventy-five have no belief in it. The superstitions and the persons believing in them or not were gathered from two Californian Normal Schools. It is not surprising, therefore, that out of forty persons, only nine believe that if a dog howls it is a sign of death in the family, and seventeen have no belief in it. Let the author try the inhabitants of an average Scottish or New England village.

Two beautiful little books belonging to the science of Assyriology have reached us. But we fear they are both private publications. The one is entitled *Ur-Engur*. It is an account of a bronze of the fourth millennium in the library of Mr. Pierpont Morgan, with a brief treatise on Canephorous Statues. The other is a catalogue of the *Cuneiform Inscriptions* contained in Mr. Pierpont Morgan's library. Both books are thoroughly scientific, being the work of Mr. C. H. W. Johns of Cambridge.

Among the Magazines.

THE COMMONWEALTH.

The Commonwealth is not *The Christian Commonwealth*. But that does not mean that it is not Christian. It is a monthly magazine, and its editor is Canon Scott Holland. In the July number there is a review of the *Dictionary of Christ and the Gospels*, which is not like other reviews. Here is one paragraph:

'No man need hesitate to invest his two guineas on this dictionary, for it is a speculation which brings in a fabulous rate of interest, even though it is a gilt-edged security. You have, in two goodly volumes, pleasant to read and to handle, a cloud, as it were, of incense smoke, wherein the sweet benzoin of Christian sentiment and devotion mingles with the penetrating antiseptic myrrh of truthful scholarship and the translucent olibanum of literary excellence.'

Contributions and Comments.

Some Textual Suggestions on Two Passages in Isaiah.

i. Isaiah 22^{5b}.

M.T. בני חזיון מקרקר קיר ושוע אל־ההר

R.V. 'A breaking down of the walls, and a crying to the mountains.'

The text as it stands is not free from obscurity, which was evidently felt by the LXX (*ἐν φάραγγι Σιὼν πλανῶνται, ἀπὸ μακροῦ ἕως μεγάλου πλανῶνται ἐπὶ τὰ ὄρη*). The versions afford no help.

Probably the R.V. rendering, 'A breaking down of the walls' (so A.V.), is essentially right. In this case מקרקר is a denominative from קיר with a privative sense = 'to unwall.' The expression may then be rendered 'the unwalling of walls.' מקרקר is usually taken as a participle; but it is quite possible to treat it as having the sense of an abstract noun = 'the unwalling'; the form might then be explained on the analogy of infinitives formed in the Aramaic manner with מ prefixed (cf., for the instances in Hebrew, Ges-Kautzsch, Oxford ed. § 45 *e* (p. 125)).

A verb, however, is required to make the clause coherent. In any case, if שוע is kept this must be supplied. But does not שוע itself conceal the verb? It intrudes very awkwardly, and yields no very suitable sense. I suggest נִשְׁמַע in place of ושוע: then render, 'In the valley of vision the unwalling of walls resounds to (is heard upon) the mountain(s).' For נשמע אל, cf. Ezk 19^{9} (אל = על).

By the 'Valley of Vision' is evidently meant some definite locality quite close to the city (perhaps the Tyropean Valley) where the demolition of the city walls is pictured as taking place, and the crash is heard upon the mountains.

ii. Isaiah 25^{1-5}.

This passage forms one of three 'songs' (Is $25^{1-5.\ 9-11}$ 27^{2-5}) all probably of the same date (*c.* 332 B.C.). The first of these is a lyrical thanksgiving over the fall of some powerful heathen city, perhaps Tyre, which (though thought to be impregnable) fell to Alexander the Great in 332 B.C.

The text of this poem (which is obviously a psalm-like composition) appears to be in considerable disorder, especially in vers. 3, 4 end, and 5. In its original form it probably consisted of four quatrains made up of lines of three or four accented words. One quatrain corresponds to a verse in the M.T. But only the two first (vers. 1 and 2) are intact. They run:

Ver. 1. Jahveh my God art Thou,
I exalt Thee, I praise Thy Name;
Wondrous deeds hast Thou wrought,
Counsels decreed long ago—immutable, sure.

Ver. 2. Thou cities[1] hast reduced to a mound,
A citadel-fortress to ruins;
The proud castle[1] is a city no more—
It shall never again be rebuilt.

The last two stanzas should correspond to vers. 3 and 4. In reality, the second line of ver. 3 appears to be imperfect, and the fourth line is wanting. In the fourth stanza the first three lines are preserved unmutilated, but the fourth is con-

[1] 'Cities,' reading ערים for מעיר: displacement of letters only; 'proud castle,' reading ארמון זדים: so LXX זדים for זרים.

cealed in a mass of glosses (in which also the missing fourth line of stanza 3 probably lies hidden). A transcription of the Hebrew text will make these points plain:

Ver. 3. על־כן יכבדוך עם־עז
קרית גוים - - -
עריצים ייראוך
Ver. 4. כי - - - - -

היית מעוז לדל
מעוז לאביון בצר־לו
מחסה מזרם צל מחרב
. . . .

i.e. Ver. 3. For this a fierce people do honour Thee,
Heathen cities (?) do . . .
Tyrants do hold Thee in awe
Ver. 4. Because . . .

To the hapless Thou hast proved a stronghold.
To the needy a stronghold in distress;
A refuge from storm, a shadow from heat
. . . . . .

The rest of ver. 4 and ver. 5 run thus:

כי רוח עריצים [כזרם קיר: כחרב בציון] שאון זרים
תכניע [חרב בצל עב] זמיר עריצים יענה

Here the bracketed words probably represent the last line of stanza 4 with a variant. This line can be restored by emending קיר to קֹר, 'winter' (so Dillmann and other moderns), and reading מִזֶּרֶם . . . מֵחֹרֶב (מ for initial כ in both cases). We thus obtain as the last line of the fourth stanza:

מִזֶּרֶם קֹר מֵחֹרֶב בְּצִיּוֹן

The other bracketed words, חֹרֶב בְּצֵל עָב, are probably a variant reading of (מ)חֹרֶב בְּצִיּוֹן.

Having eliminated the bracketed words, thus we have the following Hebrew text remaining:

כי רוח עריצים שאון (read נאון so Cheyne) זָרִים (read זֵדִים)
תכניע זמיר (read זֵדִים) עריצים יענה:

i.e. as corrected:

> 'For the spirit of tyrants, the arrogance of the proud, Thou abasest; proud ones He humbles.'

Here clearly is a line with two marginal variants; it probably is the missing fourth line of the third stanza (ver. 3), which may be thus restored:

כי נאון זדים תכניע
1st variant (on נאון זדים) רוח עריצים;
2nd variant (on זדים תכניע) עריצים יענה.

In this way the present confused Masoretic Text can be fully accounted for and made coherent. The missing verb in the second line can only be recovered by conjecture. Some such word as 'do bless thee' (בֵּרֲכוּךְ), or possibly 'are dismayed' (parallel to 'hold Thee in awe'), must be supplied.

The third and fourth stanzas will now run:

> For this a fierce people do honour Thee,
> Heathen cities (?) [do bless Thee],
> Tyrants do hold Thee in awe,
> Because [presumption of pride Thou abasest].
>
> To the hapless Thou hast proved a stronghold,
> To the needy a stronghold in distress;
> A refuge from storm, a shadow from heat—
> From rain-storm in winter, from heat in the parched steppe.

['Heat' and 'storm' are, of course, metaphors for danger and crisis.]

G. H. Box.

Linton Rectory, Ross.

The Divine Name 'Jhv' or 'Jhvh.'

I AM much obliged to Professor Sayce that he has given in THE EXPOSITORY TIMES for August (xix. 525) the explanation of his abbreviated statement (p. 424) that יהוה was feminine in form. Against this statement I had put the other (p. 475), that the very first letter of the name, if we accept the etymology of Ex 3, protests against it. I was and am well aware, that the explanation of Ex 3, as if the name was an analogous formation to יעקב and similar names, is not at all certain, and I repeat that in Assyriological matters I am a *dilettante* (in the good and in the bad sense of the word). Accepting, therefore, the statement on the Assyriological evidence that 'Yaûtum stands by the side of Yâum,' and even the other that 'Yaûm is letter for letter יהו,' I am nevertheless not bound to conclude that 'Yaûtum is letter for letter יהוה,' and still less that 'יהוה is a feminine form if compared with יהו.'

I simply ask, if the inscriptions write the pronoun *hic οὗτος* זו, the manuscripts of the Bible זה, is then זה, 'a feminine form if compared with' זו? Or, the same Aramaic papyrus which writes יהו, writes also סן, but the Hebrew Bible יהוה and סונה, Συηνη. Certainly the gender and pronuncia-

tion of the town, as well as of the Divine name, was the same despite of the diversity of spelling. I cannot see anything more than *a difference of spelling* in the יהו of the Papyri of Assuan and in the יהוה of the Hebrew MSS, certainly NOT *the difference of gender*. Or where is the difference of gender if we read in the Bible, 1 S 2^2 ביהוה, and in other places (in names) ביהו(מי)?

That the true grammatical nature of a word gets lost, occurs frequently; compare 'biblia,' 'bibliæ'; 'the Times,' used in German as a feminine singular, because we supply '*die Zeitung*.' Even the very word 'God' is said to have been a participle passive in the neuter form = the Being which is called upon. However, in the case of יהוה, I trust that the alleged parallelism of the German word *Mond* will not hold good. At the side of the original masculine word for the moon there was a feminine form in limited use, which may be compared to Assyrian *Yaûtum* at the side of *Yâum*, but—as far as I can see—not to יהוה at the side of יהו.

EB. NESTLE.

Maulbronn.

Inspiration.

MADAME GUYON'S writings are distinguished by sanity and spiritual power. They were written for the most part during a suspension of her rational faculties. See *Autobiography* (English translation by T. T. Allen, 1897), vol. ii. p. 90: 'Before writing I did not know what I was going to write; while writing I saw that I was writing things I had never known, and during the time of the manifestation light was given me that I had in me treasures of knowledge and understanding that I did not know myself to possess. As soon as I had written, I remembered nothing of what I had written, and there remained to me neither species nor images.' Also on p. 95: 'I still continued to write, and with incredible quickness, for the hand could hardly follow the spirit which dictated, and during this long work I did not change my conduct, nor make use of any book. The copyist could not, however diligent, copy in five days what I wrote in a single night.' Does not this throw light on the composition of parts of the Bible? Was the old 'trance' theory so wrong after all?

W. K. L. CLARKE.

Jesus College, Cambridge.

The True Kenosis (Phil. ii. 5–11).

IT may seem superfluous to suggest the explanation of wherein the Kenosis lay for St. Paul, but each age requires its own statement and appreciation of truth. Now difficulties occur, if we approach this passage with a clear cut theory, whereas help may be derived from it, if we can emphasize the aim of the Apostle, which was to press the imitability of Jesus. Let each do as He did. For what He did was in His self-conscious life on earth to adopt, out of two methods, one clearly and distinctly, which He followed out consistently to the end.

Our attention has to be fixed on Christ, say, at the beginning of His ministry, when, as the Temptation narrative would teach us, He made the supreme choice. If Thou art the Son of God, and so equal to God, entitled of right to claim all the powers of God, then, so ran the temptation, act as God, claim divine rights and honour, live as God lives. But Christ, having this kind of life before Him as a possibility, resolved to give it up, and adopt a truly human life, working out man's salvation by self-sacrifice and deeds of lowly and beneficent service. He would assert no rights, and claim for Himself no privilege, nor ask for Himself any immunity from the common lot of brother man. He adopted a real human life, even in the conditions of service, and to the point of death. Now all this is relevant to the Apostle's argument. All this we can copy. And in this lies our salvation, as we embody in our own life the principle of the Cross, the true Kenosis, which is the non-assertion of right in the supreme discharge of duty. Such a life obtained the approval of God, and only those who live that life, *i.e.* who do all things in the name of Jesus, can have this highest blessing, that with them God is well pleased.

On lines such as these the Kenosis must be found in a divinely laying aside, a divine renunciation of position, rights, and authority to take them back again through service. Not in a laying aside of something to become man, but as man of what He knew Himself to be. Thus He made service and self-sacrifice all-divine, and raised humanity to its highest power. God was in Him all the time reconciling the world unto Himself. This we call 'humiliation.' Should we not see in Christ's earthly life rather His exaltation, as He exalts service, and is Himself exalted by serving, in which He gave

His life as the great loosing (λύτρον) of men from the power of self and sin (Rev 1^5)? Only by such teaching can the true greatness and sublimity of human life, its essential divineness, be taught. It was not a Kenosis of divinity to save men, to do this was highest divinity; it was a Kenosis of a false idea of wherein divinity lay, namely, of this, that it consists in claiming divine honours, and living a miraculous life.

BUCHANAN BLAKE.

Clydebank.

The Sycomore Fig and Sycophant.

THE small fruit of this tree is quite inedible, though it is very sweet, until it has been cut open, to allow the flies to escape, which infest every fruit; at least in Egypt, where the practice is still maintained. Hence the sycomore never bears seed at all there, though it does so abundantly in Yemen, its native country. The *blastophaga* may have been introduced accidentally from Southern Europe, where it now thrives in the fruit of the so-called 'wild fig,' and was supposed to be necessary for the ripening process of 'caprification' on the cultivated fig trees.

The cutting the fruit is done by means of a sharp-edged strip of iron fixed into the end of a stick, four inches long. The strip of iron is half an inch wide, and bent into the form of a hook, half an inch across. This is exactly the same as described by Theophrastus, being like a 'claw' (ὄνυξ). He is followed by Pliny, etc., who thought that the object of cutting the fruit was to hasten its ripening. This appears to have been an error.

The hook is bent into a round hoop by fixing both ends of the iron strip into the end of the stick, one edge of the hoop being sharp.

Amos, in describing himself as being of very humble origin, says that he was only a 'cutter (*bolas*) of the fruit of the sycomore tree' (chap. 7^{14}), presumably using the hook for the purpose. At the present day, it is only the lowest classes and boys who do it in Egypt.

The Hebrew word *bolas* (not occurring elsewhere) is translated by the verb κνίζω in LXX; the same word is used by Theophrastus. With regard to the insect, perhaps the word κνίψ (Aristoph. *Aves*. 590), described as gnawing (κνίζειν) figs was the *blastophaga*, the modern scientific name for the infesting insect.

This leads to a further investigation as to the origin of the word 'sycophant.' Starting with the meaning of φαίνω 'to show by baring, *i.e.* to uncover,' *e.g. Od.* 18, 67, 74 (Liddell and Scott), we see the application of the verb in cutting the fruit open, a piece of the top of the fig being sliced off. May not the term 'sycophant' have arisen from the common character of that low class of people fawning on the rich, etc.; so that while συκοφάντης, *at first*, only meant a 'fig-opener,' came to stand for informer, hence called a 'sycophant'?

A curious concidence is that a secondary meaning of συκοφαντέω mentioned by Liddell and Scott is κνίζω ἐρωτικῶς, a meaning derived from the root κνάω, hence κνίψ. Cf. English 'nip.'

The usually suggested origin of sycophant as being 'one who informs against persons exporting figs from Attica, or plundering sacred fig trees' (Liddell and Scott), is 'wholly unauthorized,' according to Skeat.

GEORGE HENSLOW.

In the Study.

Professor Bigg and Professor Pfleiderer.

The Rev. Charles Bigg, Canon of Christ Church and Regius Professor of Ecclesiastical History in the University of Oxford, died on the 15th of July. His *Christian Platonists of Alexandria* has become a standard authority, and in that it is nearly alone among Bampton Lectures. His other great book is the *Commentary on the Epistles of St. Peter and St. Jude* in the 'International Critical Commentary' Series. He believed in the authenticity of 2 Peter.

Professor Otto Pfleiderer, of Berlin, passed away on Saturday the 18th of July. His literary reputation was made with his *Paulinism*, and will likely rest upon it. His Hibbert Lectures were a summary of the *Paulinism*, in popular and not quite so suggestive form. His Gifford Lectures, delivered in

Edinburgh in 1894, called forth a protest and reply from Professor Charteris, Professor (now Principal) Dods, and Principal Rainy.

If not, why not?

Mr. Coulson Kernahan has published a book on the Territorial Army, for which Lord Roberts has written a 'foreword.' This is the foreword:

'I ask that every one, into whose hands this book may come, will give it his most earnest consideration, and will put to himself this question: Am *I* fitted to do anything for the defence of my country, should my services be required? *If not, why not?*'

The italics are Lord Robert's own. We commend the question, also in italics, to the members of the Kingdom.

Am I a Dog?

The 'Oriental Lesson-Lights,' in the *Sunday School Times* of Philadelphia, are now written by the Rev. G. M. Mackie, D.D., of Beyrout. Dr. Mackie does not manufacture antiquities, but he has a particular gift of finding them. Goliath asked, 'Am I a dog, that thou comest to me with staves?' on which Dr. Mackie explains that besides the shepherd's rod and staff there is a stout stick used by men on a journey. It is rather longer than our walking-stick, and is held by the thin end. It guards against the defiling touch of street dogs.

On the Art of Raising Money.

The Rev. Gilbert Monks, Curate of All Souls, Monkwearmouth, Durham, has written a book on 'The Art of Money-Raising,' and the Dean of Durham has given it his blessing. It needs the blessing. For although its title is *Pastor in Ecclesia* (Elliot Stock; 5s.), it is unblushing secularism from cover to cover, and neither is the Pastor anywhere, nor the Ecclesia.

Some one else must have suggested 'Pastor in Ecclesia.' The author is incapable of such hypocrisy. 'A Practical Study in the Art of Money-Raising'—that is his title, though it is only the sub-title now. And there never was a man or a book that said more whole-heartedly, 'This one thing I do.' Mr. Monks could give wrinkles (if we may use his own unclerical vocabulary) to the sharpest business man in America. The one redeeming feature is that the object of the money-raising is not to enrich Mr. Monks, but to keep his church and congregation free of debt.

Here is a characteristic quotation: 'On the second day, Sunday, November 26th, the sermons were preached by the Curate-in-Charge, who chose as his themes, in the morning, Psalm xcvi. 9, "O worship the Lord in the beauty of holiness"; and, in the evening, Psalm li. 7, "Wash me, and I shall be whiter than snow." In the afternoon, an address was given to the young by M. M. A.—on the words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (St. Matt. x. 39). The collections for the day amounted to £2, 10s. 7d., thus making a total for the two days' services of £4, 1s. 8½d. This, added to the balance of £7, made £11, 1s. 8½d. The Church Council voted £12, 10s. for the cassocks and surplices, but the Curate-in-Charge succeeded in getting them for £10, 10s., thus saving £2. "According to a maxim of Lord Bacon, that, when it was necessary to economize, it was better to descend to petty savings than to petty gettings." As in the cases of the new organ and general improvements, so in that of the cassocks and surplices, *Dei gratiâ*, not only had the money been raised and the £2 saved, but the bill paid.'

Mr. Monks is a reader of books as well as an author. And whatever he reads his eye rests on the maxims of prudence and the making of money. How he must have revelled in Samuel Smiles. It is not surprising to find that his book glitters with anecdotes. They have all to do with the one subject, though they do not all tell the one way. 'The best and safest business ability concerns itself exclusively with the thing immediately under its nose.' Mr. Monks quotes that from 'an American writer,' and approves of it. He compares it with Elisha's advice to Gehazi: 'If thou meet any man, salute him not; and if any salute thee, answer him not again.' Nevertheless a man may be too exclusive in his concentration, or at any rate too selfish. And Mr. Monks tells the following simple story in illustration: 'A little girl was discussing the great hereafter with her mother, when this dialogue ensued:

'"Mamma, will you go to heaven when you die?"

'"Yes, I hope so, my child."

'"Well, mamma, I hope I'll go too, or you'll be lonesome."

'"Oh! but I trust your papa will go also."

'To this the little daughter replied—

'"Oh no! papa can't go; *he can't leave the store.*"'

Here are other anecdotes: 'Dr. Guthrie relates that when a pupil of John Brown, of Haddington, spoke disparagingly of the smallness of his pastoral charge, his revered instructor replied, "It is as large a congregation, perhaps, as you will want to give account for at the Day of Judgment."

'In the keystone of an ancient Saxon castle,' Dr. Burrell states, 'was a legend which contains the secret of happiness. Here's the device: a hand reached upward as in supplication, and over it the words, "WILL, GOD, I CAN."'

'At the Battle of the Alma, when one of the regiments was being beaten back by the hordes of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him, "Bring back the colours!" But the brave reply of the young ensign was, "Bring up the men to the colours"'!

And here is an anecdote which Mr. Monks has missed. It has been found by a reviewer of *Pastor in Ecclesia*, who offers it for the second edition. A meeting of the Kirk-Session of Tobertorrie was called, and the question before it was the advisability of insuring the fabric against accident by fire. The minister, who was a business man after Mr. Monks's own heart, calculated that at 2s. per £100 the building might be ensured to the extent of a thousand pounds for one pound per annum. 'A pound note!' exclaimed Dougal Macdougall, who also had a keen eye to money, 'we'll hae nane o't. If the Lord canna protect His ain house it's time to roup the haill concern.'

Mr. Monks is a reader of books, we said. We cannot honestly say also that he is a 'man of letters.' He spells the name of Dods with three *d*'s; Dr. Griffith Thomas is Dr. Griffiths Thomas; and so well-known a poem of Whittier's as 'Barclay of Ury' is credited to Ian Maclaren.

The Great Text Commentary.

The best illustration this month has been found by the Rev. Leon Arpee, Richwood, Union Co., Ohio, U.S.A., to whom a copy of Astley's *Prehistoric Archæology and the Old Testament* has been sent.

Illustrations for the Great Text for October must be received by the 1st of September. The text is Dt 29^{29}.

The Great Text for November is Dt 30^{19}—'I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.' A copy of any volume of the 'Scholar as Preacher' Series will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Dt $32^{11.12}$—

> As an eagle that stirreth up her nest,
> That fluttereth over her young,
> He spread abroad his wings, he took them,
> He bare them on his pinions:
> The Lord alone did lead him,
> And there was no strange god with him.

A copy of Sarolea's *Newman* and Beveridge's *Makers of the Scottish Church*, or of Adamson's *Lord's Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Dt 33^{25}—

> Thy bars shall be iron and brass;
> And as thy days, so shall thy strength be.

A copy of Dykes's *Christian Minister and his Duties*, or of Graham's *Grammar of Philosophy*, will be given for the best illustration.

The Great Text for February is Dt 33^{27}—

> The eternal God is thy dwelling-place,
> And underneath are the everlasting arms.

A copy of Dykes's *Christian Minister* or any volume of 'The Scholar as Preacher' Series will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

Books Wanted and Offered.

We have often been urged to give facilities for the exchange of books, and we have resolved to make the experiment. The *Guardian* and the *Record* have tried it and apparently with success. Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A stamp for reposting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor's address, St. Cyrus, Montrose, Scotland, not to the publishing offices.

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